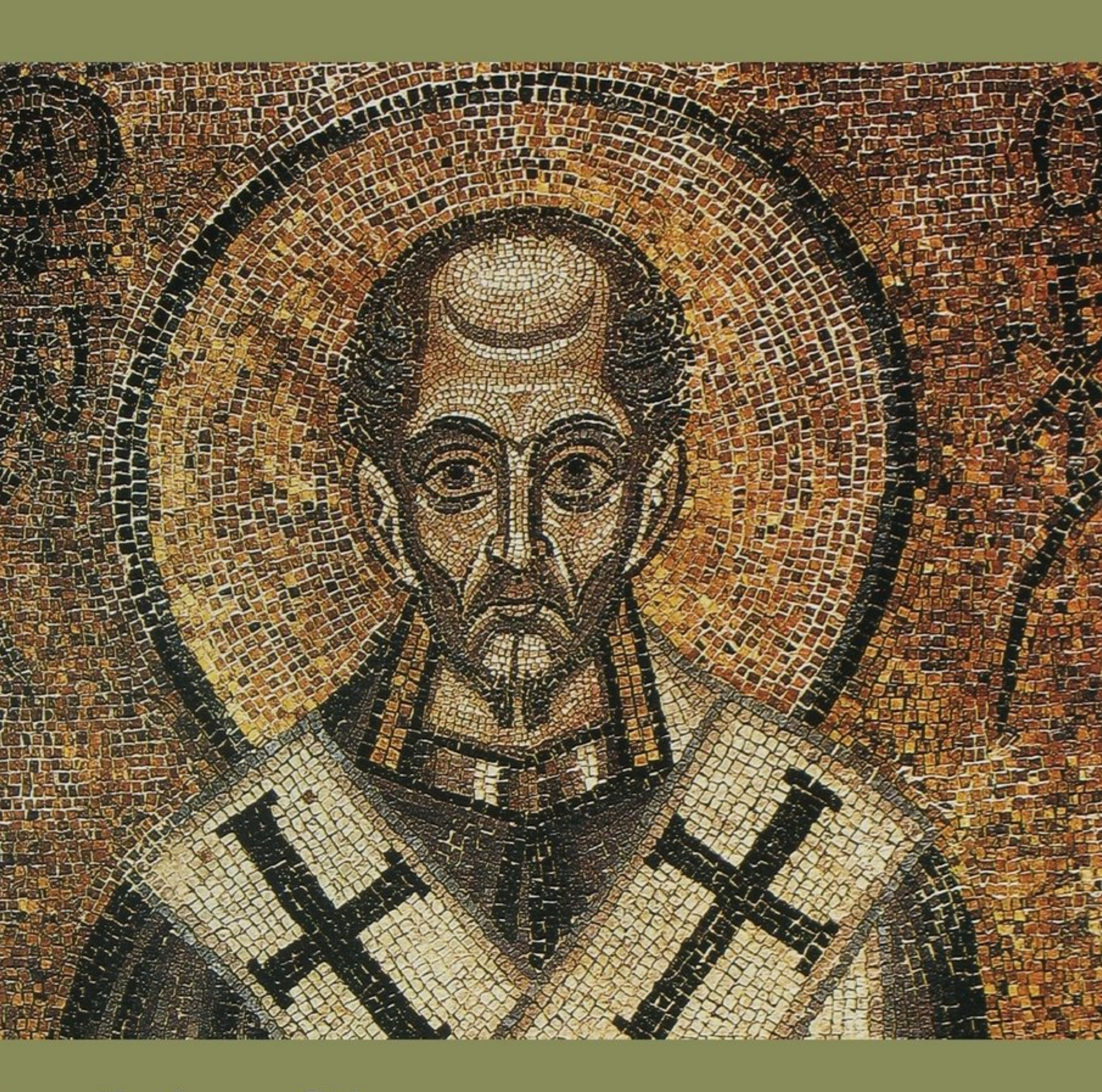
WRITINGS FROM THE GRECO-ROMAN WORLD



John Chrysostom, *Homilies on Philippians*

Translated with an Introduction and Notes by
Pauline Allen

JOHN CHRYSOSTOM, *HOMILIES ON PAUL'S LETTER TO THE PHILIPPIANS*



Society of Biblical Literature



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Preface

It is not only a duty but also a pleasure to express my gratitude here to many people who have helped in the production of the first volume in this series. Firstly, David Luckensmeyer, Research Associate in the Centre for Early Christian Studies at Australian Catholic University, keyed in the Field text with his customary expertise and exactitude, quietly playing down the onerous task that it was. He also provided detailed advice to the series editors about the advisability and cost-effectiveness of this method, as opposed to amending the digitized Migne text, with regard to the production of further volumes. My second debt, the greatest of all, is owed to my long-time and long-suffering collaborator, Wendy Mayer, Honorary Fellow in the Centre for Early Christian Studies, who unstintingly put at my disposal her enormous knowledge of John Chrysostom and made my translation of his homilies on Philippians more readable, more consistent, and more accurate. All remaining errors and infelicities in the translation are definitely my own, undoubtedly due to some occasional intransigence on my part. Thirdly, I thank Margaret Mitchell and Judith Kovacs for encouragement and comments on drafts and Bob Buller for his technical expertise in pairing the text and translation. In the fourth place, Dinah Joesoef, Administrative Officer in the Centre for Early Christian Studies, as always has come to my aid on innumerable occasions with her administrative and technical experience, for which after so many years I am now beholden to her to an embarrassing degree. Finally, I wish to acknowledge the much appreciated collegiality and friendship of the members and associates of the Centre for Early Christian Studies at Australian Catholic University, the staff of the Department of Ancient Languages at the University of Pretoria, and the members of the Asia-Pacific Early Christian Studies Society.

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Abbreviations

ACW	Ancient Christian Writers
b.	born
ByzZ	*Byzantinische Zeitschrift*
CNRS	Centre National de la Recherche Scientifique
Comm. Rom.	Origen, *Commentary on Romans*
Const. ap.	*Constitutiones apostolorum*
CPG	*Clavis patrum graecorum.* Edited by M. Geerard. 5 vols. Brepols: Turnhout, 1974–87.
CPL	*Clavis patrum latinorum.* Edited by E. Dekkers. 3rd ed. Steenbrugis: Abbatia S. Petri, 1995.
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
d.	died
ECS	Early Christian Studies
Ep.	*Epistle*
fl.	flourished
GCS	Griechische Christliche Schriftsteller
Hist.	Herodotus, *Historiae* (*Histories*)
Hom. Act.	John Chrysostom, *Homilies on Acts*
Hom. Col.	John Chrysostom, *Homilies on Colossians*
Hom. 1 Cor.	John Chrysostom, *Homilies on 1 Corinthians*
Hom. Eph.	John Chrysostom, *Homilies on Ephesians*
Hom. Heb.	John Chrysostom, *Homilies on Hebrews*
Hom. Matt.	John Chrysostom, *Homilies on Matthew*
Hom. Rom.	John Chrysostom, *Homilies on Romans*
Hom. 1 Tim.	John Chrysostom, *Homilies on 1 Timothy*
Hom. Tit.	John Chrysostom, *Homilies on Titus*
In ep. ad Phil.	Pelagius, *In epistulam ad Philippenses* (*On the Epistle to the Philippians*)
In Phil.	Theodoret, *In Philippenses* (*On Philippians*)
IRHT	Institut de Recherche et d'Histoire des Textes
JECS	*Journal of Early Christian Studies*

Laud. Paul.	John Chrysostom, *De laudibus sancti Pauli apostoli* (*Homilies on the Praise of the Holy Apostle Paul*)
LCL	Loeb Classical Library
LXX	Septuagint
MS(s)	manuscript(s)
Nat. an.	Aelian, *De natura animalium* (*Nature of Animals*)
NovTSup	Supplements to Novum Testamentum
NPNF[1]	*A Select Library of Nicene and Post-Nicene Fathers of the Christian Church.* Series 1. Edited by Philip Schaff and Henry Wace. 14 vols. Grand Rapids: Eerdmans, 1978–79.
NTAbh	Neutestamentliche Abhandlungen
OCD	*Oxford Classical Dictionary*. Edited by S. Hornblower and A. Spawforth. 3d ed. Oxford: Oxford University Press, 1996.
OCP	*Orientalia christiana periodica*
Or.	*Oratio*
OrChrAn	Orientalia christiana analecta
par.	parallel(s)
PG	Patrologia graeca. Edited by Jacques-Paul Migne. 162 vols. Paris: Migne: 1857–86.
PGL	*Patristic Greek Lexicon.* Edited by G. W. H. Lampe. Oxford: Clarendon, 1968.
PL	Patrologia latina. Edited by Jacques-Paul Migne. 217 vols. Paris: Migne: 1844–64.
Prof. evang.	John Chrysostom, *Homilia de profectu evangelii*
REAug	*Revue des études augustiniennes*
REByz	*Revue des études byzantines*
SBLSBS	Society of Biblical Literature Sources for Biblical Study
SBLWGRW	Society of Biblical Literature Writings from the Greco-Roman World
SC	Sources chrétiennes
Stat.	John Chrysostom, *De statuis*
StPatr	*Studia patristica*
Strom.	Clement of Alexandria, *Stromata*
suppl.	supplement
s.v.	*sub verbo, sub voce*, under the word
TCH	The Transformation of the Classical Heritage
ThH	Théologie Historique
VC	*Vigiliae christianae*
Vit. Apoll.	Philostratus, *Vita Apollonii* (*Life of Apollonius*)

Introduction

Questions of Dating and Provenance

A native of Syrian Antioch, John received the standard education reserved at this time for young men of some status and probably frequented the lectures of the sophist Libanius before his baptism.[1] Although he was ordained lector by Bishop Meletius of Antioch in 371, John opted for the ascetic life on the outskirts of Antioch until ill health forced him to return to the city. He was ordained deacon in 381 and priest in 386 (an office he held for twelve years under the episcopate of Meletius's successor, Flavian). During this time John became known for his eloquent preaching (hence his sobriquet Chrysostom, or "Golden Mouth"), to the extent that he came to the attention of the imperial court and was chosen as bishop of Constantinople (being consecrated there on February 26, 398). In the capital John preached forcefully against social abuses and in favor of the proper observance of the Scriptures, an activity that earned him many powerful enemies. As a result, he was deposed by a synod (the so-called Synod of the Oak) in 403, but subsequently he was allowed to resume his post. However, after riots instigated by his enemies broke out in the following year, John was exiled to Cucusus in Armenia, where he remained for three years before the order came to transfer him to the east coast of the Black Sea. He died en route on September 14, 407. It was not until January 27, 438 that

1. Standard works on Chrysostom are: Chrysostomus Baur, *John Chrysostom and His Time* (trans. M. Gonzaga; 2 vols.; Westminster, Md.: Newman, 1959–60); trans. of *Johannes Chrysostomus und seine Zeit* (2 vols.; Munich: Hueber, 1929–30); John N. D. Kelly, *Golden Mouth: The Story of John Chrysostom—Ascetic, Preacher, Bishop* (London: Duckworth, 1995); Wendy Mayer and Pauline Allen, *John Chrysostom* (The Early Church Fathers; London: Routledge, 2000). There is a comprehensive online bibliography prepared by Wendy Mayer available at http://www.cecs.acu.edu.au/chrysostombibliography.htm.

his remains were ceremoniously returned to Constantinople and buried in the Church of the Holy Apostles.

Chrysostom was highly productive as a preacher and writer. Apart from his seventy-six homilies on Genesis, an incomplete set of the Psalms, and homilies on several Old Testament themes, we have ninety homilies on Matthew's Gospel, eighty-eight on John's, fifty-five on Acts, and treatments of Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews. In addition there are catechetical homilies and homilies on feast days, martyrs' festivals, ethical issues, and occasional themes, as well as treatises on various themes. Over 240 letters survive from his years in exile. Chrysostom's admiration for the Apostle Paul is evident from the seven homilies he composed in Paul's honor.[2]

Chrysostom's exegesis of Paul's Epistle to the Philippians is the most comprehensive treatment of the letter surviving from Christian antiquity.[3] In the form in which his exegesis has come down to us, it consists of a *hypothesis/argumentum*, which has traditionally been counted as the first homily on the text,[4] and another fifteen homilies. Following on from an article by Wendy Mayer and myself, in which we demonstrated that Chrysostom's twelve homilies *In epistulam ad Colossenses* (*CPG* 4433) contained both Antiochene and Constantinopolitan material and therefore could not be called a series *stricto sensu*,[5] we called into question also the integrity of the "series" on Philippians, concluding that there is insufficient evidence to assign each homily in this collection to either Antioch or Constantinople.[6]

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2. *Laud. Paul.* 1–7. Text in SC 300 (André Piédagnel, ed., *Panégyriques de saint Paul* [Paris: Cerf, 1982]); translated by Margaret M. Mitchell, *The Heavenly Trumpet: John Chrysostom and the Art of Pauline Interpretation* (Louisville, Ky.: Westminster John Knox, 2002), 440–87.

3. To this corpus we can add Chrysostom's exegesis of Phil 1:18 in *Homilia de profectu evangelii* (*CPG* 4385; PG 51:311–20).

4. See Frederick Field, ed., *Ioannis Chrysostomi interpretatio omnium epistularum Paulinarum* (7 vols.; Oxford: J.H. Parker, 1854–62), 5:1–171 (text), 499–530 (notes). Hereafter referred to as Field.

5. Pauline Allen and Wendy Mayer, "Chrysostom and the Preaching of Homilies in Series: A New Approach to the Twelve Homilies *In epistulam ad Colossenses* (CPG 4433)," *OCP* 60 (1994): 21–39.

6. Pauline Allen and Wendy Mayer, "Chrysostom and the Preaching of Homilies in Series: A Re-examination of the Fifteen Homilies *In epistulam ad Philippenses* (CPG 4432)," *VC* 49 (1995): 270–89. It is important for what follows below to note that here I

We dealt at some length with a passage in *Homily* 16,[7] which scholars have taken as proof of either Antiochene or Constantinopolitan provenance,[8] although Jean-Paul Migne has observed that the contents were inconsistent with the historical record.[9] The passage is an exposé of the woes of the imperial household, presented in general rhetorical terms, and John's argument is that if emperors experience such troubles in times of peace, their troubles will be much worse during periods of war. The homilist undertakes to give his congregation some examples from living memory, but he mentions no names in doing so. The first case is ostensibly Constantine, who is said by the homilist to have had his wife exposed to wild animals in the mountains and to have done away with not only one son but also another and his children.[10] These tales are at variance with the historical evidence.[11] The remaining catalogue of emperors apparently includes Constans, whose wife is said to have died as a result of treatment for infertility,[12] another emperor who was poisoned and whose son was blinded,[13] and Valens, the suffering of whose widow is alluded to.[14] Chrysostom then mentions in vague and general terms the adversity experienced by the present incumbent of the throne, who has been taken by scholars as either Theodosius or his successor, Arcadius, whereas the description could be applied to either or both emperors (and many others besides).[15]

Our conclusion regarding the uncertain provenance of the sixteen homilies on Philippians means in turn that none of them can be dated with any certainty (facts that apply also to other so-called series and individual homilies in the Chrysostomic corpus).[16] In addition, we pointed out

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am departing from our numeration in that article and counting the *argumentum* as the first homily in the collection, consistent with the text of Field. This approach renders a total of sixteen homilies on the Philippians text.

7. Field, 5:168D–169D; PG 62:294,48–295,46.

8. Allen and Mayer, "Re-examination," 274–75.

9. PG 62:295 n. a.

10. PG 62:295,18–25.

11. On which, see Timothy D. Barnes, *Constantine and Eusebius* (Cambridge: Harvard University Press, 1981), 220–21.

12. PG 62:295,30–34.

13. PG 62:295,34–38.

14. PG 62:295,38–43.

15. For details, see Allen and Mayer, "Re-examination," 275.

16. On the entire problem of provenance and dating, see Wendy Mayer, *The Homilies of St John Chrysostom—Provenance: Reshaping the Foundations* (OrChrAn 273;

that while the sixteen homilies on Philippians do cover the whole of Paul's epistle, the exegesis does not always flow sequentially from one homily to the other: *Homilies* 3, 4 (Phil 1:18–24), and 5 (Phil 1:22–30) contain some degree of overlap, and there is an overlap between *Homilies* 7 and 8, where Philippians 2:6–7 appears twice. Finally, *Homilies* 11 and 12 overlap by one verse (Phil 3:7).[17] It should be acknowledged here that this deconstructionist approach to Chrysostom's exegesis has recently been challenged by Guillaume Bady on the grounds that the manuscript tradition needs to be respected.[18] Taking as an example the *Homilies on the Statues*, a group delivered by Chrysostom in Antioch in 387, which Bady terms a "série factice" because the homilies are out of chronological order,[19] he argues that the definition of a "series" involves three criteria in combination: (1) the witness of the manuscripts, which is an outcome of editorial activity and tradition; (2) the chronological context, comprising geography, history, and liturgy; and (3) the content, or the pastoral aim of the homilist. Suffice it to say that this reasoning lends more weight to the end product as a "series" than to the individual homilies as they were originally preached, which was our main focus in attempting to determine the place(s) in which Chrysostom delivered his homilies on Philippians.

However valid Bady's argument in favor of the manuscript tradition may be, apart from the fact that the *hypothesis*/*argumentum* is almost certainly a homily and that in the exegesis of the Philippians text there are lacunae and overlaps, there is little to suggest that these pieces were delivered sequentially or that they are a homogeneous whole. *Homilies* 6 and 7 are the only ones that can be said to have been delivered to the same congregation on successive occasions,[20] and *Homilies* 1 and 9 appear to have been preached to a congregation in the same location.[21] In addition to the lack of homogeneity, in places the language is raw, the quality of the

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Rome: Pontificio Istituto Orientale, 2005), esp. 35–273 on previous scholarship on the topic.

17. Allen and Mayer, "Re-examination," 278–79.

18. See Guillaume Bady, "La Tradition des œuvres de Jean Chrysostome, entre transmission et transformation," *REByz* 68 (2010): 149–63, esp. 159–63.

19. As demonstrated by Frans van de Paverd, *St. John Chrysostom, the Homilies on the Statues: An Introduction* (OrChrAn 239; Rome: Pontificio Istituto Orientale, 1991); cf. Andrius Valevicius, "Les 24 homélies *De statuis* de Jean Chrysostome: Recherches nouvelles," *REAug* 46 (2000): 83–89.

20. See further Allen and Mayer, "Re-examination," 279–80.

21. Ibid., 281–83.

preaching uneven, and the train of thought not always apparent. Sometimes, as in other homilies of our preacher, it is difficult to discern whether we are dealing with Chrysostom's ideas, those of Paul as transmitted by the homilist in paraphrase and extrapolation, or objections real or imaginary from the congregation and other groups (again, this kind of variation is not unique among John's homilies). Over against these difficulties, in the sixteen homilies there are some outstanding passages, such as the discourse on poverty and wealth in *Homily* 4, the heretics as charioteers in *Homily* 7, the parody of the proud in *Homily* 8, the debate on the number of Paul's tunics in *Homily* 10, the denunciations of ostentation in *Homilies* 3 and 11, and the disquisition on the tribulations of the imperial house (already mentioned) in *Homily* 16. The exegesis in general is lively and direct, because Chrysostom engages with the text and the apostle himself, apostrophizing Paul frequently and asking what he means.[22] This results in the apostle saying a great deal more than in fact he wrote.

In general, Chrysostom follows the Byzantine text-type[23] in his preaching on Philippians, with some minor variants demanded by the flow of his argument. Only occasionally is his quotation loose, and more often than not this happens when he is using texts other than that of Philippians, which in general he follows closely.[24]

Contents of John Chrysostom's *Homilies on Philippians*

John's fifteen homilies on Paul's Letter to the Philippians are preceded by a piece entitled "account"/"record"[25] or "argument" that could itself be considered a short homily[26] and is described by Frederick Field as the first homily

22. Mitchell, *Heavenly Trumpet*, 32, remarks that this is "something no modern scholar would do."

23. On which, see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971), xx, xxx–xxxi.

24. See, for example, the citations of Phil 4:10 in *Homily* 1 (Field, 5:4F); Matt 25:35 in *Homily* 2 (Field, 5:16C); 1 Cor 10:24, 33 in *Homily* 5 (Field, 5:40C), which is a conflation; and Rom 6:4–5 in *Homily* 12 (Field, 5:27E), also a conflation. In addition to citations exact or loose, there are naturally paraphrases of biblical texts and allusions.

25. The word *hypothesis* here also encompasses all the following translations: "subject matter," "summary of contents," "plot summary," "purpose," "occasion."

26. As observed by Johannes Stilting, "De S. Joanne Chrysostomo, episcopo Constantinopolitano et ecclesiae doctore, prope Comana in Ponto, commentarius histori-

in the series.[27] Of the six *argumenta* preceding other series on the Pauline letters this one stands out, firstly because of its progression from introductory comments to specific ethical exhortations, and secondly because of certain Chrysostomic expressions that indicate it was delivered live before an audience. The fact that the piece concludes in homiletic style with a doxology is also unique[28] and raises queries at the outset about the origin, purpose, and editorial shaping of the collection of homilies before us.

The homilist begins by situating the people of Philippi on the basis of Acts 16–18: in Philippi in Macedonia "the proclamation of the gospel acquired a brilliant beginning," he says, introducing the theme of Paul's friendship with these people, which recurs in other homilies in the collection. Ranging over Paul's imprisonments as related in Philippians 1 and 2, Chrysostom explains that when the apostle wrote to the people of Philippi, Timothy was with him. Again Chrysostom adduces evidence that the Philippians were very well disposed toward Paul, on the grounds that they had sent Epaphroditus to him with money (Phil 4:18). Also, because of their goodwill toward him, at the beginning of the letter Paul consoles them about the fact that he is in chains. In fact, says the homilist, "It's clear that he loved them very much." His congregation are urged to imitate models such as Paul and Epaphroditus not fleetingly but throughout their lives, just as a runner does not give up on a race, and to exhibit the virtues of mercy and pity. These virtues are presented as items of jewelry that are needed in this life but not in the next. The themes of pity and almsgiving, which recur in other homilies in the collection, then form the ethical exhortation with which the piece concludes.

Homily 2 deals ostensibly with Philippians 1:1–2, where Paul and Timothy are described as servants of Jesus Christ writing to fellow bishops and deacons. Chrysostom maintains that Paul describes himself as a servant here, rather than a teacher or apostle, because he is writing to the Philip-

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cus," in *Acta sanctorum septembris* (Antwerp: Apud Ioannem Meursium, 1753), 4:495. For what follows regarding this piece see Allen and Mayer, "Re-examination," 277–78.

27. Departing from the system used in Allen and Mayer, "Re-examination," where the *argumentum* is counted as a separate piece, here I follow Field's continuous numbering, which then gives us sixteen homilies in this collection. Cf. Bady, "Tradition," 154–55, on judging the authenticity of an *argumentum*.

28. On the nexus between homily and doxology, see Alexandre Olivar, *La predicación cristiana antigua* (Biblioteca Herder: Sección de teología y filosofía 189; Barcelona: Editorial Herder, 1991), 524–26.

pians, who are people of equal rank. Like other early commentators on the words "fellow bishops and deacons," Chrysostom is keen to point out that such names were originally used interchangeably and bishops were called presbyters; "even to the present day," he explains, "many bishops write to a 'fellow presbyter' and to a 'fellow deacon.'" Here the exegesis moves on to Philippians 1:3 and 1:5. Once again the special place held by the Philippians in Paul's heart is stressed, in comparison with Christians in other cities who turned away from him. Sharing in the gospel means sharing in the apostle's triumphs, just as happens with leaders and followers in sports and warfare. This idea leads Chrysostom to encourage his congregation to share in the struggles of those who live "the angelic life," surely a reflection of the proximity of monastics to the city of Antioch and the familiarity of his congregation with them.[29] Progressing in the Philippians text, Chrysostom reaches 1:6, where Paul expresses his confidence that "*the one who began a good work in you will complete it until the day of Jesus Christ*,"[30] a statement interpreted by the homilist as renewed praise of the Philippians for the fact that they won over God's grace to help them transcend human nature. The theme of friendship is developed further on the basis of Philippians 1:7, where Paul says he holds in his heart his people, who "*are all my partners in grace.*" The Philippians are said to have supported Paul in partnership when he was imprisoned because of the displeasure of Emperor Nero, and a similar partnership with the "saints"—that is, the monastics—is urged on the congregation, who conversely are instructed not to lavish alms on a church leader who wants for nothing and to discern the poor from the phony.

In *Homily* 3, ranging in its exegesis from Philippians 1:8 to 1:18, Chrysostom again takes up the theme of Paul's affection toward the Philippians found in *Homilies* 1 and 2, explaining Philippians 1:8–11 minutely. Paul's imprisonment, claims the homilist, gave the people of Philippi more confidence. However, since while he was out of action many unbelievers were seeking to incite Nero by appearing to gain converts, the apostle had to explain to them that "*Some indeed preach Christ from envy and rivalry, while others preach from goodwill*" (Phil 1:15). Chrysostom denounces such

29. For the Antiochene probable provenance of this homily, see Allen and Mayer, "Re-examination," 281–82.

30. Quotations in italics (and often within quotation marks after a verb of saying, either explicit or implicit) indicate the verbatim citing of a biblical text. See further the Translator's Notes below.

false preaching as the work of the devil. Suddenly the discourse changes to an attack on heretics (probably Manichees), an encomium of chastity, and a denunciation of riches. In the discussion of wealth and poverty that follows we find ideas familiar from other passages in Chrysostom: the wealthy person has more to worry about and suffers from insomnia, not realizing that all goods are "indifferent."[31] Also familiar is the argument used here that a rich person who shows pity will be saved, whereas one who is poor but greedy is not guaranteed the kingdom. Now well into his stride, Chrysostom delivers an anti-sumptuary tirade against those with a mob of household servants and with vessels and furniture made of silver: "Envy fixes on the rich, not leaving off until it has achieved what it wants and has poured out its poison." The members of the congregation are urged to look neither to their poverty nor to their wealth, but to their disposition.

Paul's words in Philippians 1:18—"*And in this I rejoice. Yes, and I shall rejoice*"—provide the homilist with the material for the encomium of the apostle's humility and bravery that opens *Homily* 4. Paul's refusal to be put to shame even when in chains and facing death gave courage to the people of Philippi, says Chrysostom. Paul's statement in Philippians 1:21 ("*To live is Christ, to die is gain*") is juxtaposed with Galatians 2:20 ("*It is no longer I who live, but Christ lives in me*") to demonstrate to the congregation how the apostle did not live an ordinary life but refused to get mixed up in earthly affairs. Chrysostom uses the analogy of the rich man who has great wealth and uses none of it to prove that "it's possible to use even the present life to advantage by not living it." Using the familiar argument that life is made up of middling and indifferent things and it is up to us to use them properly, he praises Paul's philosophy and way of life, reminding his listeners that death too belongs to the category of indifferent things. The remainder of the homily is devoted to the topic of appropriate mourning practices, among which are offering prayers and alms on behalf of the dead, just as Job did for his dead children. Fear of the Lord, the congregation is told, is the ultimate wealth.

Homily 5 continues Chrysostom's encomium on Paul, beginning with the words "*And what I shall choose I cannot tell. I am hard pressed between the two*" (Phil 1:23) and echoing the argument in the previous homily concerning Paul's ability to engage with present struggles while concentrating

31. See further Pauline Allen, Bronwen Neil, and Wendy Mayer, *Preaching Poverty in Late Antiquity: Perceptions and Realities* (Arbeiten zur Kirchen- und Theologiegeschichte 28; Leipzig: Evangelische Verlagsanstalt, 2009), 85.

on the crowns to come. Paul is said to be more brilliant than the sun's rays and superior to the devil: "It's simply enough for Paul to speak and for the heavens to jump for joy and to be glad." The reason the apostle chose to stay on earth was to help the Philippians and others in their progress in the faith. Deploying an array of Pauline and other New Testament texts, the homilist leads into Philippians 1:28: "*And don't be frightened in anything by your opponents, which is a clear omen to them of their destruction, but of your salvation.*" Paul, the Philippians, and others at that time stood firm, whereas Chrysostom berates his audience for having grown cold in their love for Christ, urging them on to virtue, especially the virtue of pity, which is the hallmark of true rulers. Peter and John the evangelist became great through pity, and Paul himself has a great deal to say on the topic. The members of the congregation are to take pity on those who owe them money, but also on those who have sinned against them.

Moving on to Philippians 2:1–4, where the apostle warns against selfishness and conceit and advocates humility, Chrysostom opens *Homily* 6 with references to Paul's role as teacher of the people of Philippi and his encouragement of their progress in one spirit. It is not just humility that God requires but an increase in humility. Consequently, there is no use in being puffed up. The preacher continues with Old Testament *exempla* of humility, namely, Joseph (cf. Gen 40–41) and Daniel (cf. Dan 2:24–49). The apostles too exhibited humility, as recounted in Acts (cf. 3:12; 14:15), whereas Sheba (2 Kgdms 16:1–3), Jezebel (2 Kgs 9:31), and Ahithophel (2 Kgdms 17:1–4) indulged in the opposite of humility, that is, flattery, servility, and fawning. David, Paul, and John the Baptist were brave in their humility, while Shimei (2 Kgdms 16:7) and Elijah (1 Kgs 18:18) were guilty of hubris. The homily concludes with advice to discern between humility and bravery on the one hand and fawning and servility on the other.

In *Homily* 7 Chrysostom arrives at the great christological passage in Philippians 2:5–8, where Christ's assuming the form of a slave continues the theme of humility that had been dealt with in the previous homily. Paul's words in this passage, through the grace of the Spirit, he maintains, cut through all heresies—those of Arius, Paul of Samosata, Marcellus of Ancyra, Sabellius, Marcion, Valentinus, Mani, Apollinaris, Photinus, and Sophronius. Chrysostom deals with all of them chronologically, imagining that the heresiarchs are charioteers who collide with the Spirit as they race. Arius receives the most attention, as the preacher asks derisively whether there is such a thing as a small God and a great God, the former not being able to grasp equality with the latter. Once again Chrysostom urges the

congregation on to humility and the pursuit of active charity rather than simple restraint from evil, at the same time ordering them to pay attention because the homily is becoming long. Subsequently the homily becomes discursive on the subject of humility and the inadequacy of avoiding evil, until the homilist reminds his audience that they are safe while in God's hands. There follows a long citation from Isaiah 5:1–7, which is intended to illustrate that, when God demolishes the fence and wall, human beings will become prey. From here it is but a small step to introduce the devil, and eventually Judas, and to stress that it is impossible for the servant of money to be an authentic servant of Christ. Toward the end of this long homily the preacher acknowledges that many do not like hearing what he is saying, but it is his obligation to use words like tools to get them into shape.

In terms of its exegetical content *Homily* 8, as mentioned above, has some overlap with *Homily* 7 because it takes up again Philippians 2:5–8, before moving on to verses 9–11. There also seems to be a connection with the previous homily, because Chrysostom begins by saying: "I have stated the heretics' views to you. Note that now it's fitting to state our views as well." Seizing on the Pauline statement that Christ did not count equality a thing to be grasped, the homilist gives examples of what happens when people seize power, as opposed to Christ's situation, in which his power was natural. Chrysostom then takes issue with the followers of Marcion, who assert that Christ was not born as a human being but assumed the form of a servant when, for example, he washed the disciples' feet. If his human nature was an illusion, retorts the homilist, how did he wash? The followers of Paul of Samosata and Arius also maintain that the Son was a creature. After explaining the meaning of the phrase "*born in the likeness of humans*," John turns his attention to the Apollinarians and again to the Arians, warning against confusing the two natures in Christ or separating them. Christ's death on the cross in his obedience to the Father did not mean that he was inferior—it was, on the contrary, an act of honor. If as a consequence God highly exalted him (Phil 2:9), this does not imply that Christ was given something extra and was therefore imperfect. This is an impious idea, for the Son is not inferior with regard to essence but equal, nor is he of another essence. Christ's obedience to the end and his humility bring the homilist back to one of his favorite themes, that of humility, which is exemplified in the Lukan account of the tax-collector and the Pharisee (Luke 18:10–14). The opposite of humility is taking pride in matters of no worth. In a rhetorical *tour de force* Chrysostom shows his congregation that they are inferior to all members of the animal kingdom and

lower forms of human life. An imaginary interlocutor draws the conclusion that God made the animals superior to humans, only to be rebutted by the homilist on the grounds that humans, because they are endowed with reason, have the opportunity for piety and the life of virtue if they would but take it and become not just true humans but angels.

Paul's admonition to the Philippians to "*work out* [their] *own salvation with fear and trembling … without grumbling or questioning*" (Phil 2:12–16) forms the basis of the exegesis of *Homily* 9. Chrysostom explains that, if it is impossible to conduct our earthly business successfully without fear, it is much more so with heavenly affairs, but he adduces Psalm 2:11 ("*Serve the Lord with fear, and rejoice in him with trembling*") to temper his advice to the Philippians and to encourage their progress. Paul's assertion that God is at work in them does not remove free will but rather suggests that their will is being increased for the future. Grumbling and questioning, on the other hand, come from the devil. However, whereas these faults were already in evidence in the people of Corinth (cf. 1 Cor 3:3; 11:18), here Paul is admonishing the Philippians in advance against a fault that is close to blasphemy and indicative of ingratitude. The congregation is advised to think of Job, who in the midst of terrible illness, the loss of all his children, and the reproaches of his wife did not grumble (cf. Job 2:9–10)—and this all took place even before the promise of the resurrection. Chrysostom's audience, on the other hand, fortified by both the Old and New Testaments and secure in the knowledge of the resurrection, continue to be troubled. The homilist issues another reminder to do everything without grumbling and questioning, before moving on to Philippians 2:16–18 ("*holding fast to the word of life*" and "*be glad and rejoice with me*") to rail once again against inappropriate mourning practices, together with lamenting and grumbling.

The initial focus of *Homily* 10 is on Timothy, whom Paul promises to send in Philippians 2:19–21. Chrysostom points out Paul's great affection for Macedonia and for the people of Philippi, about whom he seeks soon to have news through Timothy, "*who will be genuinely anxious for* [their] *welfare*." In the meantime Paul sent Epaphroditus, explains Chrysostom, as his "*brother and fellow worker and fellow soldier*" (Phil 2:24), who had been seriously ill and had been kept by the apostle until he recovered. In his turn Epaphroditus was sent from Philippi to Rome with money for Paul's needs, which put him in a dangerous situation. For this reason, says Chrysostom, and because of the fact that Epaphroditus was acting as an ambassador of the people of Philippi, Paul called him venerable. This leads the homilist to

the theme of giving service to the saints, a service that many in his congregations are reluctant to perform—indeed they are stingier than the Jews.[32] Some who build houses and buy fields think they are badly off, whereas if they observe that a member of the clergy has decent clothing, food, and a servant, they put this down to wealth. Again, some donate to the clergy, only to complain afterward, while others maintain that the clergy has had the opportunity to enter other, more profitable professions. Such recalcitrants apparently cite Matthew 10:9 ("*Aquire no gold, nor silver, nor two tunics, no belts* [*and*] *no staff*") as an indictment of clergy who have three or four garments and good bedding. "A bitter sigh has just come over me," wails Chrysostom. "If I didn't have to behave myself, I would've wept." He continues by denouncing those who sit as examiners of the affairs of others, pointing out that even the apostles had belts, tunics, shoes, and more than one cloak. If Paul had had only one tunic, and it had to be washed, what would have become of him and his mission while he was waiting for it to dry? After all, the homilist continues, the apostles were not equipped with steel bodies, and God permitted them to be vulnerable so that the congregation could be saved, a consideration that should turn the audience away from making accusations and orient them toward good works.

Homily 11 is dominated by Paul's admonitions in Philippians 3:2: "*Look out for dogs; look out for the evil-workers; look out for mutilation.*" By dogs, Chrysostom says, Paul has in mind Jews (more properly speaking, Judaizers) who combine Judaism with Christianity. The argument against circumcision that follows is based on the view that the Sabbath was of less account than circumcision and at times was not observed—hence Paul's denunciation of the latter as "mutilation" and his insistence that circumcision take place in the heart (cf. Deut 10:16). Paul's pedigree as a Jew meant that he could condemn circumcision not through ignorance but through the greatest familiarity with it. This idea leads the homilist to expatiate on Paul's background as both a "*Hebrew born of Hebrews*" and "*a Pharisee as to the law*" (Phil 3:5), a superior birth that he renounced in order to win Christ. From here it is but a short step to deal with riches and poverty, in particular the senselessness of layers of expensive clothing, gold ornamentation on the wives and horses of rich men, and luxurious houses. These are instances not of gain but of loss, maintains Chrysostom, and he repeats his dictum that "neither wealth procures heaven, nor poverty Gehenna."

32. See further the translation below at n. 8.

In this spirit the congregation should use all they have, including all their body parts and the natural world, to do good works.

As mentioned above, *Homily* 12 overlaps with *Homily* 11 by one verse, Philippians 3:7: "*But whatever gain I had, I counted as a loss for the sake of Christ*." From the outset Chrysostom sets himself against "heretics," whose real or imaginary identity becomes clearer as his exegesis progresses: these are Christians who have no time for the Torah[33] and wish to capitalize on Paul's assertion that he has suffered the loss of everything and regards the law as "rubbish." Chrysostom's refutation of this position involves him in close exegesis of the Philippians text, during which he describes the law as a ladder that was useful while it was needed. This is similar to the case of the poor man who, while he is starving, holds onto his silver, but when he finds gold throws the silver away. "You see," says the homilist, "the rubbish comes from the grain, and the strength of the grain is the rubbish … [the chaff that] was useful before this point." Thus the righteousness of the law has been overtaken by the new righteousness, which is faith in Christ and his resurrection. At this stage the exegesis on the resurrection becomes discursive, but the central point is that if even Paul was not totally sure that he would attain the resurrection, where does that leave Chrysostom's congregation? The homilist remarks that "just as we fled from God before the coming of Christ, so too do we flee now," even though God has released us from sin and bestowed on us the gift of the Spirit at baptism. There follows a graphic depiction of humanity ulcerated and on a dung heap like Job (cf. Job 2:7–8), a complete picture of evil and sickness, but God was still not ready to abandon humankind. No, says Chrysostom, "he prepared very expensive medicines and tasted them himself first." Like the prodigal son (cf. Luke 15:11–32) the congregation is told to stop standing aloof and return to the Father.

Philippians 3:13–14 with its imagery of the runner pressing on for the prize sets the scene for the first part of *Homily* 13. Nothing is more inimical to the success of the athlete or of the Christian than complacency. Hence we should forget our successes and concentrate on how much further we have to go, and just like athletes we need a daily regimen and a good physique to acquire the prize. However, the prize is not a palm branch but the kingdom of heaven, and it is awarded not on earth but in heaven itself. Paul encour-

33. Probably John means the Marcionites, on whom see the translation below at n. 71.

aged those who were mature to think like this, but Chrysostom maintains that it is a characteristic of the mature person not to consider that they're mature. Reminding the congregation that in Philippians 3:17 the apostle told the people of Philippi to take him as their model, Chrysostom turns to the apostles' role as archetypes and models in admonishing and guiding through their actions. While Christ is the true Teacher, there are many examples of good teachers in the Old Testament too, and some who even in power made virtue their own. Others were lost in the state of marriage or virginity or wealth or poverty. The truth is, says the homilist, that nothing will be able to harm the wary person, and again he adduces scriptural examples. Being ready for all circumstances and standing firm like a rock are the characteristics of virtue, which death, poverty, sickness, dishonor, and the loss of children cannot shake. If the soul is well schooled in the knowledge of virtue, everything will be easy for it, and it will attain heaven.

Philippians 3:18–21, with its portrayal of enemies of the cross of Christ, people who have the belly as their god, and the coming of Christ, which will change earthly bodies into glorious ones, is the subject of *Homily* 14. The cross is part of our military calling, maintains Chrysostom, and through the cross everything is being accomplished—baptism, ordination, the struggle with the devil; hence, those who love a life of luxury and have their belly as god are enemies of the cross. The homilist expresses the hope that he does not know anybody who behaves like that and who glories in shame, but he is afraid that the apostle's admonitions are more applicable to people of the present day than to the Philippians. The belly is meant to be fed, not to become distended and act like a bossy mistress, the consequence being that those who serve it are worse than slaves, when they should be undergoing myriad hardships like Paul. Yet this body is the one that will become like God's. Moving to Philippians 4:1–2, Chrysostom discusses the women mentioned in Paul's account, dismissing the idea that one of them was Paul's wife. The point of the passage, he insists, is that women enjoyed great authority as the helpers of the apostle. Next, urging his listeners to avoid the Gehenna that will materialize for sinners at the *parousia*, he paints a picture for them of the *adventus* ceremony that accompanies the triumphal arrival of a ruler on earth, in which his enemies are not punished but are still excluded: how much more painful will be the fate of the devil and his best troops at the end of time? This idea is so painful that the preacher claims he is unable to bring the homily to a close. His advice to his listeners is to groan and pursue virtue in this life, to pray and be enthusiastic in order to attain rest in the next.

At the beginning of *Homily* 15 Chrysostom juxtaposes Matthew 5:4 ("*Blessed are those who mourn*") and Luke 6:25 ("*Woe to those who laugh*") with Philippians 4:4 ("*Rejoice in the Lord always*"), explaining that it is possible to confess and mourn for one's sins and to rejoice in Christ at the same time. The apostle's advocacy of forbearance (Phil 4:5) suggests that while the Philippians had no truck with wicked people, they were prepared to consort with them with forbearance. Judgment is already imminent, warns the homilist, but in the meantime there is available a medicine that heals critical conditions, namely, praying and giving thanks in all situations. He continues by explaining that we should give thanks for everything, even for those things that seem to be painful, because everything is arranged for our advantage even if we do not realize it. This is because the peace of God, as the apostle says, "*is superior to all understanding*" because it compels us to make peace with enemies and wrongdoers. If this peace is superior, then what does this imply about God, the giver of peace? Chrysostom dwells on the meaning of the word "*finally*" in the statement "*Finally, brethren, whatever is true, whatever is honorable*, *whatever is just*" (Phil 4:8), which he interprets as Paul saying that he has said all he can to the Philippians and that he himself is hurrying forward (cf. Phil 3:12), having nothing in common with things of the present. In all his teaching Paul presents himself as a model. Chrysostom extrapolates loosely from this that evil is our enemy and virtue our friend, citing greed as an example of evil, and justice as an example of a virtue that places the soul in safety. Claiming that "every battle has its origin in greed or envy or pretension," the homilist instructs his listeners to do good to their enemies in order to do themselves a good turn and achieve the blessings to come.

John opens *Homily* 16 by returning to one of his frequent topics, almsgiving, here in connection with the person(s) whom the Philippians sent to Paul with money, just as they had sent Epaphroditus. The fact that the people of Philippi had taken some time to minister to the apostle is glossed over, says the preacher, on the grounds that they had no opportunity. However, whether he received ministrations or not, Paul was just the same, both in abundance and in want (cf. Phil 4:12), and the fact that he had not heard from the Philippians for some time caused him grief on their behalf, not on his own. Chrysostom points out to his congregation that it was a sign of genuine spiritual friendship on Paul's part that he first distanced himself from the inactivity of the Philippians and then joined ranks with them. All this shows the apostle's humility and noble nature and his reluctance to be seen to be looking after his own interests. Once again the homilist

stresses that the Philippians were in partnership with Paul right from the beginning (cf. Phil 1:3), when no other community in Macedonia was. This partnership is a question of give and take, of buying and selling, that takes place on earth but is perfected in heaven, which is not to say that the kingdom can be bought with money. Not at all, says the homilist, and yet again he stresses the importance of one's intention when giving. The gifts sent by the Philippians to Paul through Epaphroditus were described as "*a fragrant offering, a sacrifice acceptable and pleasing to God*" (Phil 4:18), indeed a compliment. For his part, with regard to gifts Chrysostom assures his congregation that Paul prayed as do poor people, who find nothing strange in praying for self-sufficiency and abundance. When toward the end of the epistle the apostle mentions not only the brethren who are with him but also all the saints, "*especially those of Caesar's household*" (Phil 4:22), this is an indication that, if the imperial family has despised everything for the sake of the heavenly emperor, the Philippians should do so even more as they gladly endure sufferings and tribulations. And even a king or emperor has a life full of troubles; indeed the royal household is full of worries. In this vein Chrysostom continues with personal and political problems that have dogged the imperial house, some supposedly within living memory, but it is a catalogue of woes in which historical fact is combined with fiction and half-fiction. However, the homilist reminds his listeners, while all these tribulations are common knowledge from secular writings as well as from the Scriptures, we ourselves are despondent not about royal troubles but about things that in fact bring us gain, whereas we should believe that proper grief is a good thing, stronger than any earthly joy. We should put up with troubles and pain because we have the hope of things to come.

This overview of the contents of John's preaching on the Philippians text gives some indication of his direct and conversational style, which was mentioned above. In addition, the myriad topics he covers contribute to the edification and enjoyment of his congregation(s). Aside from the ethical injunctions to give to the poor and to clergy, to adopt lifestyle models from the Old and New Testaments, to live chastely, and to observe appropriate mourning and funeral rituals, there are vignettes from sport, particularly athletics and chariot racing, and warfare. The denunciations of the rich and the ostentatious would have delighted many of his listeners, as at the same time they infuriated others. The imperial family does not escape John's barbs any more than do those who hold other public offices. Children and the elderly figure into his examples from daily life, as do food, agriculture, seafaring, money, commerce, building, furniture, weather, ill-

ness, good health, and animals—a glance at the general index below will show an astonishing range of the last mentioned.

Other Ancient Commentaries on Philippians

Before the overview of other ancient commentaries on Philippians, this is the place to deal briefly with the problematical relationship between commentary and homily. While indeed Chrysostom's "series" on this Pauline letter contains real homilies, the same cannot be said for all commentaries on Scripture, particularly when such works are transmitted in abbreviated or fragmentary form, as is the case with some of the "commentaries" in the list that follows. It is a particularly difficult task to distinguish between the homily that was prepared beforehand or delivered impromptu in a liturgical context on the one hand, and on the other hand the "desk homily," written in homiletic form but intended for private study or reading rather than public performance. This problem has been investigated for the homilies of Origen, leading to the conclusion that Origen as preacher was more restrained, his aim being to keep his entire congregation on the path to perfection, whereas in his commentaries and tractates, he leaves no stone unturned in his exegesis, probably written for the benefit of the few.[34] Another example of the live homily versus desk homily is Augustine's *Enarrationes in Psalmos*, transmitting 205 homilies, of which it is estimated only 119 were in fact delivered, while the remaining 86 are supposed to have been dictated by Augustine to a scribe in homiletic form in order to fill in the gaps.[35]

Other ancient commentaries in Greek and Latin on Paul's Letter to the Philippians are shorter, survive only in fragments, or are contained in incidental treatments of the work.[36] This is perhaps surprising, given that the letter contains some passages of great christological significance. One

34. See Éric Junod, "Wodurch unterscheiden sich die Homilien des Origenes von seinen Kommentaren?" in *Predigt in der Alten Kirche* (ed. Ekkehard Mühlenberg and Johannes van Oort; Kampen: Kok Pharos, 1994), 50–81, esp. 77–81.

35. See further Olivar, *Predicación*, 933; Hildegund Müller and Michael Fiedrowicz, "Enarrationes in psalmos," in *Augustinus-Lexikon* (ed. Cornelius Mayer; 3 vols.; Basel: Schwabe, 1996–2002), 2:804–58.

36. Some of the latter are conveniently collected in Mark J. Edwards, ed., *Ancient Christian Commentary on Scripture: New Testament, Galatians, Ephesians, Philippians* (Downers Grove, Ill.: IVP, 1999), 8:207–76.

of these is Philippians 2:6–7, which the docetists relied on, claiming that the words *the form of a servant*, the *likeness* of human beings, and so on demonstrate that Paul did not categorically posit the humanity of Jesus.[37] The merit of Chrysostom's consideration of this passage is that it reveals what Wiles calls "a fully articulated two-nature exegesis."[38] Another crucial passage is Philippians 2:6–8 on Christ's being taken up into glory, the most important Pauline text to be seized on as having a potentially adoptionist or subordinationist character, and again dealt with by Chrysostom with recourse to a two-nature exegesis, albeit not consistently.[39] While there is also a conspicuous dearth of secondary literature devoted to John's commentary on Philippians,[40] the prominence of the theme of Paul's friendship with the people of Philippi, particularly in Philippians 4, has given rise to some comment.[41]

Greek

1. From Severian of Gabbala (d. after 408) we have eight fragments that survive in Greek *catenae* (*CPG* 4219).[42]

2. A commentary on Paul's Letter to the Philippians (*CPG* 3845) by Theodore of Mopsuestia (d. 428) survives in a Latin translation and Greek and Syriac fragments, the Latin version owing its existence to the fact that it was transmitted under the name of Ambrose rather than under the name

37. On the docetic interpretation of this passage and its refutation, see Maurice F. Wiles, *The Divine Apostle: The Interpretation of St Paul's Epistles in the Early Church* (Cambridge: University Press, 1967), 82–83.

38. Ibid., 82.

39. See ibid., 86–88.

40. Among the very few exceptions are Traian Sevici, "Probleme de Învățăturași Viață Creștină în Comentarul Sfîntului Ioan Gură de Aur la Scrisoarea Paulină către Filipeni," *Studii teologice* 12 (1960): 500–516; Edwards, *Ancient Christian Commentary*, 8:217–89.

41. See, e.g., John Reumann, "Philippians, Especially Chapter 4, as a 'Letter of Friendship': Observations on a Checkered History of Scholarship," in *Friendship, Flattery, and Frankness of Speech: Studies on Friendship in the New Testament World* (ed. John T. Fitzgerald; NovTSup 82; Leiden: Brill, 1996), 83–106, esp. 100–104 on "Patristic Witness to Friendship and to Philippians," where, however, Theodoret of Cyprus on 101 needs to read "Theodoret of Cyrus/Cyrrhus."

42. Karl Staab, ed., *Pauluskommentare aus der griechischen Kirche aus Katenenhandschriften gesammelt und herausgegeben* (NTAbh 15; Münster i. W.: Verlag der Aschendorffschen Verlagsbuchhandlung, 1933), 313–14.

of its real author, whose person was associated with Nestorius and subsequently involved in the Three Chapters controversy during the reign of Justinian.[43] Henry Swete assigns the authorship of the Latin translation of Theodore's commentary to a North African who wrote in the aftermath of the Three Chapters controversy, probably between 544 and 565.[44]

3. Theodoret of Cyrrhus composed a commentary on Philippians as part of his elucidation of the twelve epistles of Paul (*CPG* 6209). It was edited by Jean-Paul Migne[45] and again by Charles Marriott[46] and has merited an English translation.[47] However, it has not been studied systematically, perhaps because of its very modest length and less-than-engaging contents.

4. From the sixth-century exegete Oecumenius, better known for his commentary on Revelation,[48] have survived seven fragments from a commentary on Philippians (*CPG* 7451).[49]

5. Maximus the Confessor composed a piece on Philippians 2:5, *In apostoli verbum: Semetipsum exinanivit, formam servi accipiens* (*CPG* 7707 [10]).[50] This is a christological piece that does not seem to be complete. Toward the end of the text Maximus refers to Chrysostom's interpretation

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43. On this controversy, see Celia Chazelle and Catherine Cubitt, eds., *The Crisis of the* Oikoumene*: The Three Chapters and the Failed Quest for Unity in the Sixth-Century Mediterranean* (Studies in the Early Middle Ages 14; Turnhout: Brepols, 2007).

44. Henry B. Swete, ed., *Theodori episcopi Mopsuesteni in epistolas b. Pauli commentarii (The Latin Version with the Greek Fragments),Galatians–Colossians* (Cambridge: University Press, 1882), 1:lviii.

45. PG 82:559–92.

46. Charles Marriott, ed., *Commentarius in omnes b. Pauli epistolas* (Oxford: Jacobus Parker et soc., 1870), 2:45–67.

47. Robert C. Hill, trans., *Theodoret of Cyrus: Commentary on the Letters of St. Paul* (Brookline, Mass.: Holy Cross Orthodox Press, 2001), 2:64–83. There is little comment on Theodoret's exegesis of Philippians in Jean-Noël Guinot, *L'Exégèse de Théodoret de Cyr* (ThH 100; Paris: Beauchesne, 1995), though he does in general argue for more merit and creativity in Theodoret than earlier studies had done.

48. On which, see now *Greek Commentaries on Revelation: Oecumenius and Andrew of Caesarea* (ed. Thomas C. Oden; trans. William C. Weinrich; Ancient Christian Texts; Downers Grove, Ill.: IVP Academic, 2011), 1–107.

49. Staab, *Pauluskommentare,* 452–53. These are erroneously ascribed to the tenth-century Thessalian bishop Oecumenius of Trikka (see below).

50. S. L. Epifanovič, ed., *Materialy k izučeniju žizni i tvorenij prep. Maksima Ispovědnika* (Kiev: St Vladimir University Press, 1917), 29–33.

of Philippians 2:5, quoting from Chrysostom's *Homily* 7[51] and stating that their exegesis is different.

6. From John of Damascus we have excerpts from a commentary on Philippians from various sources (*CPG* 8079), predominantly Chrysostom.[52]

7. Pseudo-Oecumenius, a writer from the tenth century, composed a commentary on Paul's Letter to the Philippians (cf. *CPG* 7475).[53] In general this author follows Chrysostom's interpretations of the Pauline text.[54]

8. Theophylact, archbishop of Ochrid (b. ca. 1050, d. after 1126), an exegete and epistolographer, among other roles, commented on all of Paul's epistles.[55] Like Pseudo-Oecumenius he generally follows Chrysostom's exegesis.[56]

Latin

1. Marius Victorinus, who died after 363, wrote a commentary on Paul's letters to the Galatians, Philippians, and Ephesians (*CPL* 98).[57] The commentary on Philippians has come down to us with a mutilated beginning, the exegesis of Philippians 1:16 and the start of 1:17 being missing.

2. Ambrosiaster, who flourished in Rome during the time of Pope Damasus (366–84), wrote a short commentary on Paul's Letter to the Philippians (*CPL* 184).[58]

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51. Field, 5:76D–77B.

52. PG 95:855–84. See further Johannes M. Hoeck, "Stand und Aufgaben der Damaskenos-Forschung," *OCP* 17 (1951): 5–60.

53. PG 118:1259–1326.

54. Swete provides the details in his commentary (*Theodori episcopi Mopsuesteni*, passim). See further Marc De Groote, "Opera (Pseudo-) Œcumeniana: Das sonstige echte und vermeintliche Œuvre des Apokalypse-Exegeten Œcumenius," *ByzZ* 94 (2001): 20–28.

55. For his commentary on Philippians, see PG 124:1139–1204.

56. Swete (*Theodori episcopi Mopsuesteni*) notes these congruences in his footnotes.

57. Franco Gori, ed., *Marii Victorini: Opera exegetica* (CSEL 83/2; Vienna: der Österreichischen Akademie der Wissenschaften, 1971–86), 174–229.

58. Henricus I. Vogels, ed., *Ambrosiastri qui dicitur Commentarius in epistulas Paulinas* (3 vols.; CSEL 81; Vienna: Hoelder–Pichler–Temsky, 1969), 3:127–63.

3. Pelagius (d. 423–29) wrote commentaries on all twelve epistles of Paul (*CPL* 728), including a short one on Philippians.[59]

Translator's Notes

The text of Chrysostom's homilies on Philippians established by Bernard de Montfaucon in his monumental edition of all Chrysostom's works[60] rested on three manuscripts, one of them partial. It was Montfaucon's edition that was taken over by Jean-Paul Migne in PG 62:177–298. Montfaucon states that he collated a Coislin and a Colbert manuscript, plus another defective witness, which he designates as "Regius."[61] Following the policy established for this and future volumes presenting Chrysostom's commentaries on the New Testament, Frederick Field's text of 1855 has been used for the translation below of Philippians, with the exception of some paragraphing and punctuation. Field's text itself is based on an edition published in 1529 in Verona, which he was satisfied was the correct text. Until new text editions are made of Chrysostom's works employing modern scientific principles, Field must remain the guiding light, although many questions of a textual nature, especially with regard to the homilies on the Pauline epistles, have to be considered tentative.[62] Apart from the Verona edition, Field consulted four manuscripts for his text of Philippians, all different from those used by Montfaucon and listed by him as follows:[63]

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59. Alexander Souter, ed., *Pelagius's Expositions of Thirteen Epistles of St. Paul* (2 vols.; Texts and Studies: Contributions to Biblical and Patristic Literature 9/1–2; Cambridge: Cambridge University Press, 1922–26; repr. Nendeln: Kraus Reprint Limited, 1967), 387–416.

60. Bernard de Montfaucon, ed., *Sancti patris nostri Ioannis Chrysostomi archiepiscopi Constantinopolitani opera omnia quae extant, uel quae eius nomine circumferentur* (13 vols.; Paris: Gaume Fratres Bibliopolas, 1718–38).

61. See PG 62:177 n. (a). Cf. Field's Monitum to his Philippians edition, 5:ix–x, on the manuscripts used by Montfaucon, noting that the Coislin ("quisquis fuerit") seems to be connected with the recension in Field's own manuscripts C and G, while Montfaucon rarely uses the Colbert.

62. On this point, see Blake Goodall, *The Homilies of St. John Chrysostom on the Letters of St. Paul to Titus and Philemon: Prolegomena to an Edition* (University of California Publications in Classical Studies 20; Berkeley: University of California Press, 1979), 1–5.

63. In the Monitum of his edition (Field, 5:x).

C “Codex Musei Britannici, Burney 48.” Field says he will describe it at another time, but, as far as I can ascertain, this did not happen. Fortunately, we have a modern catalogue that can help. This manuscript is in fact Burney 48A, dating from the beginning of the twelfth century, and the Philippians text appears on folios 104v–158.[64]

E “Vindobonensis, Lambec. CXL,” which Field says he has mentioned in the introduction to his text of Galatians, but the reference there is vague. Again, we have a modern catalogue, in which this manuscript appears as theologicus graecus 111 (*olim* 140), dating from after the middle of the fourteenth century. The Philippians text appears on folios 86v–127v, and folios 86v–88 were used by Sir Henry Savile.[65]

F “Mosquensis, Bibliothecae SS. Synodi Num. CVI. Membranaceus, saeculi, ut videtur, XI.”

G “Mosquensis, eiusdem Bibliothecae num. CVIII, descriptus in Monito ad Ephesios” (again a not very helpful description).

Having recourse now to the PINAKES search engine of the IRHT/CNRS, we can establish that the Moscow manuscripts used by Field have been renumbered in the meantime, such that F is catalogued as SS. Synodi graecus 105 (Vladimir 105), dating from the tenth century, with the Philippians text on folios 1–113, and G is SS. Synodi graecus 107 (Vladimir 107), dating from the eleventh century, with the Philippians text on folios 112–82. The same search engine records no fewer than forty manuscripts containing our text, in various states of completeness, among which the following older manuscripts, at least, would need to be taken into consideration by anyone attempting to update Field’s edition of the complete text of Chrysostom’s *Homilies on Philippians*:

Meteora, Monê Metamorphôseôs 564 (tenth century)

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64. Michel Aubineau, *Codices Chrysostomici graeci* (Paris: Éditions du Centre National de la Recherche Scientifique, 1968), 1:45–46.

65. Wolfgang Lackner, *Codices Chrysostomici graeci* (Paris: Éditions du Centre National de la Recherche Scientifique, 1981), 4:42–43. On Savile, see below.

Mitylene, Monê tou Leimonos 32 (eleventh century)

Oxford, Oxford Bodleian Library Auctarium T 3.15 (Misc. 232) (tenth century)

Paris, Coislin 75 (eleventh century)

Paris graecus 1017 (tenth century)

Venice, Biblioteca Nazionale Marciana graecus (collection 375) (mid-tenth century)

There is considerable discrepancy between the text of Montfaucon and that of Field, the edition of the latter being in general better but terser, sometimes to the point of incomprehensibility. Further investigation is needed to establish whether we are dealing here with different versions, perhaps "rough" and "smooth," as is indeed the case in other works of Chrysostom.[66]

Bolded numbers in square brackets in the following English translation of Chrysostom's homilies on Philippians refer to the page numbers in Field's text. I have made grateful use of William Cotton's translation of 1843, based on the seventeenth-century edition at Eton by Sir Henry Savile, with some consultation by Savile of Montfaucon's edition and the so-called new Paris edition of 1834–39. Cotton's translation was revised by John Broadus in 1889 on the basis of Field's edition.[67] The need to update these translations by a modern, idiomatic, twentieth-century rendering of Chrysostom's work is obvious. There exists a nineteenth-century French translation, based on the text of Montfaucon, which in its time was

66. See further Bady, "Tradition," 155, and the literature cited there.

67. William C. Cotton, trans., in *The Homilies of S. John Chrysostom, Archbishop of Constantinople, on the Epistles of St. Paul the Apostle to the Philippians, Colossians*, *and Thessalonians* (Oxford: John Henry Parker, 1843), 1–179. Revised by John A. Broadus under the same title and published in *NPNF*[1] 13:173–255. See Broadus (*NPNF*[1] 13:vi–vii) on the worth of earlier editions and on Field's *modus operandi*. See Cotton (*Homilies of S. John Chrysostom*, iv, on the description of the editor (signed as "C.M.") regarding the text used by the translator: "Savile's text, with some comparison of others was used for the Homilies on the Philippians, and that of the new Paris Edition, with Savile always at hand, for the rest. Collations of one Ms. in British Museum (Burney 48, here marked B.) were also in hand, but those of Mss. at Venice and Florence came too late for part of the work. The want of them is not however very material."

crowned by the Académie française,[68] and a twentieth-century German translation, based on the Oxford text.[69]

Verbatim biblical citations in this volume are reproduced in italics (often within quotation marks) to distinguish them from Chryosotom's many paraphrases of the text of Scripture. Citations from the Old Testament are generally to the LXX. In order to capture Chrysostom's conversational and sometimes even careless style, in the translations I have regularly employed contractions such as "don't."

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68. Abbé J. Bareille, trans., *Œuvres complètes de Saint Jean Chrysostome: Traduction nouvelle* (20 vols.; Paris: Louis Vivès, 1872), 18:435–597 and 19:1–23.

69. Wenzel Stoderl, trans., *Des hl. Kirchenlehrers Johannes Chrysostomus, Erzbischofs von Konstantinopel, Kommentar zu den Briefen des hl. Paulus an die Philipper und Kolosser* (Bibliothek der Kirchenväter 45; Munich: Kösel & Pustet, 1924), 5–231.

Text, Translation, and Notes

[1] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΥΠΟΜΝΗΜΑ

ΕΙΣ ΤΗΝ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗΝ.

ΛΟΓΟΣ Α.

ΟΙ Φιλιππήσιοι ἀπὸ πόλεώς εἰσι τῆς Μακεδονίας, πόλεως κολωνίας, καθὼς ὁ Λουκᾶς φησιν. Ἐνταῦθα ἡ πορφυρόπωλις ἐπέστρεψεν, εὐλαβὴς γυνὴ σφόδρα καὶ προσεκτική· ἐνταῦθα ὁ ἀρχισυνάγωγος ἐπίστευσεν· ἐνταῦθα ἐμαστίχθη ὁ Παῦλος μετὰ τοῦ Σίλα· ἐνταῦθα οἱ στρατηγοὶ ἠξίωσαν αὐτοὺς ἐξελθεῖν, καὶ ἐφοβήθησαν αὐτούς· καὶ λαμπρὰν ἔσχε τὸ κήρυγμα τὴν ἀρχήν. Μαρτυρεῖ δὲ αὐτοῖς καὶ αὐτὸς πολλὰ καὶ μεγάλα, στέφανον αὐτοῦ καλῶν αὐτοὺς, καὶ πολλὰ πεπονθέναι λέγων. "Ὑμῖν γὰρ ἐχαρίσθη, φησὶν, ἀπὸ θεοῦ οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν." Ὅτε δὲ ἔγραφε πρὸς αὐτοὺς, συνέβη αὐτὸν δεδέσθαι. Διὰ τοῦτό φησιν, "Ὥστε τοὺς δεσμούς μου

[1] John, Our Father of Blessed Memory, Archbishop of Constantinople, the Golden Mouth

An account[1] of the Letter to the Philippians

Homily 1

The Philippians were from a city in Macedonia, a city that was a colony, as Luke relates [cf. Acts 16:12]. It was here that the seller of purple goods converted, an exceedingly devout and heedful woman [cf. Acts 16:14]; it was here that the leader of the synagogue[2] came to believe [cf. Acts 18:8]; it was here that Paul was flogged with Silas [cf. Acts 16:22–23]; it was here that the officials demanded that they depart and were afraid of them [cf. Acts 16:35–39], and the proclamation of the gospel[3] acquired a brilliant beginning. Paul himself provides numerous significant testimonies to these people, calling them his crown and saying that they had suffered greatly. "For *it has been granted to you by God*," he says, "*that you should not only believe in him but also suffer for his sake*" [Phil 1:29]. When he wrote to them it happened that he was in chains.[4] This is why he says, "*So that*

1. ΥΠΟΜΝΗΜΑ: "account" or "record." Some MSS read ΥΠΟΘΕΣΙΣ, or "argument." This introductory material is customarily counted as the first homily in the "series" on Philippians, probably because it is more than a summary of the contents.

2. ἀρχισυνάγωγος ("chief of the synagogue"), as in Acts 18:8. A little later Chrysostom uses δεσμοφύλαξ ("prison guard") of the same man. Field (5:499–501) notes that either the MSS are corrupt here or Chrysostom has made a mistake. Theophylact follows Chrysostom, whereas Theodoret does not, thereby making not only the leader of the synagogue but also the jailer a convert.

3. In this translation the Greek word κήρυγμα is translated sometimes as "proclamation of the gospel," other times simply as "gospel" or "preaching," according to context.

4. That is, in prison. On ancient prisons, see Edward M. Peters, "Prison before the Prison: The Ancient and Medieval Worlds," in *The Oxford History of the Prison. The Practice of Punishment in Western Society* (ed. Norval Morris and David J. Rothman; New York: Oxford University Press, 1998), 13–21.

φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ·" πραιτώριον τὰ βασίλεια τοῦ Νέρωνος καλῶν.

Ἀλλ' ἐδέθη καὶ ἀφείθη, καὶ τοῦτο πρὸς Τιμόθεον ἐδήλωσε, λέγων· "Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι [2] *συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· ἀλλ' ὁ κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με." Τὰ οὖν δεσμὰ, ἐν οἷς ἦν πρὸ τῆς ἀπολογίας ἐκείνης. Ὅτι γὰρ οὐ παρῆν Τιμόθεος τότε, δῆλον. "Ἐν γὰρ τῇ πρώτῃ μου, φησὶν, ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο." Καὶ τοῦτο αὐτῷ γράφων ἐδήλου. Οὐκ ἂν οὖν, εἰ ᾔδει τοῦτο, ἔγραψεν αὐτῷ. "Ὅτε δὲ τὴν ἐπιστολὴν ἔγραφε ταύτην, μετ' αὐτοῦ Τιμόθεος ἦν· καὶ δηλοῖ ἐξ ὧν φησιν· "Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν·" καὶ πάλιν, "Τοῦτον μὲν ἐλπίζω εὐθέως πέμψαι ὑμῖν, ὅταν ἀπίδω τὰ περὶ ἐμὲ, ἐξαυτῆς." Ἀφείθη γὰρ ἀπὸ τῶν δεσμῶν, καὶ πάλιν ἐδέθη μετὰ τὸ πρὸς αὐτοὺς ἐλθεῖν. Εἰ δὲ λέγει, ὅτι "Καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν," οὐχ ὡς ἤδη τούτου γενομένου· ἀλλ' ὅτι καὶ ὅταν τοῦτο συμβῇ, χαίρω, φησὶ, διανιστῶν αὐτοὺς ἀπὸ τῆς ἀθυμίας τῆς ἐπὶ τοῖς δεσμοῖς. Ὅτι γὰρ οὐκ ἔμελλε τότε ἀποθανεῖσθαι, δῆλον ἐξ ὧν φησιν, ὅτι "Ἐλπίζω δὲ ἐν κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι πρὸς ὑμᾶς·" καὶ πάλιν, "Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μένω καὶ συμπαραμενῶ πᾶσιν ὑμῖν."*

Ἦσαν δὲ πέμψαντες πρὸς αὐτὸν οἱ Φιλιππήσιοι τὸν Ἐπαφρόδιτον, χρήματα ἀποίσοντα αὐτῷ, καὶ εἰσόμενον τὰ κατ' αὐτόν· διέκειντο γὰρ σφόδρα περὶ αὐτόν. Ὅτι γὰρ ἔπεμψαν, ἄκουε αὐτοῦ λέγοντος, "Ἀπέχω πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν." Ἐν

in Christ my chains become clear to all the praetorian guard" [Phil 1:13], meaning by "*praetorian*" the palace of Nero.[5]

But he was chained and released, and he made this clear to Timothy when he said: "*At my first defense no one* **[2]** *took my part; no, they all deserted me. May it not be held against them. But the Lord stood by me and empowered me*" [2 Tim 4:16–17]. So he is talking about the chains in which he was held before that defense. I say this because it is clear that Timothy was not present on that occasion. "*At my first defense*," Paul says, "*no one took my part*." And he clarified this when he wrote to Timothy. I mean that if Timothy had known this, Paul wouldn't have written to him. When Paul wrote this letter, Timothy was with him. And it's clear from what he says: "*I hope in Lord Jesus to send Timothy to you soon*" [Phil 2:19]. And again: "*I hope therefore to send him just as soon as I see how I get on*" [Phil 2:23]. You see, he was released from his chains, and again he was chained up after he had gone to them. If he says, "*even if I am to be poured out as a libation on the sacrificial offering of your faith*" [Phil 2:17], he isn't speaking about this event as having already happened; no, it's a question of "because and when this happens I am glad," he says, "as I relieve them of the despondency associated with the chains." The fact that he wasn't going to die then is clear from what he said, namely: "*I hope in the Lord that shortly I too shall come* to you" [Phil 2:24]; and again: "*And this I know as a conviction, that I shall stay and continue with you all*" [Phil 1:25].

The Philippians had sent Epaphroditus to Paul to take him money [cf. Phil 4:18] and to find out what his circumstances were. You see, they were exceedingly well disposed toward to Paul. For the fact that the Philippians sent Epaphroditus, listen to Paul when he says: "*I have received full payment, and have abundance; I am full, having received from Epaphroditus the gifts you sent*" [Phil 4:18]. At the same time they sent Epaphroditus to find

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5. Cf. *Homily* 3 below: "For at that time that's what they called the palace." Theodore of Mopsuestia (Swete, 206,16–207,1); Theodoret, *In Phil.* 1 (PG 83:564; Hill, 66: "it was likely that it had this name at that time, the Roman empire being in force"); and Theophylact (PG 124:1149A) had a similar understanding of the location of Paul's imprisonment. Swete (206 n. 15) notes that almost all Greek exegetes from Chrysostom onward support the interpretation that "the praetorium" was an old name for the palace. Joseph Barber Lightfoot, *St Paul's Epistle to the Philippians: A Revised Text with Introduction, Notes and Dissertations* (London: McMillan, 1885), 99–104, assesses possible locations for Paul's incarceration, concluding that the apostle was under arrest in his own dwelling among the praetorian guard.

ταυτῷ ἔπεμψαν τοῦτο εἰσόμενοι. Ὅτι γὰρ καὶ τοῦτο ἔπεμψαν εἰσόμενοι δηλοῖ εὐθέως ἐν τῇ ἀρχῇ τῆς ἐπιστολῆς τὰ κατ' αὐτὸν γράφων, καὶ λέγων· "Γινώσκειν δὲ ὑμᾶς βούλομαι, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθε·" καὶ πάλιν, "Ἐλπίζω Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν." Τὸ, "ἵνα κἀγὼ," δηλοῦντός ἐστιν, ὅτι ὥσπερ ὑμεῖς [3] ὑπὲρ πολλῆς πληροφορίας ἐπέμψατε εἰσόμενοι, οὕτω καὶ ἐγὼ, "ἵνα εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν." Ἐπεὶ οὖν καὶ πολὺν χρόνον ἦσαν μὴ πέμψαντες· τοῦτο γὰρ δηλοῖ διὰ τοῦ εἰπεῖν, "Ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν·" καὶ τότε ἤκουον αὐτὸν ἐν δεσμοῖς εἶναι· εἰ γὰρ περὶ Ἐπαφροδίτου ἤκουσαν, ὅτι ἠσθένησεν, οὐκ ὄντος σφόδρα ἐπισήμου, ὡς ὁ Παῦλος, πολλῷ μᾶλλον περὶ Παύλου· καὶ εἰκὸς ἦν αὐτοὺς θορυβεῖσθαι· διὰ τοῦτο ἐν τοῖς προοιμίοις τῆς ἐπιστολῆς πολλὴν προσάγει παράκλησιν ὑπὲρ τῶν δεσμῶν, δεικνὺς ὅτι οὐ μόνον οὐ χρὴ θορυβεῖσθαι, ἀλλὰ καὶ χαίρειν. Εἶτα περὶ ὁμονοίας συμβουλεύει καὶ ταπεινοφροσύνης, ταύτην εἶναι ἀσφάλειαν αὐτοῖς διδάσκων μεγίστην, καὶ οὕτω τῶν ἐχθρῶν αὐτοὺς εὐκόλως δύνασθαι περιγενέσθαι. Οὐ γὰρ τὸ δεσμεῖσθαι λυπηρὸν τοῖς διδασκάλοις ὑμῶν, ἀλλὰ τὸ μὴ ὁμονοεῖν τοὺς μαθητάς. Τοῦτο μὲν γὰρ καὶ ἐπίδοσιν τῷ εὐαγγελίῳ δίδωσιν, ἐκεῖνο δὲ διασπᾷ.

Παραινέσας τοίνυν αὐτοῖς ὁμονοεῖν, καὶ δείξας ὅτι ἀπὸ ταπεινοφροσύνης ἡ ὁμόνοια γίνεται, καὶ διατεινάμενος πρὸς τοὺς πανταχοῦ τῷ δόγματι

this out.[6] For the fact that they sent him to find this out too is clear right at the beginning of the letter when he writes about his situation with the words "*I want you to know that what has happened to me has rather served to advance the gospel*" [Phil 1:12], and again: "*I hope to send Timothy to you shortly, so that I too may be cheered by news of you*" [Phil 2:19]. The words "*so that I too*" demonstrate that "just as you **[3]** sent someone to be quite satisfactorily informed about my situation, so too do I, *so that I too may be cheered by news of you.*" However that may be, they didn't send anyone for a long time: this is clear from his statement "*Now at length you have revived your concern for me*" [Phil 4:10], and then they heard that he was in chains. You see, if they heard that Epaphroditus was sick, a man not terribly distinguished as Paul was, they would hear it much more about Paul, and it was natural that they would be troubled. That's why in the opening of his letter he adduces a substantial consolation about the fact that he's in chains, showing that it is a situation not only not to be troubled about but even to rejoice in. Then he gives them advice about unity and humility, teaching them that this is their greatest safeguard and the way in which they'll easily be able to overcome their enemies. "I mean that what is painful for your teachers is not that they are in chains but the lack of unanimity among the disciples." The former contributes to the advancement of the gospel [cf. Phil 1:12], the latter tears it apart.

So, then,[7] when he had exhorted them to be of one mind and shown that unanimity comes from humility, and taken aim at the Jews, who

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6. I.e., Paul's situation.

7. What follows in this paragraph (partially taken up again at the beginning of *Homily* 2) is a late-antique perspective on the mechanics of letter writing, incorporating exhortation, persuasion, ethical instruction, praise, courtesy, and so on. On the typology of letters, see Abraham J. Malherbe, *Ancient Epistolary Theorists* (SBLSBS 19; Atlanta: Scholars Press, 1988). Cf. Michaela Zelzer, "Die Briefliteratur: Kommunikation durch Briefe; Ein Gespräch mit Abwesenden," in *Spätantike mit einem Panorama der Byzantinischen Literatur* (ed. Lodewijk J. Engels and Heinz Hofmann; vol. 4 of *Neues Handbuch der Literaturwissenschaft*; Wiesbaden: AULA Verlag, 1977), 321–53; Hennie Stander, "Chrysostom on Letters and Letter-Writing," in *Patrologia Pacifica: Selected Papers Presented to the Asia Pacific Early Christian Studies Society, Fifth Annual Conference (Sendai, Japan, September 10–12, 2009) and other Patristic Studies* (ed. Vladimir Baranov, Kazuhiko Demura, and Basil Lourié; Scrinium 6; Piscataway, N.J.: Gorgias, 2010), 49–62; and for an extended case study, see Adam M. Schor, *Theodoret's People: Social Networks and Religious Conflict in Late Roman Syria* (TCH 48; Berkeley: University of California Press, 2011).

λυμαινομένους Ἰουδαίους προσχήματι Χριστιανισμοῦ, κύνας τε αὐτοὺς καλέσας καὶ κακοὺς ἐργάτας, καὶ παραινέσας ἀπέχεσθαι αὐτῶν, καὶ πείσας τίσι δεῖ προσέχειν, καὶ περὶ ἠθικῶν πολλὰ διαλεχθεὶς, καὶ ῥυθμίσας αὐτοὺς, καὶ ἀνακτησάμενος διὰ τοῦ εἰπεῖν, "Ὁ κύριος ἐγγύς·" μέμνηται μετὰ τῆς προσηκούσης αὐτῷ συνέσεως καὶ τῶν πεμφθέντων, καὶ οὕτω πολλὴν τὴν παράκλησιν προσάγει. Φαίνεται δὲ μετὰ πολλῆς αὐτοῖς μάλιστα γράφων τιμῆς, καὶ οὐδὲν ἐπιπληκτικὸν οὐδαμοῦ, ὅπερ ἦν τεκμήριον τῆς ἀρετῆς αὐτῶν, τὸ μηδεμίαν δοῦναι τῷ διδασκάλῳ λαβὴν, μηδὲ ἐν τάξει ἐπιτιμήσεως, ἀλλ' ἐν τάξει παραινέσεως πάντα πρὸς αὐτοὺς ἐπεσταλκέναι.

Ὅπερ δὲ ἔφην καὶ ἐξ ἀρχῆς, ἡ πόλις αὕτη πολλὴν ἐπεδείξατο εἰς τὴν πίστιν ἐπιτηδειότητα, εἴγε ὁ δεσμοφύλαξ· ἴστε δὲ, ὅτι πάσης τὸ πρᾶγμα **[4]** κακίας μεστόν· εὐθέως ἀπὸ ἑνὸς σημείου καὶ προσέδραμε, καὶ ἐβαπτίσθη μετὰ τοῦ οἴκου αὐτοῦ παντός. Τὸ μὲν γὰρ γεγονὸς σημεῖον εἶδε μόνος αὐτός· τὸ δὲ κέρδος οὐ μόνος ἐκαρπώσατο, ἀλλὰ μετὰ τῆς γυναικὸς καὶ τοῦ οἴκου παντός. Ἀλλὰ καὶ αὐτοὶ οἱ στρατηγοὶ οἱ μαστίξαντες αὐτὸν εὑρίσκονται ἀπὸ συναρπαγῆς μᾶλλον, καὶ οὐ πονηρίας τοῦτο πεποιηκότες, τῷ τε εὐθέως πέμψαι καὶ ἀφεῖναι αὐτὸν, καὶ τῷ φοβηθῆναι ὕστερον. Μαρτυρεῖ δὲ αὐτοῖς οὐκ ἐν πίστει μόνον, οὐδὲ ἐν κινδύνοις, ἀλλὰ καὶ ἐν εὐποιΐᾳ, δι' ὧν φησιν, ὅτι "Καὶ ἐν ἀρχῇ τοῦ εὐαγγελίου, καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μου ἐπέμψατε," οὐδενὸς ἑτέρου τοῦτο ποιοῦντος· "Οὐδεμία γάρ μοι, φησὶν, ἐκκλησία ἐκοινώνησεν εἰς λόγον

commit outrage on doctrine from all directions under the guise of being Christian,[8] calling them "*dogs and evil-workers*" [Phil 3:2], and exhorting people to avoid them, and arguing persuasively about the people one should pay attention to, and lecturing at length on ethical matters, and correcting them, and winning them over by saying "*The Lord is at hand*" [Phil 4:5], he mentions additionally, with his usual wisdom, what was sent to him and in this manner provides them with considerable consolation. Paul appears to be writing to them with exceedingly great courtesy, and there is no rebuke anywhere, which was an indication of their good character, that they did not give any occasion to the teacher, not even by way of criticism, but sent a message to them throughout by way of encouragement.

I said this right at the beginning: this city had demonstrated a great propensity for the faith, inasmuch as the prison guard (you know that it's an occupation full of **[4]** evil[9]) as the result of one miracle both rushed off to them and was baptized with his entire household. While he was the only one to see the miracle, he wasn't the only one to reap the benefit, but he did so jointly with his wife and entire household. Yes, even the very officials who beat Paul were found to be behaving in this way rather because they had been tricked and not because they were wicked, both because he was sent and dismissed quickly and afterward they were afraid. The evidence for these events is not only in faith alone, nor even in dangerous situations, but also in good deeds, about which he says: "*Even in the beginning of the gospel you sent me help not once but twice*" [Phil 4:15, 16], while nobody else did this. "*No church*," he says, "*had partnership with me about giving and receiving*" [Phil 4:15], meaning that it was more a question of lack of

8. While Paul probably had in mind Judaizers in Rome, because Philippi did not suffer from the problem of Judaizing, Chrysostom was continually warning his congregations about the proper demarcation between Christians and Jews. See Robert L. Wilken, *John Chrysostom and the Jews: Rhetoric and Reality in the Late 4th Century* (TCH 4; Berkeley: University of California Press, 1983), esp. 68–79, 116–23; Isabella Sandwell, *Religious Identity in Late Antiquity: Greeks, Jews and Christians in Antioch* (Greek Culture in the Roman World; Cambridge: Cambridge University Press, 2007); Christine Shepardson, "Controlling Contested Places: John Chrysostom's *Adversus Iudaeos* Homilies and the Spatial Politics of Religious Controversy," *JECS* 15 (2007): 483–516.

9. δεσμοφύλαξ: see n. 2 above. Given that Paul was most likely under a kind of house arrest, as indicated above, this comment seems to be an anachronistic reflection of prison employees in Chrysostom's own time.

δόσεως καὶ λήψεως·" καὶ τὴν ἔλλειψιν δὲ ἀκαιρίας εἶναι μᾶλλον, ἢ προαιρέσεως· "Οὐχ ὅτι οὐκ ἐφρονεῖτε, φησὶν, ὑπὲρ ἐμοῦ, ἠκαιρεῖσθε δέ."

Ταῦτα καὶ ἡμεῖς εἰδότες, καὶ τοσούτους ἔχοντες τύπους, καὶ φίλτρον τὸ πρὸς αὐτούς· ὅτι γὰρ ἐφίλει σφόδρα αὐτοὺς, δῆλον· "Οὐδένα γὰρ ἔχω, φησὶν, ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·" καὶ πάλιν, "Διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου·" ταῦτα οὖν εἰδότες καὶ ἡμεῖς, ἑαυτοὺς παρέχωμεν ἀξίους τῶν τοιούτων ὑποδειγμάτων, περὶ τὸ πάσχειν ὑπὲρ Χριστοῦ ἕτοιμοι γινόμενοι. Ἀλλὰ νῦν οὐκ ἔστιν ὁ διωγμός. Οὐκοῦν κἂν μηδὲν ἕτερον, μιμώμεθα αὐτῶν τὴν εὐποιΐαν τὴν μετὰ σφοδρότητος, μηδὲ, ἐὰν ἅπαξ δῶμεν καὶ δεύτερον, τὸ πᾶν ἡγώμεθα πεπληρωκέναι· διὰ παντὸς γὰρ τοῦ βίου τοῦτο χρὴ ποιεῖν. Οὐ γὰρ ἅπαξ εὐαρεστεῖν δεῖ, ἀλλὰ διηνεκῶς. Ὁ τρέχων, ἐὰν δέκα δολίχους δραμὼν, τὸν ὕστερον ἀφῇ, τὸ πᾶν ἀπώλεσε· καὶ ἡμεῖς, ἐὰν ἀρξάμενοι τῶν ἀγαθῶν ἔργων, ὕστερον ἐκλυθῶμεν, τὸ πᾶν ἀπωλέσαμεν, τὸ πᾶν διεφθείραμεν. Ἄκουε τῆς ἐπωφελοῦς παραινέσεως λεγούσης· "Ἐλεημοσύναι, φησὶ, καὶ πίστεις μὴ ἐκλειπέτωσάν σε." Οὐκ [5] *εἶπεν, ἅπαξ ποίησον, οὐδὲ δεύτερον, οὐδὲ τρίτον, οὐδὲ δέκατον, οὐδὲ ἑκατοστὸν, ἀλλὰ διαπαντός· "μὴ ἐκλειπέτωσάν σε," φησί. Καὶ οὐκ εἶπε, μὴ αὐτὰς ἐγκαταλίπῃς, ἀλλὰ αὐταί σε μὴ ἐγκαταλίπωσι, δεικνὺς ὅτι ἡμεῖς αὐτῶν δεόμεθα, οὐκ αὐταὶ ἡμῶν, καὶ διδάσκων ὅτι πάντα πράττειν ὀφείλομεν, ὥστε αὐτὰς κατέχειν παρ' ἑαυτοῖς. "Ἄφαψαι δὲ αὐτὰς, φησὶν, ἐπὶ σῷ τραχήλῳ." Ὥσπερ γὰρ τὰ τῶν εὐπόρων παιδία κόσμον ἔχει χρυσοῦν περὶ τὸν τράχηλον, καὶ οὐδέποτε αὐτὸν ἀποτίθεται, ὡς τῆς εὐγενείας δεῖγμα περιφέροντα· οὕτω καὶ τὴν ἐλεημοσύνην ἑαυτοῖς ἀεὶ δεῖ περιτιθέναι, δεικνύντας ὅτι τοῦ οἰκτίρμονός ἐσμεν παῖδες, τοῦ τὸν ἥλιον ἀνατέλλοντος ἐπὶ πονηροὺς καὶ ἀγαθούς.*

Ἀλλ' οὐ πιστεύουσιν οἱ ἄπιστοι; Οὐκοῦν διὰ τούτων πιστεύσουσιν, ἐὰν ἡμεῖς ἐργαζώμεθα ταῦτα· ἐὰν ἴδωσιν, ὅτι πάντας ἐλεοῦμεν, καὶ ἐκεῖνον ἐπιγραφόμεθα διδάσκαλον, εἴσονται ὅτι αὐτὸν μιμούμενοι τοῦτο πράττομεν. "Ἐλεημοσύνη, φησὶ, καὶ πίστις ἀληθής." Καλῶς εἶπεν, ἀληθής· μὴ ἐξ ἁρπαγῆς, μὴ ἀπὸ κλοπῆς· τοῦτο γὰρ οὐκ ἔστι πίστις, οὐκ ἔστιν ἀλήθεια. Καὶ γὰρ τὸν κλέπτοντα ψεύδεσθαι ἀνάγκη, καὶ ἐπιορκεῖν δεῖ· σὺ δὲ μὴ οὕτως, ἀλλὰ μετὰ τῆς ἐλεημοσύνης πίστιν ἔχε, φησί.

opportunity than of choice. "*It was not that you had no concern for me*," he says, "*but no opportunity*" [Phil 4:10].

We know this too, because we have so many examples of his affection for them. You see, it's clear that he loved them very much: "*For*," he says, "*I have nobody like him, who will be genuinely anxious for your welfare*" [Phil 2:20]. And again: "*Because I hold you in my heart, even when I am in chains*" [Phil 1:7]. So if we know this, let's present ourselves as worthy of such models and be ready to suffer for Christ's sake. However, now is not the time of persecution. Nevertheless, if we do nothing else, let us imitate their good deeds with passion, lest when we give once or twice we consider ourselves to have fulfilled the whole command. I mean, we must do this throughout our lives. Yes, we have to be pleasing [to God] not once but continually. Even if the runner has completed ten long laps, if he gives up on the last one he's lost the entire race. We too, if we begin good works [and] later become faint—we've lost everything, we've destroyed everything. Listen to the helpful encouragement as follows: "*Don't*," it says, "*let pity and faithfulness desert you*" [Prov 3:3]. It didn't **[5]** say, "do it once," nor "twice," nor "three times," nor "ten times," nor "a hundred times," but "throughout." "*Don't let them desert you*," it says. It didn't say, "don't desert them," but [said] "*don't let them desert you*," demonstrating that we need them, not they us, and teaching that we ought do everything to keep them with us. "*Attach them to your neck*," it says [Prov 3:3]. You see, just as the children of the well-to-do wear gold jewelry around their necks and never take it off in that they are wearing an indication of their noble birth, so too must we always wear almsgiving,[10] demonstrating that we are the children of the one who has pity, who makes the sun rise on good and wicked people [cf. Matt 5:45].

But the unbelievers don't believe? Surely they will believe through our actions, if we work at it. If they see that we have compassion with everyone and count God as our teacher, they will understand that we act in imitation of him. "*Pity*," it says, "*and* true *faith*." It did well to say, "true," not [something] that came from greed or from theft. You see, this isn't faith; this isn't truth. Indeed, the thief has to lie and must perjure himself. "Don't you do the same," it says, "but have faith with pity."

10. ἐλεημοσύνη is translated in the following as "pity," "alms," or "almsgiving," according to context. On the concept of pity in antiquity, see David Konstan, *Pity Transformed* (London: Duckworth, 2001); on pity in the Fathers and Chrysostom, see Hennie Stander, "The Church Fathers on Pity," *StPatr* 44 (2010): 415–20.

Περιθώμεθα τοῦτον τὸν κόσμον· μανιάκην ἐργασώμεθα τῇ ψυχῇ χρυσοῦν, τὴν ἐλεημοσύνην λέγω, ἕως ἂν ἐνθάδε ὦμεν. Ἐὰν γὰρ παρέλθῃ ἡ ἡλικία αὕτη, οὐκέτι αὐτῇ χρησόμεθα. Πῶς; Οὐκ εἰσὶν ἐκεῖ πένητες, οὐκ ἔστιν ἐκεῖ χρήματα, οὐκ ἔστιν ἐκεῖ πτωχεία. Ἕως ἐσμὲν παῖδες, μὴ ἀποστερήσωμεν ἑαυτοὺς τοῦ κόσμου τούτου. Καθάπερ γὰρ ἐπὶ τῶν παίδων, ἐὰν ἄνδρες γένωνται, περιαιρεῖται ταῦτα, καὶ ἐφ' ἕτερον ἄγονται κόσμον· οὕτω καὶ ἐφ' ἡμῶν, οὐκέτι ἡ διὰ χρημάτων ἐλεημοσύνη ἔσται, ἀλλ' ἑτέρα τις πολὺ μείζων. Ὥστε ταύτης ἑαυτοὺς μὴ ἀποστερήσωμεν, ποιήσωμεν καλὴν φαίνεσθαι τὴν ψυχήν. Μέγα ἐλεημοσύνη καλὸν καὶ **[6]** τίμιον, δῶρόν ἐστι μέγα· μᾶλλον δὲ μέγα ἀγαθότης. Ἐὰν μάθωμεν χρημάτων καταφρονεῖν, καὶ ἕτερα μαθησόμεθα. Ὅρα γὰρ ἐντεῦθεν πόσα τίκτεται ἀγαθά. Ὁ διδοὺς ἐλεημοσύνην, ὡς χρὴ διδόναι, μανθάνει τῶν χρημάτων καταφρονεῖν· ὁ μαθὼν χρημάτων καταφρονεῖν, τὴν ῥίζαν ἐξέκοψε τῶν κακῶν. Ὥστε οὐκ εὖ ποιεῖ μᾶλλον, ἢ εὖ πάσχει, οὐ τῷ ὀφειλὴν καὶ ἀμοιβὴν κεῖσθαι μόνον τῇ ἐλεημοσύνῃ, ἀλλὰ καὶ τῷ τὴν ψυχὴν φιλόσοφον γίνεσθαι, καὶ ὑψηλὴν καὶ πλουσίαν. Ὁ διδοὺς ἐλεημοσύνην παιδεύεται μὴ θαυμάζειν χρήματα, μηδὲ χρυσόν· τοῦτο δὲ παιδευθεὶς τὴν διάνοιαν, ἀρχὴν ἔλαβε μεγίστην ἀνιέναι πρὸς τὸν οὐρανὸν, καὶ μάχης καὶ ἔριδος καὶ φθόνου καὶ ἀθυμίας μυρίας ἐξέκοψε προφάσεις. Ἴστε γὰρ, ἴστε καὶ ὑμεῖς, ὅτι πάντα διὰ τὰ χρήματα, καὶ μυρίοι πόλεμοι διὰ τὰ χρήματα· ὁ δὲ τούτων μαθὼν καταφρονεῖν, ἐν γαλήνῃ κατέστησεν ἑαυτὸν. Οὐκέτι ζημίαν δέδοικε· τοῦτο γὰρ ἐπαίδευσεν αὐτὸν ἡ ἐλεημοσύνη· οὐκέτι ἐπιθυμεῖ τῶν τοῦ πλησίον· πῶς γὰρ, ὁ τὰ αὑτοῦ ἀποκτώμενος καὶ διδούς; οὐκέτι βασκαίνει τῷ πλουτοῦντι· πῶς γὰρ, ὁ βουλόμενος γενέσθαι πένης; διακαθαίρει αὑτοῦ τὸ ὄμμα τῆς ψυχῆς. Καὶ ταῦτα μὲν ἐνταῦθα· τὰ δὲ ἐκεῖ οὐδὲ ἔστιν εἰπεῖν, ὅσων ἐπιτεύξεται ἀγαθῶν. Οὐ μενεῖ ἔξω μετὰ τῶν μωρῶν παρθένων, ἀλλὰ μετὰ τῶν φρονίμων εἰσελεύσεται, μετὰ τοῦ νυμφίου, τὰς λαμπάδας ἔχων λαμπράς· καὶ τῶν ἐν παρθενίᾳ ταλαιπωρηθεισῶν, ὁ μηδὲ γευσάμενος τῶν πόνων ἐκείνων

Let's wear this jewelry: let's fashion a gold necklace for our soul (I'm talking about almsgiving), as long as we're here. You see, when this age passes we won't need the necklace any more. How come? There aren't any beggars there; there's no money there; there's no poverty there. As long as we're children let's not deprive ourselves of this jewelry. I mean, just as in the case of children, when they become men, the necklace is taken off, and they put on different jewelry, so too in our case almsgiving will no longer come from money, but it will be different, much greater. In order not to deprive ourselves of this pity, let's make our souls beautiful to look at. Pity on a grand scale is something beautiful **[6]** and valuable; it's a great gift. I should say it is a great goodness. If we learn to despise money, we'll learn other lessons too. I mean, look at all the good things that are engendered by pity. The person who gives alms, as they should do, learns to despise money; the person who learns to despise money has cut out the root of evil. The result, I should say, is that they don't do good as much as they fare well from it—reward and requital reside not in almsgiving but in a soul becoming philosophical, and lofty and rich. The person who gives alms is taught not to admire money or gold. When they have been instructed about this as far as disposition goes, they have made the greatest beginning in the ascent to heaven and have cut out myriad occasions for fighting, strife, envy, and despondency. I mean, you know—you know too that everything is done for the sake of money, and myriad wars occur for the sake of money. The person who has learned to despise money has established himself in a safe haven. No longer do they fear punishment, for almsgiving has taught them this. No longer do they covet their neighbor's goods [cf. Exod 20:17; Deut 5:21]—how could they when they have given up and given away their own? No longer are they jealous of the rich—how could they be when they wanted to become poor? The eye of their soul has purged them through and through. And this happens in this world; in the next world it is impossible to tell how many good things they will attain. They will not stay outside with the foolish virgins [cf. Matt 25:1–13] but will go in with the wise ones, with the bridegroom, holding bright torches. And the person who has not tasted the troubles of those who have experienced hardship in virginity will be superior to them,[11] so great is the force of almsgiving: it

11. Although as a monastic Chrysostom advocated the superiority of the celibate life, he also developed a theology of marriage, seen to best effect in *Hom. 1 Cor.* 19 (Field, 2:215–27), *Hom. Eph.* 20 and 21 (Field, 4:299–330), and *Hom. Col.* 12 (Field, 5:297–312).

ἔσται βελτίων. Τοσαύτη ἡ τῆς ἐλεημοσύνης ἰσχύς· μετὰ πολλῆς εἰσάγει τῆς παρρησίας τοὺς αὐτῆς τροφίμους. Γνωρίμη γάρ ἐστι τοῖς ἐν τῷ οὐρανῷ πυλωροῖς, τοῖς τὰς θύρας κατέχουσι τοῦ νυμφῶνος· οὐ μόνον δὲ γνωρίμη, ἀλλὰ καὶ αἰδέσιμος· καὶ οὓς ἂν ἐπιγνῷ τετιμηκότας αὐτὴν, μετὰ πολλῆς εἰσάξει τῆς παρρησίας, καὶ οὐδεὶς ἀντερεῖ, ἀλλὰ πάντες ὑποχωροῦσιν. Εἰ γὰρ τὸν θεὸν εἰς τὴν γῆν κατήγαγε, καὶ ἔπεισεν ἄνθρωπον γενέσθαι, πολλῷ μᾶλλον ἄνθρωπον εἰς τὸν οὐρανὸν ἀναγαγεῖν δυνήσεται· μεγάλη γὰρ αὐτῆς ἡ ἰσχύς. Εἰ ἀπὸ ἐλέους καὶ φιλανθρωπίας ὁ θεὸς ἄνθρωπος ἐγένετο, καὶ ἔπεισεν αὐτὸν δοῦλον γενέσθαι, πολλῷ μᾶλλον τοὺς δούλους εἰς τὴν οἰκίαν εἰσάξει τὴν αὐτοῦ.

Ταύτην ἀγαπήσωμεν, ταύτην στέρξωμεν, μὴ μίαν ἡμέραν, μηδὲ δευτέραν, ἀλλὰ διὰ παντὸς τοῦ χρόνου, [7] ἵνα ἡμᾶς ἐπιγνῷ. Ἂν αὐτὴ ἡμᾶς ἐπιγνῷ, καὶ ὁ κύριος ἐπιγνώσεται· ἂν αὐτὴ ἀγνοήσῃ, καὶ ὁ κύριος ἀγνοήσει, καὶ ἐρεῖ, οὐκ οἶδα ὑμᾶς. Ἀλλὰ μὴ γένοιτο ταύτης ἀκοῦσαι ἡμᾶς τῆς φωνῆς, ἀλλὰ τῆς μακαρίας ἐκείνης· "Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·" ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

brings in with great freedom those it has reared. I mean, it is known to the janitors in heaven, to those who guard the bridegroom's gates. Not only is it known, but it's also respected. And those whom the bridegroom knows have honored it, he'll bring in with great freedom, and nobody will object; on the contrary, everyone will agree. I mean, if pity brought God into the world and prevailed on him to become a human being, much more will it be able to bring a human being up to heaven—great is the force of pity. If God became a human being out of mercy and beneficence and prevailed on himself to become a servant, much more will he bring servants into his house.

Let's love pity, let's cherish it, not for one day, nor for two, but all the time, **[7]** so that it may recognize us. If it recognizes us, the Lord will recognize us too. If it doesn't recognize us, the Lord won't recognize us either, and he will say: "I don't know you." Heaven forbid that we should hear those words rather than the happy ones: "*Come, you blessed ones of my Father, inherit the kingdom prepared for you from the foundation of the world*" [Matt 25:34]. May we all meet with these words, in Jesus Christ our Lord, with whom to the Father together with the Holy Spirit be praise, power, honor, now and always, forever and ever. Amen.

ΛΟΓΟΣ Β.

Παῦλος καὶ Τιμόθεος, δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, συνεπισκόποις καὶ διακόνοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

ΕΝΤΑΥΘΑ ἅτε πρὸς ὁμοτίμους ἐπιστέλλων, οὐ τίθησιν αὐτοῦ τὸ τῆς διδασκαλίας ἀξίωμα, ἀλλ' ἕτερον καὶ αὐτὸ μέγα. Ποῖον δὴ τοῦτο; Δοῦλον ἑαυτόν φησιν, οὐκ ἀπόστολον. Μέγα γὰρ ὄντως καὶ τοῦτο ἀξίωμα, καὶ τὸ κεφάλαιον τῶν ἀγαθῶν, δοῦλον εἶναι Χριστοῦ, καὶ μὴ ἁπλῶς λέγεσθαι. Ὁ τοῦ Χριστοῦ δοῦλος, οὗτος ὄντως ἐλεύθερός ἐστι τῇ ἁμαρτίᾳ, καὶ γνήσιος δοῦλος οὐδενὸς ἄλλου δοῦλός ἐστιν· ἐπεὶ οὐκ ἂν γένοιτο τοῦ Χριστοῦ δοῦλος, ἀλλ' ἐξ ἡμισείας. Καὶ Ῥωμαίοις δὲ πάλιν ἐπιστέλλων λέγει· "Παῦλος δοῦλος Ἰησοῦ Χριστοῦ·" Κορινθίοις δὲ καὶ Τιμοθέῳ ἐπιστέλλων, ἀπόστολον ἑαυτὸν καλεῖ. Τίνος οὖν ἕνεκεν τοῦτο; Οὐχ ὅτι Τιμοθέου αὐτοὶ κρείττους· ἄπαγε· ἀλλὰ μᾶλλον αὐτοὺς τιμᾷ, καὶ θεραπεύει μάλιστα πάντων, οἷς ἐπέστελλε· καὶ γὰρ καὶ πολλὴν αὐτοῖς ἀρετὴν μαρτυρεῖ. Ἐκεῖ μὲν γὰρ ἔμελλε πολλὰ διατάτ**[8]**τεσθαι, διὰ τοῦτο ἀνέλαβε τὸ τοῦ ἀποστόλου ἀξίωμα· ἐνταῦθα δὲ ἐπιτάττει μὲν αὐτοῖς οὐδὲν, πλὴν ὅσα καὶ ἀφ' ἑαυτῶν συνεώρων. "Τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις." Ἐπειδὴ εἰκὸς ἦν καὶ Ἰουδαίους ἁγίους ἑαυτοὺς καλεῖν ἀπὸ τοῦ πρώτου χρησμοῦ, ἡνίκα ἐλέγοντο λαὸς ἅγιος, περιούσιος, διὰ τοῦτο προσέθηκε, "τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ." Οὗτοι γὰρ μόνοι ἅγιοι, ἐκεῖνοι δὲ λοιπὸν βέβηλοι.

"Συνεπισκόποις καὶ διακόνοις." Τί τοῦτο; μιᾶς πόλεως πολλοὶ ἐπίσκοποι ἦσαν; Οὐδαμῶς· ἀλλὰ τοὺς πρεσβυτέρους οὕτως ἐκάλεσε. Τότε γὰρ τέως ἐκοινώνουν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο. Διὰ τοῦτο γράφων

Homily 2

Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, to fellow bishops and deacons: grace to you and peace from God our Father and the Lord Jesus Christ [Phil 1:1–2].

Here, inasmuch as he is writing to people of equal honor, he puts his rank not as a teacher but as another important one. What is it, then? He calls himself a servant, not an apostle. You see, this too is a really important rank and the sum total of good things: to be a servant of Christ and not simply to be called one. That person who is the servant of Christ is really free from sin, and a genuine servant is nobody else's servant, because they wouldn't be Christ's servant, but half-and-half. And writing to the Romans he says again: "*Paul, servant of Jesus Christ*" [Rom 1:1]. But when he writes to the Corinthians and Timothy, he calls himself an apostle. On what account, then, does he do this? It's not because they are better than Timothy. Perish the thought! No, it's rather that of those he writes to he honors these people more and cares for them most of all. Indeed, he gives them evidence of their great goodness. I mean, there he was going to give orders on many subjects **[8]**, so he assumed the rank of apostle, whereas here he was giving them no orders at all, except the ones they could perceive for themselves. "*To the saints in Christ Jesus who are at Philippi*." Since it was likely that the Jews too called themselves "saints" from the time of the first oracle[12] when they were called a holy, special people [cf. Exod 19:4, etc.; Titus 2:14], this is why he added, "*the saints in Christ Jesus*," for these were the only saints, whereas the Jews were unhallowed thereafter.

"*To fellow bishops and deacons*." What does this mean?[13] Were there many bishops in one city? No, not at all, but he calls the presbyters by this name. You see, in the past up to this point they used names interchange-

12. I.e., Scripture. See *PGL* under χρησμός for this meaning.

13. The equivalence of the terms "bishops" and "presbyters" expressed by Chrysostom in what follows is also found in Jerome, Ambrosiaster, Theodore, and Theodoret and is normative down to the end of the fourth century. See further Lightfoot (*Philip-*

Τιμοθέῳ ἔλεγε· "Τὴν διακονίαν σου πληροφόρησον·" ἐπισκόπῳ ὄντι. Ὅτι γὰρ ἐπίσκοπος ἦν, φησὶ πρὸς αὐτὸν, "Χεῖρας ταχέως μηδενὶ ἐπιτίθει·" καὶ πάλιν· "Ὃ ἐδόθη σοι μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου·" οὐκ ἂν δὲ πρεσβύτεροι ἐπίσκοπον ἐχειροτόνησαν. Καὶ πάλιν πρὸς Τίτον γράφων φησί· "Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην· εἴ τις ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ·" ἃ περὶ τοῦ ἐπισκόπου φησί. Καὶ εἰπὼν ταῦτα, εὐθέως ἐπήγαγε· "Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη." Ὅπερ οὖν ἔφην, καὶ οἱ πρεσβύτεροι τὸ παλαιὸν ἐκαλοῦντο ἐπίσκοποι καὶ διάκονοι Χριστοῦ, καὶ οἱ ἐπίσκοποι πρεσβύτεροι· ὅθεν καὶ νῦν πολλοὶ συμπρεσβυτέρῳ ἐπίσκοποι γράφουσι, καὶ συνδιακόνῳ. Λοιπὸν δὲ τὸ ἰδιάζον ἑκάστῳ ἀπονενέμηται ὄνομα, ὁ ἐπίσκοπος, καὶ ὁ πρεσβύτερος. "Συνεπισκόποις, φησὶ, καὶ διακόνοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ."

Τί δήποτε δὲ οὐδαμοῦ τῷ κλήρῳ γράφων, οὐκ ἐν Ῥώμῃ, οὐκ ἐν Κορίνθῳ, οὐκ ἐν Ἐφέσῳ, οὐδαμοῦ, ἀλλὰ κοινῇ πᾶσι τοῖς ἁγίοις, τοῖς πιστοῖς, τοῖς ἠγαπημένοις, ἐνταῦθα τῷ κλήρῳ γράφει; Ὅτι αὐτοὶ καὶ ἀπέστειλαν, καὶ ἐκαρποφόρησαν, αὐτοὶ καὶ ἔπεμψαν πρὸς αὐτὸν τὸν Ἐπαφρόδιτον. "Εὐχαριστῶ τῷ θεῷ μου, φησὶν, ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν πάντοτε." **[9]** Εἶπεν ἀλλαχοῦ γράφων, "Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε, ὅτι αὐτοὶ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες." Εἰ τοίνυν τὸ στενάζειν, κακίας τῶν μαθητῶν, τὸ μετὰ χαρᾶς τοῦτο ποιεῖν, προκοπῆς. Ὁσάκις ὑμῶν ἀναμνησθῶ, φησὶ, δοξάζω τὸν θεόν. Τοῦτο δὲ ποιεῖ ἐκ τοῦ πολλὰ αὐτοῖς συνειδέναι ἀγαθά. Καὶ δοξάζω, φησὶ, καὶ δέομαι. Οὐ μὴν, ἐπειδὴ ἐπιδεδώκατε εἰς ἀρετὴν, παύομαι δεόμενος ὑπὲρ

ably, and the bishop was said to be a deacon. This is why, when Paul writes to Timothy, he says: "*Fulfill your ministry*"[14] [2 Tim 4:5], although Timothy was a bishop. You see, it was because he was a bishop that Paul said to him, "*Don't be hasty in the laying-on of hands*" [1 Tim 5:22], and again, "*which was given to you by the laying-on of hands by the presbyters*" [1 Tim 4:14]—presbyters would not have ordained a bishop. And again, writing to Titus, he says, "*This is why I left you in Crete, so that you could appoint presbyters throughout the city as I ordered you, if someone is blameless, the husband of one wife*" [Titus 1:5–6]. He's saying this about the bishop. And in making these comments he adduces straightaway: "*I mean that the bishop must be blameless, not arrogant, inasmuch as he is God's steward*" [Titus 1:7]. So, as I said, in olden times both the presbyters were called bishops and deacons of Christ and the bishops were called presbyters. From that situation even to the present day many bishops write to a "fellow presbyter" and to a "fellow deacon." But after that time the specific name was assigned to each rank, the bishop and the presbyter.[15] "*To fellow bishops*," he says, "*and deacons, grace to you and peace from God our Father and the Lord Jesus Christ*" [Phil 1:1].

Why on earth, then, when he's not writing to the clergy anywhere—not those in Rome, or Corinth, or Ephesus, nowhere, but collectively to all the saints, the believers, the beloved ones—does he write in this passage to the clergy? It's because they were the ones who sent donations to him and bore fruit, and it was they who sent Epaphroditus to him. "*I thank my God,*" he says, "*in all my remembrance of you for all time*" [Phil 1:3]. **[9]** Writing in another place he said, "*Obey your leaders and submit to them, because they are keeping watch over your souls, as people who will give an account, so they do this joyfully, and not with a heavy heart*" [Heb 13:17]. Therefore, if having a heavy heart is a result of the failing of the disciples, doing this joyfully is a result of their advancement. "Whenever I am reminded of you," he says, "I give glory to God." He does this because he's aware of the many good things they have. "And I both give glory to God," he says, "and pray. It's not because you have been instructed in virtue that I stop praying for

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pians, 97–99), who notes (99 n. 2), however, that in *Hom. 1 Tim.* 11 (Field, 6:84–85) and *Hom. Tit.* 2 (Field, 6:274–75) Chrysostom is not so clear on the point.

14. *διακονίαν*, a general term for service.

15. We note that Chrysostom himself does not systematically distinguish between bishop and presbyter (Allen and Mayer, "New Approach," 24–27; Allen and Mayer, "Re-examination," 273–74, on "episcopal tone").

ὑμῶν· ἀλλ' "*εὐχαριστῶ τῷ θεῷ ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν πάντοτε, ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς καὶ τὴν δέησιν ποιούμενος.*" ["*Πάντοτε,*"] *οὐχ ὅταν εὔχωμαι μόνον.* ["*Μετὰ χαρᾶς.*"] *Ἔστι γὰρ καὶ μετὰ λύπης τοῦτο ποιῆσαι, ὡς ὅταν λέγῃ ἀλλαχοῦ·* "*Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων.*"

"*Ἐπὶ τῇ κοινωνίᾳ ὑμῶν, φησὶν, εἰς εὐαγγέλιον ἀπὸ πρώτης ἡμέρας μέχρι τοῦ νῦν.*" *Μέγα αὐτοῖς ἐνταῦθα μαρτυρεῖ, καὶ σφόδρα μέγα, καὶ ὅπερ ἄν τις ἐμαρτύρησεν ἀποστόλοις καὶ εὐαγγελισταῖς. Οὐκ ἐπειδὴ πόλιν ἐνεχειρίσθητε μίαν, φησὶν, ἐκείνης φροντίζετε μόνης, ἀλλὰ πάντα πράττετε, ὥστε μερισταὶ γενέσθαι τῶν ἐμῶν πόνων, πανταχοῦ παρόντες καὶ συμπράττοντες, καὶ συγκοινωνοῦντές μου τῷ κηρύγματι· οὐχ ἕνα χρόνον, οὐδὲ δεύτερον, οὐδὲ τρίτον, ἀλλὰ πάντοτε, ἐξ οὗ ἐπιστεύσατε μέχρι τοῦ νῦν, ἀποστόλων ἀνειλήφατε προθυμίαν. Ὅρα πῶς οἱ μὲν ἐν Ῥώμῃ ὄντες ἀπεστρέφοντο αὐτόν· ἄκουε γὰρ αὐτοῦ λέγοντος,* "*Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ·*" *καὶ πάλιν,* "*Δημᾶς με ἐγκατέλιπε·*" *καὶ,* "*Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, φησὶν, οὐδείς μοι συμπαρεγένετο·*" *οὗτοι δὲ καὶ ἀπόντες ἐκοινώνουν αὐτῷ τῶν θλίψεων, πέμποντές τε ἄνδρας πρὸς αὐτὸν, καὶ κατὰ δύναμιν ὑπηρετούμενοι, καὶ οὐδὲν ὅλως ἐλλιμπάνοντες. Οὐ νῦν μόνον, φησὶν, ἀλλ' ἀεὶ παντὶ τρόπῳ συναντιλαμβανόμενοι. Ἄρα κοινωνία ἐστὶν εἰς τὸ* **[10]** *εὐαγγέλιον τοῦτο. Ὅταν γὰρ ἐκεῖνος μὲν κηρύττῃ, σὺ δὲ θεραπεύῃς τὸν κηρύττοντα, κοινωνεῖς αὐτῷ τῶν στεφάνων. Ἐπεὶ καὶ ἐν τοῖς ἔξωθεν ἀγῶσιν οὐ τοῦ ἀγωνιζομένου μόνου ἐστὶν ὁ στέφανος, ἀλλὰ καὶ τοῦ παιδοτρίβου, καὶ τοῦ θεραπεύοντος, καὶ πάντων ἁπλῶς τῶν ἀσκούντων τὸν ἀθλητήν. Οἱ γὰρ ῥωννύντες αὐτὸν καὶ ἀνακτώμενοι, οὗτοι καὶ τῆς νίκης εἰκότως ἂν γένοιντο μερισταί. Καὶ ἐν τοῖς πολέμοις δὲ οὐχ ὁ ἀριστεὺς μόνος, ἀλλὰ καὶ πάντες οἱ θεραπεύοντες αὐτὸν εἰκότως ἂν μεταποιοῖντο τῶν τροπαίων, καὶ τῆς δόξης μετέχοιεν, ἅτε κοινωνήσαντες αὐτῷ τοῦ ἀγῶνος τῇ θεραπείᾳ. Οὐ γὰρ μικρὸν δύναται τὸ θεραπεύειν ἁγίους, ἀλλὰ καὶ μέγα· κοινωνοὺς γὰρ ἡμᾶς ποιεῖ τῶν ἐκείνοις ἀποκειμένων μισθῶν.*

Οἷον, ἔρριψέ τις πολλὰ χρήματα διὰ τὸν θεὸν, διαπαντὸς ἀνάκειται τῷ θεῷ, ἀρετὴν ἀσκεῖ μεγάλην, καὶ μέχρι ῥημάτων, καὶ μέχρις ἐννοιῶν, καὶ μέχρι πάντων πολλὴν ἀκρίβειαν φυλάττων; Ἔνεστι καὶ σοὶ καὶ μὴ τοσαύτην ἀκρίβειαν ἐπιδειξαμένῳ, τῶν ἐπὶ τούτοις ἀποκειμένων αὐτῷ μισθῶν κοινωνῆσαι. Πῶς; Ἂν θεραπεύῃς αὐτὸν καὶ λόγῳ καὶ ἔργῳ, ἂν παρακαλέσῃς, καὶ διὰ τοῦ χορηγεῖν τὰ

you, but *I thank God in all my remembrance of you for all time in every one of my prayers for you all, making my prayer joyfully*. *For all time*, not only when I pray. Joyfully." You see, it's possible to do this in sorrow, as when he says elsewhere, "*For I wrote to you with much affliction and anguish of heart and with many tears*" [2 Cor 2:4].

"*In your partnership in the gospel*," he says, "*from the first day up to the present*" [Phil 1:5]. In that passage he gives them a great testimony—both exceedingly great, and one that somebody would have given to apostles and evangelists. "It's not because you have been entrusted with one city," he says, "that you take care of it alone, but you do everything to become sharers in my efforts, being with me everywhere and working together, and being my partners in preaching—not for one year, nor two, nor three, but *for all time*, from the point where you believed up to the present, you have assumed the enthusiasm of apostles." See how those in Rome turned away from him. I mean, listen to him when he says, "*You know this, that all those in Asia turned away from me*" [2 Tim 1:15]. And again: "*Demas has deserted me*" [2 Tim 4:10]; and "*At my first defense*," he says, "*nobody took my part*" [2 Tim 4:16]. But the Philippians, even when they weren't with him, shared in his troubles, both sending men to him and supporting him as much as they could, neglecting absolutely nothing. "You render assistance," he says, "not only now, but always in every way." Indeed, this is sharing in the **[10]** gospel. You see, while he's preaching, you're looking after the preacher; you're a partner in his crowns. This is because even in civic sports the crown goes not only to the sportsman but also to the trainer and the attendant, and in short to all who train the athlete. I mean that it would be fair for those who have brought him to peak fitness and enabled his recovery to have a share in the victory. And again, in war it would be fair that not only the hero but also all those who look after him partake of the trophies and participate in the glory, for the reason that they have shared in the battle by attending him. Attending saints can't be a small affair—no, it's a big one. Indeed, it makes us sharers in the wages accruing to them.

It's like this: somebody dispenses with a lot of money for God's sake; they stick assiduously to God; they practice great virtue and take much care of their words, their thoughts, their everything.[16] It's possible for you too, even if you don't demonstrate such great care, to share in the wages accruing to them for these matters. How? If you look after them in both

16. This is a question in Field's text.

ἀναγκαῖα, καὶ διὰ τοῦ διακονεῖσθαι πᾶσαν διακονίαν. Ὁ γὰρ εὐκολωτέραν ποιῶν τὴν ὁδὸν τὴν τραχεῖαν ἐκείνην, σὺ ἔσῃ. Ὥστε εἰ θαυμάζετε τοὺς ἐν ταῖς ἐρήμοις, τοὺς τὸν ἀγγελικὸν ἀνῃρημένους βίον, τοὺς ἐν ταῖς ἐκκλησίαις τὰ αὐτὰ ἐκείνοις κατορθοῦντας· εἰ θαυμάζετε καὶ ἀλγεῖτε, ὅτι σφόδρα αὐτῶν ἀπολιμπάνεσθε, ἔνεστιν ὑμῖν ἑτέρως αὐτοῖς κοινωνῆσαι, τῷ διακονεῖν, τῷ θεραπεύειν. Καὶ *γὰρ καὶ τοῦτο τῆς τοῦ θεοῦ φιλανθρωπίας ἐστὶ, τὸ τοὺς ῥαθυμοτέρους, καὶ τὸν ἀπεσκληκότα βίον καὶ τραχὺν καὶ ἀκριβῆ μὴ δυναμένους ἀναδέξασθαι, καὶ τούτους δι' ἑτέρας ὁδοῦ πάλιν εἰς τὴν αὐτὴν τούτοις τάξιν ἄγειν.* Καὶ *τοῦτό φησιν ὁ* Παῦλος *κοινωνίαν·* "Κ*οινωνοῦσιν ἡμῖν, φησὶν, ἐν τοῖς σαρκικοῖς, κοινωνοῦμεν αὐτοῖς ἐν τοῖς πνευματικοῖς.*" Εἰ *γὰρ ὁ θεὸς ἀντὶ μικρῶν καὶ μηδαμινῶν βασιλείαν χαρίζεται, καὶ οἱ δοῦλοι αὐτοῦ ἀντὶ μικρῶν καὶ αἰσθη*[**11**] *τῶν πνευματικὰ μεταδιδοῦσι· μᾶλλον δὲ καὶ ταῦτα κἀκεῖνα αὐτός ἐστιν ὁ διδοὺς διὰ τούτων.* Οὐ *δύνασαι νηστεῦσαι, οὐδὲ μονωθῆναι, οὐδὲ χαμευνῆσαι, οὐδὲ παννυχίσαι;* Ἔ*νεστί σοι τούτων ἁπάντων μισθὸν λαβεῖν, ἂν ἑτέρως τὸ πρᾶγμα μεθοδεύσῃς, τὸν ἐν τούτοις κάμνοντα θεραπεύων καὶ ἀναπαύων καὶ ἀλείφων συνεχῶς, καὶ τὸν ἀπὸ τούτων ἐπικουφίζων πόνον.* Αὐ*τὸς ἕστηκε μαχόμενος, αὐτὸς καὶ τραύματα λαμβάνων· σὺ θεράπευε ἀπὸ τοῦ ἀγῶνος ἐπανιόντα, δέχου ὑπτίαις χερσὶν, ἀπόψυχε τὸν ἱδρῶτα ἀναπαύων, παρακάλει, παραμυθοῦ, ἀνακτῶ τὴν πεπονηκυῖαν ψυχήν.* Ἂ*ν μετὰ τοσαύτης προθυμίας διακονῶμεν τοῖς ἁγίοις, μερισταὶ τῶν μισθῶν αὐτῶν ἐσόμεθα.* Τ*οῦτο καὶ ὁ* Χ*ριστός φησι·* "Π*οιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα δέξωνται ὑμᾶς εἰς τὰς αἰωνίους αὐτῶν σκηνάς.*" Ὁ*ρᾷς ὅτι κοινωνοὶ γεγόνασιν;* "Ἀ*πὸ πρώτης ἡμέρας,*

word and deed, encourage them, both by supplying their needs and performing every service for them—I mean, you'll be the one who makes that rugged road easier. So, if you admire those in the wilderness, those who live the angelic life, those in the churches who organize the same benefits for them—if you admire them and suffer from the fact that you have been left far behind them, it's possible for you to become partners with them in other ways, by serving them, by looking after them.[17] Furthermore, this is part of God's beneficence, namely, to lead back by another road to the same rank as the saints above those who are more sluggish and incapable of taking up the hard, rugged, and strict life. This too Paul calls sharing: "They share with us," he says, "in fleshly matters; we share with them in spiritual matters" [cf. Rom 15:27]. For if God grants a kingdom in return for paltry and good-for-nothing deeds, his servants partake in spiritual matters in return for paltry and perceptible **[11]** matters. Yes, he's the one who gives both the one and the other by means of them. Is it the case that you can't fast, or live in solitude, or sleep on the ground, or keep vigil? It's possible for you to receive a wage for all these activities, if you go about it in another way, looking after the one who is toiling in these pursuits, giving them a rest and providing oil frequently and alleviating the exertions of their activities. They're on their feet fighting, and they're the ones who receive the wounds; you must look after them when they return from the contest, receive them with open arms, give them a break and wipe away their sweat, encourage them, comfort them, revive their worn-out spirit. If we render a service to the saints with enthusiasm like this, we'll come to partake of their wages. Christ too said this: "*Make friends for yourselves by means of unrighteous mammon, so that they may welcome you into their eternal tents*" [Luke 16:9]. Do you see that they have become partners? "*From the first day*," he says, "*up until the present*" [Phil 1:5]. "I rejoice," he says, "not only

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17. On monastic practice in both Antioch and Constantinople during Chrysostom's time, see Wendy Mayer, "Monasticism at Antioch and Constantinople in the Late Fourth Century: A Case of Exclusivity or Diversity?," in *Prayer and Spirituality in the Early Church* (ed. Pauline Allen et al.; Everton Park: Centre for Early Christian Studies, 1998), 1:275–88; Martin Illert, *Johannes Chrysostomus und das antiochenisch-syrische Mönchtum: Studien zu Theologie, Rhetorik und Kirchenpolitik im antiochenischen Schrifttum des Johannes Chrysostomus* (Zürich: Pano Verlag, 2000). Cf. Allen and Mayer, "Re-examination," 281–82, on the significance of this passage in determining an Antiochene provenance for the homily. See also the introduction, above, on Questions of Dating and Provenance.

φησὶ, μέχρι τοῦ νῦν." Χαίρω δὲ, *οὐχ ὑπὲρ τῶν παρελθόντων, φησὶ, μόνον, ἀλλὰ καὶ ὑπὲρ τῶν μελλόντων· ἀπὸ γὰρ τῶν παρελθόντων κἀκεῖνα στοχάζομαι.*

"Πεποιθὼς *αὐτὸ τοῦτο, φησὶν, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει ἄχρις ἡμέρας* Ἰησοῦ Χριστοῦ." *Ὅρα πῶς αὐτοὺς καὶ μετριάζειν διδάσκει.* Ἐπειδὴ *γὰρ μέγα αὐτοῖς ἐμαρτύρησε πρᾶγμα, ἵνα μή τι ἀνθρώπινον πάθωσιν, εὐθέως παιδεύει αὐτοὺς ἐπὶ τὸν* Χριστὸν *καὶ τὰ παρελθόντα καὶ τὰ μέλλοντα ἀνατιθέναι.* Πῶς; Οὐ *γὰρ εἶπε, πεποιθὼς, ὅτι ὡς ἐνήρξασθε, καὶ τελέσετε, ἀλλὰ τί;* "Ὁ *ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει.*" Οὔτε *ἀπεστέρησεν αὐτοὺς τοῦ κατορθώματος· εἶπε γὰρ, ὅτι τῇ κοινωνίᾳ ὑμῶν χαίρω, δηλονότι, ὡς αὐτῶν κατορθούντων· οὔτε εἶπεν αὐτῶν εἶναι τὰ κατορθώματα μόνον, ἀλλὰ προηγουμένως τοῦ θεοῦ· θαρρῶ γὰρ, φησὶν,* "*ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας* Ἰησοῦ Χριστοῦ·" *τουτέστιν, ὁ θεός.* Οὐ *περὶ ὑμῶν δὲ, φησὶν, ἀλλὰ καὶ περὶ τῶν ἐξ ὑμῶν οὕτω διάκειμαι.* Καὶ *τοῦτο γὰρ οὐ μικρὸν ἐγκώμιον, τὸ τὸν θεὸν ἔν τινι ἐνεργεῖν.* Εἰ *γὰρ μὴ προσωπολήπτης ἐστὶν, ὥσπερ οὖν οὐδέ ἐστιν, ἀλλὰ πρὸς τὴν πρόθεσιν ὁρῶν, συνεφάπτεται τῶν κατορθωμάτων ἡμῖν, δῆλον ὅτι τοῦ ἐπισπάσασθαι αὐτὸν ἡμεῖς* [**12**] *αἴτιοι.* Ὥστε *οὐδὲ οὕτως ἀπεστέρησεν αὐτοὺς τῶν ἐγκωμίων· ἐπεὶ εἰ ἁπλῶς ἐνήργει, οὐδὲν ἂν ἐκώλυσε καὶ* Ἕλληνας *καὶ πάντας ἀνθρώπους ἐνεργεῖσθαι, εἰ ὡς ξύλα ἡμᾶς ἐκίνει καὶ λίθους, καὶ μὴ τὰ παρ' ἡμῶν ἐζήτει.* Ὥστε *τῷ εἰπεῖν, ὁ θεὸς ἐπιτελέσει, καὶ τοῦτο πάλιν αὐτῶν ἐγκώμιον γίνεται, τῶν ἐπισπασαμένων τοῦ θεοῦ τὴν χάριν συμπράττειν αὐτοῖς ἐν τῷ ὑπερβῆναι τὴν ἀνθρωπίνην φύσιν.* Καὶ *ἑτέρως δὲ ἐγκώμιον, ὅτι τοιαῦτα τὰ κατορθώματα ὑμῶν ἐστιν, ὥστε μὴ εἶναι ἀνθρώπινα, ἀλλὰ τῆς τοῦ θεοῦ δεῖσθαι ῥοπῆς.* Εἰ *δὲ ὁ θεὸς ἐπιτελέσει, οὐδὲ πολὺς ἔσται κάματος, ἀλλὰ δεῖ θαρρεῖν, ὡς εὐμαρῶς πάντα διανυόντων, ἅτε ὑπ' ἐκείνου βοηθουμένων.*

"Καθώς *ἐστι δίκαιον ἐμὲ τοῦτο φρονεῖν ὑπὲρ ἁπάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου, καὶ ἐν τῇ ἀπολογίᾳ μου, καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.*" Πολὺν *τέως δείκνυσιν ἐνταῦθα αὐτοῦ τὸν πόθον, εἴγε ἐν καρδίᾳ αὐτοὺς εἶχε, καὶ ἐν αὐτῷ τῷ δεσμωτηρίῳ δεδεμένος* Φιλιππησίων *ἐμέμνητο.* Οὐ *μικρὸν δὲ τῶν ἀνδρῶν τὸ ἐγκώμιον, ἐπειδὴ μηδέ ἐστι προλήψεως ἡ τοῦ ἁγίου τούτου ἀγάπη, ἀλλὰ κρίσεως καὶ λογισμῶν ὀρθῶν.* Ὥστε *τὸ ἀγαπᾶσθαι παρὰ* Παύλου *οὕτω σφοδρῶς, τεκμήριόν ἐστί τινα εἶναι μέγαν καὶ θαυμαστόν.* "Καὶ *ἐν τῇ ἀπολογίᾳ, φησὶ, καὶ βεβαιώσει τοῦ εὐαγγελίου.*" Καὶ *τί θαυμαστὸν, εἰ ἐν τῷ*

over what's past but also over what's to come. I'm making a guess about these events from the past."

"*I am confident of this fact*," he says, "*that the one who began a good work in you will complete it until the day of Jesus Christ*" [Phil 1:6]. See how he teaches them to be measured as well. Because he gave witness to them of a great event, so that they didn't feel some human reaction he immediately teaches them to refer both past and future events to Christ. How? My point is that he didn't say: "I'm confident that as you began, so will you complete it"; no, what did he say? "*The one who began a good work in you will complete it.*" Nor did he detract from their progress, for he said, "I rejoice *in your partnership*," evidently because they were progressing. He said that their progress was not only theirs but principally from God. You see, he said, "I'm encouraged *because the one who began a good work in you will complete it until the day of Jesus Christ* [Phil 1:6], that is, God. It's not just about you that I'm so well disposed," he says, "but also about those who descend from you." And indeed this wasn't faint praise, the fact that God was working in someone. For if God isn't a respecter of persons [cf. Jas 2:9] (which is certainly not the case), but looking at our motive connects it with our steps of progress, it's clear that we are responsible for winning him over to us. **[12]** So in this way Paul didn't detract from their praises either, because if God was simply working in them he wouldn't at all have prevented both the Hellenes and all people from working in them, if he moved us like timber and stone and didn't seek our cooperation. So when he said, "God *will complete it*," this too is again praise for them because they won over God's grace to work with them in transcending human nature. But it is praise in a different way, because these kinds of successes are yours, with the result that they aren't human but needed divine assistance. If God is going to complete it, there won't be much effort either, but it's right to be encouraged, because you are finishing everything easily for the reason that you are helped by him.

"*Just as it's right for me to think this way about you all, because I hold you in my heart, both in my chains and in my defense and confirmation of the gospel, as you are all my partners in grace*" [Phil 1:7]. In this passage he continues to show his great desire, in that he was holding them in his heart and remembered the Philippians while he was in chains and in the very prison. His praise of the men is no faint one, because the love of this holy man arose not from a preconception but from judgment and right reasons. So to be loved by Paul so warmly is a sign that someone was great and wonderful. "*And in the defense*," he says, "*and confirmation of the*

δεσμωτηρίῳ εἶχεν αὐτούς; Οὐδὲ γὰρ κατ' ἐκεῖνον τὸν καιρὸν, φησὶ, καθ' ὃν εἰσῄειν εἰς τὸ δικαστήριον ἀπολογησόμενος, ἐξεπέσατέ μου τῆς μνήμης. Οὕτω γάρ ἐστι τυραννικὸν ὁ ἔρως ὁ πνευματικὸς, ὡς μηδενὶ παραχωρεῖν καιρῷ, ἀλλ' ἀεὶ τῆς ψυχῆς ἔχεσθαι τοῦ φιλοῦντος, καὶ μηδεμίαν θλῖψιν ἢ ὀδύνην συγχωρεῖν περιγενέσθαι τῆς ψυχῆς. Καθάπερ γὰρ ἐπὶ τῆς καμίνου τῆς Βαβυλωνίας, τοσαύτης αἰρομένης φλογὸς, δρόσος ἦν τοῖς μακαρίοις ἐκείνοις παισίν· οὕτω καὶ φιλία τοῦ ἀγαπῶντος καὶ ἀρέσκοντος θεῷ τὴν ψυχὴν καταλαβοῦσα, πᾶσαν ἀποτινάσσει φλόγα, καὶ δρόσον ποιεῖ θαυμαστήν. "Καὶ βεβαιώσει, φησὶ, τοῦ εὐαγγελίου." Ἄρα τὰ δεσμὰ βεβαίωσις τοῦ εὐαγγελίου ἦν, ἄρα ἀπολογία. Καὶ πάνυ· πῶς; ὅτι εἰ μὲν παρῃτήσατο τὰ **[13]** *δεσμὰ, ἔδοξεν ἂν εἶναι ἀπατεών· ὁ δὲ πάντα ὑπομένων, καὶ δεσμὰ καὶ θλῖψιν, δηλοῖ ὡς οὐκ ἀνθρωπίνης τινὸς αἰτίας ἕνεκεν ταῦτα πάσχει, ἀλλὰ διὰ τὸν θεὸν τὸν ἀνταποδιδόντα. Οὐδεὶς γὰρ ἂν καὶ ἀποθανεῖν εἵλετο, καὶ τοσούτους κινδύνους ἀναδέξασθαι, οὐδεὶς ἂν καὶ βασιλεῖ τοιούτῳ κατεδέξατο προσκροῦσαι, τῷ Νέρωνι λέγω, εἰ μὴ πρὸς ἕτερον ἑώρα βασιλέα πολλῷ μείζονα. Ἄρα βεβαίωσις τοῦ εὐαγγελίου ἦν τὰ δεσμά. Ὅρα πῶς ἐκ περιουσίας εἰς τὸ ἐναντίον ἅπαντα περιέτρεψεν. Ὃ γὰρ ἐνόμιζον εἶναι ἀσθένειαν καὶ κατηγορίαν, τοῦτο βεβαίωσίν φησι· καὶ εἰ μὴ τοῦτο γέγονεν, ἐν ἀσθενείᾳ ἦν. Εἶτα δείκνυσιν ὅτι οὐ προλήψεως ἡ ἀγάπη, ἀλλὰ κρίσεως. Διὰ τί; Ἔχω ὑμᾶς, φησὶν, ἐν τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ, διὰ τὸ συγκοινωνοὺς εἶναι τῆς χάριτος. Τί ἐστι τοῦτο; ἡ χάρις τοῦ ἀποστόλου τοῦτο ἦν, τὸ δεσμεῖσθαι, τὸ ἐλαύνεσθαι, τὸ μυρία πάσχειν δεινά; Ναί· "Ἀρκεῖ γάρ σοι, φησὶν, ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται. Διὸ εὐδοκῶ, φησὶν, ἐν ἀσθενείαις, ἐν ὕβρεσιν." Ἐπεὶ οὖν ὁρῶ ὑμᾶς διὰ τῶν ἔργων*

gospel." And why is it a wonder if in the prison he had them [in his heart]? "I mean, not even on that occasion," he says, "when I went into the court to defend myself did you escape my memory." I say this because spiritual desire[18] is such a tyrannical thing that it cedes to no occasion but always possesses the lover's soul and allows no anguish or pain to take the soul under control.[19] You see, just as in the furnace in Babylon when a great fire had flamed up, dew fell on those blessed boys [cf. Dan 3:8–50], so too does the affection of the one who loves and is pleasing to God seize the soul, put out the fire completely, and create a wonderful dew. "*And in confirmation of the gospel*," he says. Indeed, his chains were a *confirmation of the gospel*, indeed they were a *defense*. And remarkably so. How? Because if he'd begged off his **[13]** chains, he would've appeared to be a cheat, but the one who puts up with everything, both his chains and his anguish, shows that he suffered these things not for the sake of some human cause but on account of the God who rewards. I mean, nobody would have chosen to die and submit to dangers of such magnitude, nobody would have chosen to come into collision with an emperor of this kind (I am speaking of Nero[20]), unless he had in his sight another emperor who was much mightier. Indeed, the chains were a *confirmation of the gospel*. See how powerfully Paul turns everything into the contrary—what they suppose to be weakness and accusation, he calls confirmation. And if this hadn't happened, he would have been in a weak position. Then he points out that love comes not from preconception but from judgment. Why does he do this? "*I hold you [in my heart] in my chains and in my defense,* because of being *partners in grace*." What's the meaning of this? Was it the grace of an apostle to be in chains, persecuted, suffer a myriad of terrible things? Yes. "My grace is sufficient for you," he says, "*for my power is made perfect in weakness. Therefore I grow in stature,*" he says, "*in weaknesses, in*

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18. ἔρως. There may be echoes here of the Platonic madness that is inspired in the soul by love for the divine beauty, discussed by Konstantinos Bosinis ("Two Platonic Images in the Rhetoric of John Chrysostom: 'The Wings of Love' and 'the Charioteer of the Soul,'" *StPatr* 41 [2006]: 433–38).

19. This idea is part of Chrysostom's adoption of the Platonic concept of the tripartite soul, in which the rational part is required to be in control of the irascible or appetitive parts. See further Bosinis, "Two Platonic Images."

20. Jean Rougé, "Néron et la fin du IVe siècle et au début du Ve siècle," *Latomus* 37 (1978): 79–87, underlines the stereotypical presentation of the emperor, as here, in Christian authors of the late fourth century. See esp. 79–84 on Chrysostom. Cf. *Prof. evang.* (*CPG* 4385; PG 51:313–14) for a more sustained denunciation of Nero.

τὴν ἀρετὴν ἐπιδεικνυμένους, καὶ τῆς χάριτος ταύτης ὄντας κοινωνοὺς, καὶ μετὰ προθυμίας, εἰκότως ταῦτα στοχάζομαι. Ὁ γὰρ πεῖραν ὑμῶν εἰληφὼς, καὶ μάλιστα πάντων ὑμᾶς εἰδὼς, καὶ τὰ ὑμέτερα κατορθώματα, ὅτι καὶ τοσοῦτον ἡμῶν ἀφεστηκότες βιάζεσθε μὴ ἀπολειφθῆναι ἡμῶν ἐν ταῖς θλίψεσιν, ἀλλὰ τῶν ὑπὲρ τοῦ εὐαγγελίου πειρασμῶν κοινωνῆσαι, καὶ μηδὲν ἔλαττον ἐμοῦ ἔχειν τοῦ εἰς τοὺς ἀγῶνας ἐμβεβηκότος, αὐτοὶ οἱ πόρρωθεν ὄντες, δίκαιός εἰμι ταῦτα μαρτυρεῖν. Διὰ τί δὲ οὐκ εἶπε κοινωνοὺς, ἀλλὰ, συγκοινωνούς; Καὶ αὐτὸς ἐγὼ, φησὶν, ἑτέρῳ κοινωνῶ, "ἵνα γένωμαι κοινωνὸς τοῦ εὐαγγελίου·" τουτέστιν, ἵνα κοινωνήσω τῶν ἀποκειμένων ἀγαθῶν τῷ εὐαγγελίῳ. Καὶ τὸ δὴ θαυμαστὸν, τὸ πάντας αὐτοὺς οὕτω διακεῖσθαι· "Συγκοινωνούς μου γὰρ, φησὶ, τῆς χάριτος πάντας ὑμᾶς ὄντας." Ἀπὸ τῶν προοιμίων τοίνυν τούτων πέποιθα, ὅτι τοιοῦτοι ἔσεσθε μέχρι τέλους. Οὐ γὰρ ἔνι οὕτω λαμπρὰν ἀρχὴν σβεσθῆναι καὶ λῆξαι, ἀλλὰ μεγάλα δείκνυσι τὰ τέλη.

Ἐπεὶ οὖν ἔστι κοινωνῆσαι καὶ ἑτέρως χάριτος, καὶ πει[**14**]ρασμῶν καὶ θλίψεων, κοινωνῶμεν, παρακαλῶ, καὶ ἡμεῖς. Πόσοι τῶν ἐνταῦθα ἑστώτων, μᾶλλον δὲ πάντες, ἐβούλεσθε κοινωνῆσαι τῷ Παύλῳ τῶν ἀποκειμένων ἀγαθῶν. Ἔνεστιν, εἰ βούλεσθε τοῖς τὴν διακονίαν ἀναδεδεγμένοις τὴν ἐκείνου, τοῖς πάσχουσί τι δεινὸν διὰ τὸν Χριστὸν συμμαχῆσαι, βοηθῆσαι. Εἶδες ἐν πειρασμῷ τὸν ἀδελφόν; ὄρεξον χεῖρα. Εἶδες τὸν διδάσκαλον ἀγωνιζόμενον; παράστηθι. Ἀλλ' οὐδεὶς κατὰ Παῦλόν ἐστι, φησίν. Εὐθέως ἀπόνοια, εὐθέως κρίνουσιν. Οὐδεὶς κατὰ Παῦλόν ἐστι, κἀγὼ ὁμολογῶ· ἀλλ', "Ὁ δεχόμενος, φησὶ, προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται." Μὴ γὰρ ἐκεῖνοι διὰ τοῦτο ἐθαυμάζοντο, ἐπειδὴ Παύλῳ συνέπραττον; Οὐ διὰ τοῦτο, ἀλλ' ἐπειδὴ ἀναδεξαμένῳ τὸ κήρυγμα. Παῦλος διὰ τοῦτο τίμιος ἦν, ἐπειδὴ ταῦτα ἔπασχε διὰ τὸν Χριστόν. Κατὰ Παῦλον μὲν οὐδείς ἐστιν, ἀλλ' οὐδὲ κατὰ μικρὸν ἐγγὺς τοῦ μακαρίου ἐκείνου· τὸ δὲ κήρυγμα τὸ αὐτό ἐστιν, ὅπερ καὶ τότε. Οὐκ ἐν δεσμοῖς δὲ ὄντι μόνον ἐκοινώνουν αὐτῷ, ἀλλὰ καὶ ἐξ ἀρχῆς. Ἄκουε γὰρ αὐτοῦ λέγοντος· "Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι." Καὶ χωρὶς πειρασμῶν δὲ ἔχει πολὺν ὁ διδάσκαλος πόνον, ἀγρυπνίαν,

insults [2 Cor 12:9–10]. Since, then, I see you demonstrating your virtue through your works and being partners in this grace, enthusiastically, it is reasonable for me to make these suppositions. You see, I am the one who has experience of you, and who knows you much better than everyone, and your achievements too: how that even when so distant from us you use every effort not to fail us in our anguish but to share in our troubles for the gospel's sake and to be engaged no less than I, who am engaged in the combat, although you are far away. I am right to bear witness to these matters." Why did he say not, "partners," but "partners with me"? "*Even I*," he says, "*am partner with another, in order to be a partner in the gospel* [1 Cor 11:23], that is, so that I may be a partner in the gospel of good news." And it's really wonderful that they all thought like that. "For you're all partners with me in grace," he says. "From these beginnings, then, I have been convinced that you will remain so until the end, for it isn't possible for such a brilliant beginning to be snuffed out and fail; no, it points to very great results."

Since, then, it's possible in different ways to be a partner in grace as well as in **[14]** troubles and anguish, please let us too be partners. All of those who stand here, yes, every one, wanted to become partners with Paul in the good things that were accruing. If you like, it's possible to become allies, to assist those who have submitted to Paul's ministry, those who are suffering something terrible on Christ's account. Have you seen your brother in his trial? Stretch out your hand. Have you seen your teacher struggling? Stand by them. "But," someone says, "there's nobody like Paul." Immediately there's desperation; immediately they sit in judgment. I too admit that there's nobody like Paul, but it says: "*The one who receives a prophet in the name of a prophet will receive a prophet's reward*" [Matt 10:41]. I mean, surely the Philippians weren't to be admired for the fact that they were helping Paul? No, not for this fact, but because they were helping the one who had accepted preaching the gospel. Paul wasn't held in honor for the fact that he endured these sufferings on behalf of Christ. There's nobody like Paul. No, there's nobody who even comes close to that blessed man. But the preaching of the gospel is the same as it was then. They were partners with him not only when he was in chains but right from the beginning. I mean, listen to what he says: "*And you Philippians yourselves know that in the beginning of the gospel no church entered into partnership with me in giving and receiving, except only you*" [Phil 4:15]. Even apart from trials, the teacher had plenty of toil: sleepless nights, the burden of public speaking, teaching, complaints, allegations, accusations, being maligned.

κόπον τὸν ἐν λόγῳ, διδασκαλίαν, μέμψεις, κατηγορίας, αἰτίας, βασκανίας. Μικρὰ *ταῦτα, τὸ μυρίων ἀνέχεσθαι στομάτων, ἐξὸν τὰ αὐτοῦ μεριμνᾶν;*

Οἴμοι, *τί πάθω; ἐν μέσῳ δυοῖν ἐναπείλημμαι πραγμάτων.* Βούλομαι *καὶ προτρέψαι ὑμᾶς, καὶ παρακαλέσαι πρὸς τὴν συμμαχίαν καὶ τὴν ἀντίληψιν τῶν ἁγίων τοῦ θεοῦ· δέδοικα δὲ μὴ ἕτερόν τις ὑποπτεύσῃ, ὅτι οὐχ ὑμῶν ἕνεκεν, ἀλλ' ἐκείνων ταῦτα λέγω.* Ἴστε *δὲ, ὅτι οὐκ ἐκείνων ἕνεκεν ταῦτα λέγω, ἀλλ' ὑμῶν αὐτῶν.* Καὶ *εἰ βούλεσθε προσέχειν, δι' αὐτῶν τῶν λόγων ὑμᾶς πείθω.* Οὐκ *ἔστιν ἴσον ὑμῖν τὸ κέρδος, κἀκείνοις.* Ὑμεῖς *μὲν γὰρ ἐὰν δῶτε, ταῦτα δώσετε, ὧν καὶ μικρὸν ὕστερον καὶ ἑκόντες καὶ ἄκοντες ἀποστήσεσθε, καὶ παραχωρήσετε ἑτέροις· ἃ δὲ λαμβάνεις, πολλῷ μεγάλα ἐστὶ καὶ μείζονα.* Ἢ *οὐχ οὕτω διάκεισθε, ὅτι διδόντες λήψεσθε; Εἰ γὰρ* [**15**] *μὴ οὕτω διάκεισθε, οὐδὲ δοῦναι ὑμᾶς βούλομαι· οὕτως οὐ τὸν ὑπὲρ ἐκείνων ποιοῦμαι λόγον.* Εἰ *μή τις οὕτω πρότερον ἑαυτὸν διέθηκεν, ὡς λαμβάνων μᾶλλον ἢ διδοὺς, ὡς κερδαίνων μυρία, ὡς εὐεργετούμενος ἢ εὐεργετῶν, μὴ διδότω· εἰ ὡς χάριν παρέχων τῷ λαμβάνοντι, μὴ διδότω.* Οὐ *γὰρ τοῦτό μοι περισπούδαστον τοσοῦτον τραφῆναι τοὺς ἁγίους· κἂν γὰρ σὺ μὴ δῷς, ἕτερος δώσει.* Ὥστε *ὃ βούλομαι, τοῦτό ἐστιν, ὑμᾶς τῶν ὑμετέρων ἁμαρτημάτων παραμυθίαν ἔχειν· ὁ δὲ μὴ οὕτω διδοὺς, οὐχ ἕξει παραμυθίαν.* Οὐ *γὰρ τὸ δοῦναι, τοῦτό ἐστιν ἐλεημοσύνην ἐργάσασθαι, ἀλλὰ τὸ μετὰ προθυμίας, τὸ χαίροντα, τὸ χάριν εἰδότα τῷ λαμβάνοντι.* "Μὴ *ἐκ λύπης γὰρ, φησὶ, μηδὲ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός."* Εἰ *μή τις τοίνυν οὕτω δίδωσι, μὴ διδότω· ζημία γὰρ τοῦτό ἐστιν, οὐκ ἐλεημοσύνη.* Εἰ *τοίνυν ἴστε, ὅτι ὑμεῖς κερδανεῖτε, οὐκ ἐκεῖνοι, ἴστε, ὅτι μεῖζον ὑμῖν τὸ κέρδος γίνεται.* Ἐκείνοις *μὲν γὰρ τὸ σῶμα τρέφεται, ὑμῖν δὲ ἡ ψυχὴ εὐδοκιμεῖ· ἐκείνοις οὐδὲν ἀφίεται τῶν ἁμαρτημάτων, ὅταν λάβωσιν, ὑμῖν δὲ τὰ πολλὰ τῶν προσκρουμάτων ὑποτέμνεται.* Κοινωνῶμεν *τοίνυν αὐτοῖς τῶν ἄθλων, ἵνα καὶ τῶν ἐκείνοις κοινωνήσωμεν μεγάλων ἐπάθλων.* Βασιλέας *υἱοποιοῦντές τινες, οὐχ ἡγοῦνται διδόναι μᾶλλον, ἢ λαμβάνειν.* Υἱοποίησαι *σὺ τὸν* Χριστὸν, *καὶ ἕξεις πολλὴν ἀσφάλειαν.* Βούλει *καὶ* Παύλῳ *κοινωνῆσαι; τί λέγω* Παύλῳ, *ὅπου γε* Χριστός *ἐστιν ὁ λαμβάνων;*

Are these small matters—putting up with myriad tongues[21] when it was enough just to worry about his own affairs?

Oh my, what's happening to me? I'm stranded between two situations. I want both to urge you on and to exhort you to be an ally and supporter of God's saints, but I'm afraid that somebody will suspect something else, namely, that I'm making these statements not on your behalf but on theirs. But you know that it's not on their behalf I'm making these statements but on your very own. And if you want to give me your attention, I'll convince you by my very words. Your gain isn't equal to theirs. In your case, if you give, you'll give gifts that shortly afterward, willing or not, you will take your distance from and cede to others. What you[22] receive is much greater and better. Isn't your attitude like this: that when you give you'll receive? I mean that if **[15]** you don't have this attitude, I don't even want you to give. So I'm not making a speech on their behalf. Unless a person has previously composed themselves in this way, in that they're receiving more than giving, in that they're making myriad gains, in that they're receiving benefaction rather than giving it, they shouldn't give. If [they think that] they're bestowing a kindness on the one who receives it, they shouldn't give. You see, in this respect I'm not so eager for the saints to be cherished—even if you don't give, another person will. So what I want is this: for you to have some consolation for your sins. The person who doesn't give in this way won't get consolation. I mean, it's not the act of giving that constitutes performing almsgiving, but giving readily, joyfully, recognizing the grace for the recipient. In fact, Paul says: "*not reluctantly or under compulsion. For God loves a cheerful giver*" [2 Cor 9:7]. Accordingly, unless a person gives in this way, they shouldn't give—this is a loss, not an act of almsgiving. Accordingly, if you know that you, not they, are going to gain, you know that your gain is greater. Indeed, their body is nourished, but your soul enjoys esteem. None of their sins is remitted when they receive, but many of your offenses are cut off. Accordingly, let's become partners in the saints' struggles so that we can become partners in their great prizes.[23] Those who adopt kings think that they're not giving but rather receiving. Adopt Christ, and you will have great security. Do you want to share with Paul too? Why do I say Paul, when it's Christ who's the recipient?

21. Lit. "mouths."

22. Singular verb here.

23. There is a pun here between *ἄθλων* ("struggles") and *ἐπάθλων* ("prizes").

Ἵνα δὲ εἰδῆτε ὅτι ὑμῶν ἕνεκεν πάντα καὶ λέγω καὶ ποιῶ, οὐ τῆς ἑτέρων ἀναπαύσεως κηδόμενος· εἴ τίς ἐστὶ τῶν προεστώτων ἐκκλησίας ἐν ἀφθονίᾳ ζῶν, καὶ μηδενὸς δεόμενος, κἂν ἅγιος ᾖ, μὴ δῷς, ἀλλὰ προτίμησον ἐκείνου τὸν ἐν ἐνδείᾳ ὄντα, κἂν μὴ οὕτως ᾖ θαυμαστός. Τί δήποτε; Ὅτι καὶ ὁ Χριστὸς οὕτω βούλεται, ὡς ὅταν λέγῃ· "Ἐὰν ποιῇς δεῖπνον ἢ ἄριστον, μὴ καλέσῃς τοὺς φίλους σου, μηδὲ τοὺς συγγενεῖς, ἀλλὰ τοὺς ἀναπήρους, τοὺς χωλοὺς, τοὺς τυφλοὺς, τοὺς μὴ δυναμένους ἀνταποδοῦναί σοι." Οὐ γὰρ ἁπλῶς δεῖ τὰς τοιαύτας δεξιώσεις ποιεῖν, ἀλλὰ τοῖς πεινῶσιν, ἀλλὰ τοῖς διψῶσιν, ἀλλὰ τοῖς γυμνητεύουσιν, ἀλλὰ τοῖς ξένοις, ἀλλὰ τοῖς ἀπὸ πλούτου πτωχεύσασιν. Οὐ γὰρ **[16]** εἶπεν ἁπλῶς, ἐτράφην, ἀλλ', ἐπείνων· "Πεινῶντά με γὰρ, φησὶν, εἴδετε, καὶ ἐθρέψατε." Διπλοῦν τὸ δικαίωμα· εἰ γὰρ τὸν ἁπλῶς πεινῶντα δεῖ τρέφειν, πολλῷ μᾶλλον, ὅταν καὶ ἅγιος ὁ πεινῶν ᾖ. Ἂν τοίνυν ἅγιος μὲν ᾖ, μὴ δέηται δὲ, μὴ δῷς· οὐ γὰρ κέρδος τοῦτο· οὐδὲ γὰρ ἐπέταξεν ὁ Χριστὸς, μᾶλλον δὲ οὐδὲ ἅγιος ἐκεῖνος ὁ ἐν ἀφθονίᾳ ὢν, καὶ λαμβάνων. Ὁρᾷς, ὅτι οὐκ αἰσχροκερδείας ἕνεκεν ἡμῖν ταῦτα λέλεκται, ἀλλὰ τοῦ ὑμῖν λυσιτελοῦντος; Θρέψον τὸν πεινῶντα, ἵνα μὴ θρέψῃς τὸ τῆς γεέννης πῦρ. Ἐκεῖνος ἐσθίων ἀπὸ τῶν σῶν, καὶ τὰ λείψανα ἁγιάζει. Ἐννόησον πῶς ἔτρεφε τὸν Ἠλίαν ἡ χήρα· καὶ οὐκ ἔθρεψε μᾶλλον, ἢ ἐτράφη· οὐκ ἔδωκε μᾶλλον, ἢ ἔλαβε.

Τοῦτο καὶ νῦν γίνεται ἐν πολλῷ μείζονι. Οὐ γὰρ ὑδρία ἀλεύρου, οὐδὲ καμψάκης ἐλαίου, ἀλλὰ τί; ἑκατονταπλασίονα, καὶ ζωὴ αἰώνιος τοῖς τοιούτοις ἡ ἀμοιβή. Ἔλεος ὁ τοῦ θεοῦ, ἡ τροφὴ ἡ πνευματικὴ γίνῃ, ζύμη καθαρά. Χήρα ἦν ἐκείνη, λιμὸς ἐπέκειτο, καὶ οὐδὲν τούτων αὐτὴν ἐκώλυσε· παῖδες ἦσαν αὐτῇ, καὶ οὐδὲ οὕτως ἐνεποδίσθη. Αὕτη τῆς τὰ δύο καταβαλούσης λεπτὰ ἴση γέγονεν. Οὐκ εἶπε πρὸς ἑαυτὴν, τί ἀπὸ τούτου λήψομαι; αὐτὸς ἐμοῦ δεῖται· εἴ τινα ἰσχὺν εἶχεν, οὐκ ἂν ἐλίμωξεν, ἔλυσεν ἂν τὸν αὐχμὸν, οὐκ ἂν ὑπεύθυνος ἦν τοῖς αὐτοῖς· προσκρούει ἴσως καὶ αὐτὸς τῷ θεῷ. Οὐδὲν τούτων ἐνενόησεν. Ὁρᾷς πόσον ἀγαθόν ἐστι μετὰ ἁπλότητος εὖ ποιεῖν, καὶ μὴ σφόδρα περίεργον εἶναι περὶ τὸν εὖ πάσχοντα; Εἰ ἤθελε πολυπραγμονῆσαι, ἐδίστασεν ἂν, οὐκ ἂν ἐπίστευσεν. Οὕτω καὶ Ἀβραὰμ, εἰ ἤθελε πολυπραγμονῆσαι, οὐκ ἂν ἐδέξατο ἀγγέλους. Οὐ γὰρ ἔστιν, οὐκ ἔστι τὸν ἐν τούτοις ἀκριβολογούμενον ἐπιτυχεῖν ποτε, ἀλλ' ὁ

So that you may know that everything I say and do is for your sakes, because I'm not concerned about comforting the others: if one of the leaders of the church lives in luxury and wants for nothing, even if he's a saint, don't give to him, but rather give precedence above him to the one who is in need, even if he's not so admirable. Why on earth do that? Because Christ too wants it like this, as when he says: "If you give a dinner or a breakfast, don't invite your friends or your relatives, but the maimed, the *lame*, *the blind*, those who are *unable to pay you back*" [cf. Luke 14:13–14]. You see, you shouldn't simply provide gracious treatment of this kind but give it to the hungry, to the thirsty, to the naked, to strangers, to those who have become beggars after being wealthy. I mean, Christ said **[16]** not just, "you fed me," but "when I was hungry." He says: "*For you saw I was hungry, and you gave me food*" [Matt 25:35]. The justification is a double one: if you have to feed the person who's simply starving, it's much better when the hungry person is a saint as well. If, then, they're a saint but don't need it, don't give it to them, for that isn't a gain. Christ didn't command that either—no, nor is the person a saint who lives in abundance and receives. Do you see that it's not for the sake of covetousness that I've said this to you but because I'm trying to bring you profit? Nourish the one who is starving so that you don't nourish the fire of Gehenna. In eating from what is yours they bless the leftovers. Consider how the widow fed Elijah [cf. 1 Kgs 17:8–16]: she didn't nourish him more than she was fed; she didn't give more than she received.

This happens now as well, to a much greater extent. I mean, it's not a *container of meal* or a *flask of oil* [1 Kgs 17:14]—what *is* it then? It's a hundred times more, and the recompense for things like this is eternal life. It becomes God's mercy—spiritual food, pure leaven. She was a widow, famine was pressing, and none of these considerations held her back. She had children, and she wasn't hindered in that way either [cf. 1 Kgs 17:12]. She was the equal of the woman who paid the two small coins [Mark 12:42; Luke 21:2–3]. She didn't say to herself: "What am I going to get out of this? He needs me. If he had any strength he wouldn't have become famished; he would've put an end to the drought; he wouldn't have become subject to the same troubles. Perhaps he too is offending God." She didn't consider any of this. Do you see what a great good it is to be beneficent with simplicity and not to be overly curious about the person who's being benefited? If she'd wanted to be curious, she would've doubted; she wouldn't have believed. So too Abraham, if he'd wanted to be curious, wouldn't have received the angels [Gen 18:1–8]. I mean, it's not possible—it's just not possible—for the

τοιοῦτος μάλιστα ἐμπίπτει εἰς ἐπιθέτας. Καὶ πῶς, *ἐγὼ λέγω.* Ὁ *εὐλαβὴς οὐ βούλεται φαίνεσθαι εὐλαβὴς, καὶ οὐ περιτίθησιν ἑαυτῷ σχῆμα, καὶ μέλλει διαπτύεσθαι· ὁ δὲ ἐπιθέτης, ἅτε τέχνην τὸ πρᾶγμα ἔχων, πολλὴν εὐλάβειαν καὶ δυσφώρατον περιτίθεται.* Ὥστε *ὁ μὲν καὶ τοῖς δοκοῦσιν ἀνευλαβέσιν εὖ ποιῶν, τοῖς εὐλαβέσι περιπεσεῖται· ὁ δὲ τοὺς νομιζομένους εὐλαβεῖς ἐπιζητῶν, ἀνευλαβέσιν ἐμπεσεῖται πολλάκις.*

Διὸ, *παρακαλῶ, ἐν ἁπλότητι* [**17**] *πάντα πράττωμεν.* Θῶμεν *γὰρ ὅτι καὶ ἐπιθέτης ἐστὶν ὁ προσιών· οὐκ ἐκελεύσθης ταῦτα περιεργάζεσθαι.* "Παντὶ *γὰρ, φησὶ, τῷ αἰτοῦντί σε δίδου·*" *καὶ,* "Ἐκπριοῦν *κτεινόμενον μὴ φείσῃ·*" *καίτοι οἱ πλείους τῶν ἀναιρουμένων ἐπὶ κακοῖς ἁλισκόμενοι τοῦτο ὑπομένουσιν, ἀλλὰ,* "*μὴ φείσῃ,*" *φησί.* Τούτῳ *γὰρ ὅμοιοι ἐσόμεθα τῷ θεῷ, οὕτω θαυμασθησόμεθα, καὶ τῶν ἀθανάτων ἐπιτευξόμεθα ἀγαθῶν· ὧν γένοιτο πάντας ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπίᾳ* Ἰησοῦ Χριστοῦ *τοῦ κυρίου ἡμῶν, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* Ἀμήν.

person who tries to be precise in such matters ever to hit the nail on the head. No, the person who's like that generally falls in with phonies. And I'll tell you how. The pious person doesn't want to appear pious, and doesn't assume a false persona, even if they're going to be spat on. But the phony, inasmuch as they have artifice as their business, puts on a great deal of piety, and it's hard to see through it. The result is that the pious person, in doing good even to those who appear impious, falls in with pious people, whereas the phony, in seeking out those who are reckoned to be pious, very often falls in with the impious.

So, please let's do everything with simplicity.**[17]** I mean, let's assume that the person who's approaching us is a phony too—you're not ordered to be curious about that. For it says, "*Give to everyone who begs from you*" [Luke 6:30], and "*Don't draw back from buying off the one condemned to die*" [Prov 24:11]. And yet most of those who are slain suffer for some evil they are convicted of, but it says, "*don't draw back.*" We shall become like God in this respect and admired, such that we shall reach immortal benefits as well. May all of us be judged worthy of these, through the grace and beneficence[24] of our Lord Jesus Christ, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

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24. φιλανθρωπία, translated variously in this volume according to context as "beneficence" and "loving-kindness."

ΛΟΓΟΣ Γ.

> Μάρτυς γάρ μοι ἐστιν ὁ θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ. Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

ΟΥΧ ὡς ἀπιστούμενος μάρτυρα καλεῖ τὸν θεὸν, ἀλλ' ἐκ πολλῆς διαθέσεως τοῦτο ποιεῖ, καὶ τῷ σφόδρα πεπεῖσθαι καὶ θαρρεῖν. Ἐπειδὴ γὰρ εἶπεν, ὅτι ἐκοινώνησαν αὐτῷ, ἵνα μὴ νομίσωσιν, ὅτι διὰ τοῦτο αὐτοὺς ποθεῖ, καὶ οὐχ ἁπλῶς ἐκείνων ἕνεκεν, διὰ τοῦτο ἐπήγαγεν, ὅτι "ἐν σπλάγχνοις Χριστοῦ." Τί ἐστι τοῦτο; Ἀντὶ τοῦ, κατὰ Χριστόν· ἐπειδὴ πιστοί ἐστε, ἐπειδὴ φιλεῖτε τὸν Χριστὸν, διὰ τὴν κατὰ Χριστὸν ἀγάπην. Καὶ οὐκ εἶπεν ἀγάπην, ἀλλ' ὃ θερμότερον ἦν, σπλάγχνα Χριστοῦ· ὡσανεὶ πατὴρ ὑμῶν γεγονὼς διὰ τὴν συγγένειαν τὴν κατὰ Χριστόν. Σπλάγχνα γὰρ ἡμῖν αὕτη χαρίζεται, σπλάγχνα θερμὰ καὶ διάπυρα· τοῖς γὰρ γνησίοις αὐτοῦ δούλοις σπλάγχνα χαρίζεται. Ἐν ἐκείνοις, φησὶ, τοῖς σπλάγχνοις· ὡς ἂν εἴ τις εἴποι, φιλῶ ὑμᾶς σπλάγχνοις οὐ **[18]** φυσικοῖς, ἀλλὰ τοῖς θερμοτέροις, τοῖς τοῦ Χριστοῦ. "Ὡς ἐπιποθῶ, φησὶ, πάντας ὑμᾶς." Ἐπιποθῶ πάντας, ἐπειδὴ καὶ πάντες τοιοῦτοί ἐστε. Οὐ δύναμαι παραστῆσαι τῷ λόγῳ πῶς ἐπιποθῶ· οὐ τοίνυν δυνατὸν εἰπεῖν. Διὰ τοῦτο τῷ θεῷ καταλιμπάνω εἰδέναι τῷ τὰς καρδίας ἐμβατεύοντι. Οὐκ ἂν δὲ, εἰ ἐκολάκευεν αὐτοὺς, τὸν θεὸν ἐκάλεσε μάρτυρα· οὐδὲ γὰρ ἀκίνδυνον τοῦτο. "Καὶ τοῦτο, φησὶ, προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ." Ἀκόρεστον γὰρ ἀγαθὸν τοῦτο. Ὅρα γάρ· οὕτω φιλούμενος, ἔτι μᾶλλον ἐβούλετο φιλεῖσθαι. Ὁ γὰρ φιλῶν τὸν φιλούμενον, οὐδαμοῦ τῆς ἀγάπης βούλεται ἵστασθαι· οὐ γὰρ ἔνι μέτρον τούτου τοῦ καλοῦ. Ἀεὶ αὐτὸ ὀφείλεσθαι βούλεται ὁ Παῦλος. "Μηδενὶ μηδὲν ὀφείλετε,

Homily 3

> *For God is my witness, how I yearn for you all in the affection of Jesus Christ. And it is my prayer that your love may abound still more and more, with knowledge and all discernment, so that you may approve what is excellent and may be upright and unstumbling for the day of Christ, filled with fruits of righteousness, which come through Jesus Christ, to the glory and praise of God* [Phil 1:8–11].

It's not as though he should be doubted that Paul calls God as a witness. No, he does this out of great affection, both to win them over completely and to encourage them. You see, when he said that they had become partners with him so that they wouldn't consider that he desired them for that reason, and not simply for their own sakes, that's why he added "*in the affection of Christ.*" What did he mean by this? It stands for: "according to Christ, because you are believers, because you love Christ, on account of your love according to Christ." He didn't say, "love," but uses a warmer expression, "*the affection of Christ*," as if he had said: "having become your father through the relationship that is according to Christ." For it is the relationship that graces us with affection, warm and fiery affection—he graces his true slaves with affection. "*In* that *affection*," he says, as if somebody were to say: "I love you not with physical affection **[18]** but with warmer affection, that of Christ." "As I yearn for you all," he says. "I yearn for you all because you are indeed the kind of people you are. I can't put into words how I yearn for you. Therefore, it's not possible to express it. That's why I leave it to God to know, for he penetrates hearts" [cf. 1 Kgdms 16:7]. He wouldn't have called God as his witness if he was flattering them—I mean, that wouldn't have been without danger either. "*And this*," he says, "*is my prayer, that your love may abound still more and more.*" Yes, this is a good thing one can't get enough of. See—being loved in this way he wanted to be loved still more, for the one who loves the beloved doesn't want to be stopped from love in any way, for there's no possible measure of this noble thing. Paul wants the debt of love always to be owing. "*Owe nobody anything*," he says, "*except to love one another*" [Rom 12:18]. The measure of

φησὶν, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους." Μέτρον ἀγάπης, τὸ μηδαμοῦ ἵστασθαι. "*Ἵνα ἡ ἀγάπη ὑμῶν, φησὶν, ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ.*"

Ὅρα τὴν διάθεσιν τῆς λέξεως· "*ἔτι μᾶλλον καὶ μᾶλλον*," φησίν. "*Ἵνα περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει.*" Οὐχ ἁπλῶς τὴν φιλίαν θαυμάζει, οὐδὲ ἁπλῶς τὴν ἀγάπην, ἀλλὰ τὴν ἐξ ἐπιγνώσεως· τουτέστιν, οὐχ ἵνα πρὸς ἅπαντας τῇ αὐτῇ χρήσησθε ἀγάπῃ· τοῦτο γὰρ οὐκ ἀγάπης, ἀλλὰ ψυχρότητος. Τί ἐστιν, "*ἐν ἐπιγνώσει*;" Τουτέστι, μετὰ κρίσεως, μετὰ λογισμοῦ, μετὰ τοῦ αἰσθάνεσθαι. Εἰσὶ γάρ τινες ἀλόγως φιλοῦντες, ἁπλῶς καὶ ὡς ἔτυχεν· ὅθεν οὐδὲ σφοδρὰς εἶναι τὰς τοιαύτας φιλίας ἔστιν. "*Ἐν ἐπιγνώσει, φησὶ, καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα*," τουτέστι, τὰ συμφέροντα. Οὐκ ἐμοῦ ἕνεκεν ταῦτα λέγω, φησὶν, ἀλλ' ὑμῶν αὐτῶν· δέος γὰρ μή τις παραφθαρῇ ὑπὸ τῆς τῶν αἱρετικῶν ἀγάπης. Τοῦτο γὰρ ὅλον αἰνίττεται. Καὶ ὅρα πῶς αὐτὸ τίθησιν· οὐ δι' ἐμὲ, φησὶ, ταῦτα λέγω, ἀλλ' ἵνα ἦτε ὑμεῖς εἰλικρινεῖς· τουτέστιν, ἵνα μηδὲν νόθον δόγμα τῷ τῆς ἀγάπης προσχήματι παραδέχησθε. Πῶς οὖν φησιν, "*Εἰ δυνατὸν, μετὰ πάντων ἀνθρώπων εἰρηνεύετε*;" Εἰρηνεύετε, εἶπεν· οὐχ οὕτως ἀγαπᾶτε, ὥστε ὑπὸ **[19]** τῆς φιλίας βλάπτεσθαι. "*Εἰ γὰρ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, φησὶν, ἔκκοψον αὐτὸν, καὶ βάλε ἀπὸ σοῦ.*" "*Ἵνα ἦτε εἰλικρινεῖς*," τὸ κατὰ θεὸν, "*καὶ ἀπρόσκοποι*," τὸ κατὰ ἀνθρώπους. Πολλοὺς γὰρ πολλάκις φιλίαι βλάπτουσιν. Εἰ καὶ σὲ οὐδὲν βλάπτει, φησὶν, ἀλλ' ἕτερος προσκόπτει.

"*Εἰς ἡμέραν Χριστοῦ*·" τουτέστιν, ἵνα τότε εὑρεθῆτε καθαροὶ, μηδένα σκανδαλίσαντες. "*Πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ*·" τουτέστι, μετὰ τῶν δογμάτων καὶ βίον ὀρθὸν ἔχοντες· καὶ οὐχ ἁπλῶς ὀρθὸν, ἀλλὰ πεπληρῶσθαι καρπῶν δικαιοσύνης. Ἔστι γὰρ δικαιοσύνη, ἀλλ' οὐ κατὰ Χριστὸν, οἷον βίος ἐνάρετος. "*Τῶν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.*" Ὁρᾷς ὅτι οὐ τὴν ἐμαυτοῦ δόξαν λέγω, ἀλλὰ τὴν τοῦ θεοῦ; Πολλαχοῦ δὲ δικαιοσύνην τὴν ἐλεημοσύνην λέγει. Μὴ παραβλαπτέτω ὑμᾶς, φησὶν, ἡ ἀγάπη πρὸς τὸ εἰδέναι τὰ συμφέροντα, μηδὲ, ἐπειδὴ τὸν δεινὰ φιλεῖς, καταπέσῃς. Βούλομαι μὲν αὐξάνεσθαι τὴν ἀγάπην ὑμῶν, οὐχ οὕτω μέντοι, ὡς καὶ βλάπτεσθαι. Καὶ οὐχ ἁπλῶς βούλομαι προλήψει, ἀλλὰ δοκιμάσαντας, εἰ ἡμεῖς καλῶς λέγομεν. Καὶ οὐκ εἶπεν, ἵνα τὰ

love is to stop nowhere. "*So that your love*," he says, "*may abound still more and more.*"

Look at the force of his words. "*Still more and more*," he says. "*So that it may abound with knowledge and all discernment.*" He's amazed not simply by friendship, nor simply by love, but by that arising from knowledge. That's to say, don't apply the same love toward everyone—that's not love; no, it's lack of feeling. What's the meaning of "*with knowledge*"? It means with judgment, with reasoning, with perception. I mean, there are some people who love stupidly, simply, and anyhow. Hence it's impossible for such cases of love to be strong. "*With knowledge*," he says, "*and with all discernment, so that you may approve the things that are excellent*" (he means what's fitting). "I'm making these statements not for my own sake," he says, "but for your own." I mean, there's reason to fear that somebody might become corrupted by the love of heretics. Yes, he hints at this entire topic. And see how he introduces it: "It's not for myself that I'm making these statements," he says, "but so that you may be upright," that is, "so that you do not accept any illegitimate teaching under the pretext of love." How this is to be he explains accordingly: "*If possible, live in peace with all people*" [Rom 12:18]. "*Live in peace*," he said. "Don't love in such a way that you are harmed **[19]** by love." "*For if your right eye causes you to sin*," it says, "*pluck it out and throw it away*" [Matt 5:29]. "*So that you may be upright* before God, and *unstumbling* before human beings." Often cases of love harm many people. "Even if nothing harms you," he says, "still, another stumbles."

"*For the day of Christ*" means "so that you will be found to be pure, causing no sin." "*Filled with fruits of righteousness, which come through Jesus Christ for the glory and praise of God*" means "in combination with right teaching leading an upright life as well," and not simply upright but filled with fruits of righteousness. There is a righteousness,[25] but it's not according to Christ—for example, a life that's virtuous. "*Which come through Christ for the glory and praise of God.* Do you see that I'm talking about not my own glory but God's?" In many passages he calls righteousness "pity." "May the love of knowing what is fitting not harm you," he says, "nor because you love somebody or other may you fall. I want your love to increase; not, however, in such a way that you will be hurt. And I don't simply want it to come from bias but for you to discern if we are speaking

25. δικαιοσύνη. Cf. *Hom. Rom.* 7/8 (Field, 1:89–90) on the sense of this word in Chrysostom.

ἡμέτερα αἱρῆσθε, ἀλλ᾽, "ἵνα δοκιμάζητε." Καὶ οὐκ εἶπε φανερῶς, μὴ τῷ δεῖνι πλησιάζετε· ἀλλὰ, πρὸς τὸ συμφέρον βούλομαι ὑμῖν τὴν ἀγάπην γίνεσθαι, οὐχ ἵνα ἀναισθήτως διάκεισθε. Ἀνόητον γὰρ, εἰ μὴ διὰ Χριστὸν τὴν δικαιοσύνην ἐργάζεσθε, καὶ δι᾽ αὐτοῦ. Ἰδοὺ, τὸ δι᾽ αὐτοῦ, πάλιν. Ἆρα οὖν ὑπουργῷ κέχρηται τῷ θεῷ; Ἄπαγε. Οὐχ ἵνα ἐγὼ, φησὶν, ἐπαινεθῶ, ἀλλ᾽ ἵνα ὁ θεὸς δοξάζηται.

"Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ᾽ ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσιν." Εἰκὸς ἦν ἀκούσαντας ὅτι δέδεται, ἀλγεῖν, καὶ νομίζειν ἐγκόπτεσθαι τὸ κήρυγμα. Τί οὖν; Εὐ[**20**]θέως ταύτην ἀναιρεῖ τὴν ὑποψίαν. Καὶ τοῦτο δὲ φιλοῦντος, τὰ καθ᾽ ἑαυτὸν δηλοῦν αὐτοῖς, ἅτε μεριμνῶσι. Τί λέγεις; δέδεσαι, ἐνεποδίσθης, καὶ πῶς τὸ εὐαγγέλιον ἐπιδίδωσιν; "Ὥστε τοὺς δεσμούς μου, φησὶ, φανεροὺς γενέσθαι ἐν Χριστῷ ἐν ὅλῳ τῷ πραιτωρίῳ." Καὶ τοῦτο οὐ μόνον οὐκ ἐπεστόμισε τοὺς ἄλλους, οὐδὲ δειλοὺς ἐποίησεν, ἀλλ᾽ αὐτὸ τοῦτο καὶ μᾶλλον παρεθάρρυνεν. Εἰ τοίνυν οἱ πλησίον ὄντες τῶν κινδύνων οὐ μόνον οὐδὲν ἐβλάβησαν, ἀλλὰ καὶ πλέον θάρσος ἔλαβον, πολλῷ μᾶλλον ὑμᾶς χρή. Εἰ μὲν γὰρ δεθεὶς ἀθλίως ἤνεγκε, καὶ ἐσίγησεν, εἰκὸς ἦν καὶ ἐκείνους τὸ αὐτὸ παθεῖν· εἰ δὲ δεθεὶς πλέον ἐπαρρησιάζετο, μᾶλλον αὐτοῖς θάρσος ἔδωκεν, ἢ εἰ μὴ ἐδέθη. Πῶς δὲ εἰς προκοπὴν τοῦ εὐαγγελίου γέγονε τὰ δεσμά; Ὁ θεὸς τοῦτο ᾠκονόμησε, φησὶ, τὸ μὴ λαθεῖν τοὺς ἐμοὺς δεσμοὺς, ἢ τοὺς δεσμοὺς τοὺς ἐν Χριστῷ, τοὺς διὰ Χριστὸν, "ἐν ὅλῳ τῷ πραιτωρίῳ." τέως γὰρ οὕτως ἐκάλουν τὰ βασίλεια· καὶ ἐν τῇ πόλει, φησὶ, πάσῃ. "Καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν." Δείκνυσι μὲν, ὅτι καὶ πρότερον ἐθάρρουν, καὶ μετὰ παρρησίας διελέγοντο, νῦν δὲ πολλῷ πλέον. Εἰ ἄλλοι τοίνυν, φησὶ, διὰ τοὺς ἐμοὺς δεσμοὺς θαρροῦσι, πολλῷ μᾶλλον ἐγώ· εἰ ἄλλοις εἰμὶ αἴτιος θάρσους, πολλῷ μᾶλλον ἐμαυτῷ. "Καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ." Ἐπειδὴ μέγα ἦν τὸ εἰπεῖν, ὅτι οἱ ἐμοὶ δεσμοὶ θάρσος αὐτοῖς παρεῖχον, διὰ τοῦτο προλαβὼν εἶπεν, "ἐν κυρίῳ." Ὁρᾷς πῶς καὶ ἀνάγκην ὁρῶν τοῦ μεγαληγορεῖν, τοῦ μετριάζειν οὐκ ἀφίσταται; "Περισσοτέρως τολμᾶν,

well." He didn't say, "So you take up my opinion," but [said], "So that you may discern." And clearly he didn't say, "Don't go near somebody or other," but [said], "I want your love to be directed to what is fitting, not so you remain unfeeling. I mean, it's senseless if you don't bring about righteousness on Christ's account, and through him." See, the expression "through him" again. Hasn't he then made use of God like an assistant? Perish the thought! "It's not so that I should be praised," he says, "but so that God should be glorified."

"*I want you to know, brethren, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole praetorian guard and to all the rest that my chains are for Christ*" [Phil 1:12–13]. It was natural that when they heard that he was chained up they would grieve and consider that the preaching of the gospel had been stopped. So what did he do? **[20]** Immediately he removed this suspicion. This too is the act of someone who loves, to make plain his affairs to them because they're worried. What do you mean? You're chained up, you're impeded, and how does this advance the gospel? "*So that* my chains," he says, "*have become known* in Christ *throughout the whole praetorian guard.* And not only did this fact not curb the others, or make them wretched, but this very fact encouraged them even more. Accordingly, if the ones close to the danger not only suffered no harm, but even received greater confidence, how much more must you do so." I mean, if while in chains he suffered miserably and kept silent, it was natural that they would suffer the same, but if while in chains he was more outspoken, he gave them greater confidence than if he were not in chains. But how did his chains advance the gospel? "God arranged the fact," he said, "that my chains did not go unnoticed, or the chains that were in Christ, the bonds that were for Christ, *throughout the whole praetorian guard.*" For at that time that's what they called the palace. "*And in all the city*," he says. "*And the greater number of the brethren have been made confident in the Lord because of my chains and are much more bold to speak the word [of God] without fear*" [Phil 1:14]. He shows that while they had no fear before and discoursed in an outspoken manner, at the present time it was much more the case. "Accordingly," he says, "if others have no fear because of my chains, much more so should I have no fear. If I am the reason for others to have no fear, it is much more in my own case. *And the greater number of the brethren in the Lord*." Because it was a grand statement to say, "my chains provided encouragement for them," on this account he says first "*in the Lord.*" Do you see how on seeing that it was necessary to make grand statements, he doesn't recoil

φησὶν, ἀφόβως τὸν λόγον λαλεῖν." Τὸ, "περισσοτέρως," δεικνύντος ἐστὶν, ὅτι ἤδη ἤρξαντο.

"Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσι." Τί δὴ τοῦτό ἐστιν, ἄξιον μαθεῖν. **[21]** Ἐπειδὴ κατεσχέθη ὁ Παῦλος, τὸν πόλεμον ἐγεῖραι βουλόμενοι σφοδρὸν τὸν παρὰ τοῦ βασιλέως, πολλοὶ τῶν ἀπίστων καὶ αὐτοὶ τὸν Χριστὸν ἐκήρυττον· ὥστε μείζονα γενέσθαι τῷ βασιλεῖ τὴν ὀργὴν, ἅτε τοῦ κηρύγματος διασπειρομένου, καὶ εἰς τὴν τοῦ Παύλου κεφαλὴν τὸ πᾶν ἐλθεῖν τοῦ θυμοῦ. Δύο τοίνυν προφάσεων γεγόνασιν οἱ δεσμοὶ αἴτιοι. Τοῖς μὲν γὰρ θάρσος παρεῖχον πολὺ, τοὺς δὲ εἰς ἐλπίδα ἄγοντες τῆς ἐμῆς ἀπωλείας, παρεσκεύασαν κηρύττειν τὸν Χριστόν. ["Τίνες μὲν διὰ φθόνον·"] τουτέστι, φθονοῦντες τῇ δόξῃ τῇ ἐμῇ καὶ τῇ ἐνστάσει, καὶ βουλόμενοί με ἀπολέσθαι, καὶ ἐρίζοντές μοι, συμπράττουσιν ἐμοί· ἢ ὥστε καὶ αὐτοὶ τιμᾶσθαι, καὶ οἰόμενοι παρασπᾶν τι τῆς δόξης τῆς ἐμῆς. "Τινὲς δὲ καὶ δι' εὐδοκίαν·" τουτέστι, χωρὶς ὑποκρίσεως, ἀπὸ προθυμίας ἁπάσης. "Οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς·" τουτέστιν, οὐκ εἰλικρινῶς, οὐδὲ δι' αὐτὸ τὸ πρᾶγμα, ἀλλὰ διὰ τί; "Οἰόμενοι θλῖψιν ἐπιφέρειν τοῖς δεσμοῖς μου." Νομίζοντες οὕτω με εἰς μείζονα ἐμπεσεῖσθαι κίνδυνον, θλῖψιν ἐπάγουσιν ἐπὶ θλίψει.

Ὢ τῆς ὠμότητος, ὢ τῆς διαβολικῆς ἐνεργείας. Δεδεμένον ἑώρων καὶ ἐμβεβλημένον εἰς δεσμωτήριον, καὶ ἔτι ἐφθόνουν· αὔξειν αὐτῷ τὰ τῶν συμφορῶν ἤθελον, καὶ μείζονος ὀργῆς ὑπεύθυνον καθιστᾶν. Καὶ καλῶς εἶπε τὸ, "οἰόμενοι·" οὐ γὰρ οὕτως ἐξέβαινεν. Ἐκεῖνοι μὲν ἐνόμιζόν με τούτῳ λυπεῖν, ἐγὼ δὲ ἔχαιρον ὅτι τὸ κήρυγμα ἐπεδίδου. "Οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι." Τί ἐστιν, "ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι;" Τουτέστι, τὰς εὐθύνας μοι παρασκευάζοντες τὰς πρὸς τὸν θεὸν, καὶ συναντιλαμβανόμενοι. Τί ἐστιν, "εἰς ἀπολογίαν;" Προσετάγην κηρῦξαι· μέλλω διδόναι εὐθύνας, καὶ ἀπολογεῖσθαι ὑπὲρ τοῦ ἔργου, οὗ προσετάγην· ὥστε οὖν μοι τὴν ἀπολογίαν γενέσθαι εὔκολον, συναντιλαμβάνονταί μοι. Ἐὰν γὰρ εὑρεθῶσι πολλοὶ οἱ κατηχηθέντες καὶ πιστεύσαντες, εὔκολός μοι ἡ ἀπολογία ἔσται. Οὕτως ἔνι ἔργον ποιῆσαι ἀγαθὸν, οὐκ ἀπὸ προαιρέσεως ἀγαθῆς· καὶ οὐ μόνον οὐ κεῖται μισθὸς **[22]** ὑπὲρ τούτου, ἀλλὰ καὶ κόλασις. Ἐπειδὴ γὰρ

from talking modestly? "*Much more bold*," he says, "*to speak the word [of God] without fear.*" The expression "*much more bold*" shows that they have already begun.

"*Some indeed preach Christ from envy and rivalry, while others preach from goodwill*" [Phil 1:15]. It's worthwhile learning what this means. [**21**] Because Paul was restrained, many of the unbelievers themselves were preaching Christ, wanting to exacerbate the violent war that originated with the emperor, so that the emperor's rage might increase at the dissemination of the gospel, and his full fury come down on Paul's head.[26] Accordingly, the chains gave rise to two motives: "while they provided great courage to some, they prepared others who held out hope for my ruin to preach Christ. '*Some preach from envy*' means that those who envy my reputation and exertion and wish to ruin me, and vie with me, are working together with me, or else, in order to be revered themselves, even think of wresting some of *my* glory. But *others preach from goodwill*, that is, without deceit, totally from eagerness. Some preach Christ out of ambition, not from pure motives [cf. Phil 1:15], that is, not sincerely, nor because of the business itself—no. Why, then? *Thinking to afflict me in my chains* [Phil 1:17]. Reckoning that in this way I will fall into greater danger, they add anguish to anguish."

Oh, the cruelty of it! Oh, the diabolical operation! They saw him in chains and thrown into prison, and they were still envious. They wanted to increase his disasters and make him subject to greater anger. And he spoke well saying "*thinking*," for it didn't turn out like that. "While they were reckoning that I would suffer from this action, I was rejoicing because the preaching of the gospel was advancing. *The latter out of love, knowing that I am put here for the defense of the gospel*" [Phil 1:16]. What's the meaning of "*that I am put here for the defense of the gospel*"? It means "they were preparing my accounts with God and helping me." What's the meaning of "*for the defense*"? "I was commanded to preach. I'm going to render my accounts and answer for the work I was commanded to do. So in order for my defense to be easy, they are helping me. I mean, if many people are found who were instructed and believed, the defense will be easy for me. So it's possible to do a good work without it stemming from a good intention, and not only is there no reward in store [**22**] for this, but there's even

26. The same details about a group hoping to incite Nero by gaining converts appear in *Laud. Paul.* 4.15 (*CPG* 4344; SC 300:214–16). Cf. Pelagius, *In ep. ad Phil.* (Souter, 391,19–22 = PL suppl. 1:1310); and Theodoret, *In Phil.* 1 (PG 82:564B).

μείζοσι κινδύνοις περιβαλεῖν τὸν τοῦ Χριστοῦ κήρυκα βουλόμενοι, τὸν Χριστὸν ἐκήρυττον, οὐ μόνον οὐ λήψονται μισθὸν, ἀλλὰ καὶ τιμωρίας ἔσονται ὑπεύθυνοι καὶ κολάσεως. "Οἱ δὲ ἐξ ἀγάπης·" τουτέστιν, ἴσασιν ὅτι δεῖ με λόγον δοῦναι τοῦ εὐαγγελίου.

"Τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται." Ἀλλ' ὅρα τὸ φιλόσοφον τοῦ ἀνδρός· οὐ σφόδρα αὐτῶν κατηγόρησεν, ἀλλ' εἶπε τὸ γινόμενον. Τί γὰρ, φησὶν, ἐμοὶ διαφέρει, ἄν τε οὕτως, ἄν τε οὕτως; "πλὴν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται." Οὐκ εἶπε, καταγγελλέσθω, ὥς τινες οἴονται, λέγοντες ὅτι τὰς αἱρέσεις εἰσάγει, ἀλλὰ, "καταγγέλλεται." Πρῶτον μὲν γὰρ οὐκ εἶπε, καταγγελλέσθω, ὡς νομοθετῶν, ἀλλὰ τὸ συμβαῖνον ἀπήγγειλε· δεύτερον δὲ, εἰ καὶ νομοθετῶν ἔλεγεν, οὐδὲ οὕτω τὰς αἱρέσεις εἰσῆγεν.

Ἐξετάσωμεν γὰρ τὸ πρᾶγμα. Εἰ γὰρ καὶ οὕτως ἐπέτρεπε κηρύττειν, ὡς ἐκεῖνοι, οὐδὲ οὕτω τὰς αἱρέσεις εἰσῆγε. Πῶς; Ὅτι ἐκεῖνοι ὑγιῶς ἐκήρυττον· ὁ σκοπὸς δὲ καὶ ἡ διάνοια, μεθ' ἧς ἐποίουν οὕτω, διέφθαρτο, οὐ τὸ κήρυγμα ἐνήλλακτο. Καὶ πολλὴν εἶχον ἀνάγκην οὕτω κηρύττειν. Διὰ τί; Ὅτι εἰ ἑτέρως ἐκήρυξαν, οὐχ ὡς Παῦλος, εἰ ἑτέρως ἐδίδαξαν, οὐχ ὡς ἐκεῖνος, οὐκ ἂν τὴν τοῦ βασιλέως ὀργὴν ηὔξησαν· νῦν δὲ τῷ τὸ κήρυγμα αὐτοῦ αὔξειν, καὶ ὁμοίως διδάσκειν, καὶ ἴσους αὐτῷ μαθητὰς ποιεῖν, ἴσχυσαν ἐκπολεμῶσαι τὸν βασιλέα, πολλοῦ τοῦ πλήθους τῶν μαθητῶν φαινομένου. Ἀλλά τις μιαρὸς καὶ ἀναίσθητος ἐπιλαβόμενος τοῦ χωρίου τούτου, φησί· καὶ μὴν τὸ ἐναντίον εἰργάσαντο ἂν, τοὺς ἤδη πεπιστευκότας ἀπήλασαν, οὐχὶ τοὺς πιστοὺς ἐπιδοῦναι ἐποίησαν ἂν, εἴγε δακεῖν αὐτὸν ἐβούλοντο. Τί οὖν ἐροῦμεν; Ὅτι πρὸς ἓν τοῦτο ἑώρων ἐκεῖνοι, τὸ κινδύνοις αὐτὸν περιβαλεῖν τοῖς παροῦσι, τὸ μὴ **[23]** *ἀφεῖναι διαφυγεῖν· καὶ τούτῳ μᾶλλον ᾤοντο αὐτὸν λυπεῖν, καὶ τὸ κήρυγμα σβεννύναι, ἢ ἐκείνως. Ἑτέρως μὲν γὰρ ἂν καὶ ἔσβεσαν τοῦ βασιλέως τὴν ὀργὴν, καὶ ἀφῆκαν ἂν ἐξελθεῖν, καὶ πάλιν κηρῦξαι· οὕτω δὲ δι' αὐτὸν τὸ πᾶν ἑλεῖν ἐνόμιζον, ἀνελόντες*

punishment." You see, since they preached Christ because they wanted to surround Christ's preacher with greater dangers, not only won't they receive a reward, but also they'll become subject to vengeance and punishment. "*The latter out of love*" means "they know that I have to render an account of the gospel."

"*What then? It's only that in every way, whether in pretense or in truth, Christ is proclaimed*" [Phil 1:18]. But look at the man's philosophy: he doesn't make violent accusations against them but says what's happened. "*What* difference *then*," he asks, "does it make to me if it's this way or that? *It's only that in every way, whether in pretense or in truth, Christ is proclaimed.*" He didn't say, "let him be proclaimed," as some think, meaning that he's introducing heresies, but [said], "*is proclaimed.*" Firstly, I mean that he didn't say, "let him be proclaimed," as if he were laying down the law, but he recounted what had happened. Secondly, even if he spoke laying down the law, he still didn't introduce heresies in so doing.

Let's examine the business: I mean, even if he permitted them to preach in the way they did, he still didn't introduce heresies in so doing. How come? Because their preaching was sound, but the intention and disposition with which they preached[27] in this way was corrupt—the preaching was not changed. And it was very necessary for them to preach in this way. For what reason? Because if they had preached differently from Paul, if they had taught differently from him, they wouldn't have caused the emperor's anger to increase. But as it was, by causing his preaching to increase, and teaching in a similar way to him, and making disciples who matched him, they had the power to provoke the emperor to war, once a huge number of disciples had come to light. However, a wicked and unfeeling person seizing on this passage, says: "Indeed, they would have effected the opposite; they would have driven away those who had already come to believe, instead of making the believers increase, if they wanted to annoy him." So what reply shall we make? That they looked at one thing, namely, to surround Paul with current dangers, not **[23]** allowing him to escape, and that they thought this would grieve him and snuff out the gospel more than in another way. While otherwise they would have both snuffed out the emperor's[28] anger and permitted Paul to escape and preach again, in this way they reckoned they would destroy everything through him, by doing

27. These two nouns are followed by a singular verb in Greek

28. βασιλεύς: this word is translated as either "emperor" or "king," according to context.

αὐτόν. Καὶ τοῦτο οὐκ ἦν τῶν πολλῶν συνιδεῖν, ἀλλὰ πικρῶν τινων. "Καὶ ἐν τούτῳ, φησὶ, χαίρω, ἀλλὰ καὶ χαρήσομαι."

Τί ἐστιν, "*ἀλλὰ καὶ χαρήσομαι;*" Κἂν ἐπιπλεῖον γένηται, φησίν. Ἐμοὶ γὰρ συμπράττουσι καὶ ἄκοντες, καὶ τῶν αὐτοῖς πεπονημένων ἐκεῖνοι μὲν κόλασιν, ἐγὼ δὲ ὁ μηδὲν συμβαλλόμενος, μισθὸν λήψομαι. Ἆρα ἐστί τι τοῦ διαβόλου μιαρώτερον; τοῦ κηρύγματος κόλασιν, καὶ τῶν πόνων τιμωρίαν ἐπινοῆσαι; Ὁρᾷς πόσοις κακοῖς τοὺς ἑαυτοῦ περιπείρει; Πῶς ἂν ἄλλως ἐχθρὸς καὶ πολέμιος τῆς ἐκείνων σωτηρίας τὸ πᾶν διέθηκεν; Ὁρᾷς ὅτι ὁ τὴν ἀλήθειαν πολεμῶν οὐδὲν ἰσχύει, ἀλλ' ἑαυτὸν πλήττει μᾶλλον, ὡς ὁ πρὸς κέντρα λακτίζων; "*Οἶδα γὰρ, φησὶν, ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ.*" Οὐδὲν τοῦ διαβόλου μιαρώτερον· οὕτω πανταχοῦ πόνοις ἀνονήτοις τοὺς ἑαυτοῦ περιβάλλει, καὶ διασπᾷ· καὶ οὐ μόνον τῶν ἐπάθλων οὐκ ἀφίησι τυχεῖν, ἀλλὰ καὶ κολάσεως ὑπευθύνους ποιεῖ. Οἶδεν οὐ μόνον κήρυγμα, ἀλλὰ καὶ νηστείαν τοιαύτην καὶ παρθενίαν αὐτοῖς νομοθετεῖν, ἣ οὐ μόνον μισθῶν ἀποστερήσει, ἀλλὰ καὶ μέγα κακὸν ἐπάξει τοῖς αὐτὴν μετιοῦσι· περὶ ὧν φησι, "*Κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν.*"

Διὸ, παρακαλῶ, ὑπὲρ πάντων εὐχαριστῶμεν τῷ θεῷ, ὅτι ἡμῖν καὶ τοὺς πόνους ἐπεκούφισε, καὶ τοὺς μισθοὺς ηὔξησεν. Ὧν γὰρ οἱ παρ' ἡμῖν γαμοῦντες σωφρόνως ἀπολαύουσι μισθῶν, **[24]** οὐκ ἀπολαύουσιν οἱ παρθενεύοντες παρ' αὐτοῖς, ἀλλὰ τῇ τῶν πορνευόντων οἱ παρθενεύοντες παρὰ τοῖς αἱρετικοῖς δίκῃ γεγόνασιν ὑπεύθυνοι. Τὸ δὲ πᾶν, ἐκ τοῦ μὴ ὀρθῷ σκοπῷ τι ποιεῖν, ἀλλ' ἐπὶ διαβολῇ τῶν τοῦ θεοῦ κτισμάτων καὶ ἀπορρήτου σοφίας αὐτοῦ. Μὴ δὴ ῥᾳθυμῶμεν. Ἔδωκεν ἡμῖν ὁ θεὸς συμμέτρους ἀγῶνας, οὐδένα πόνον ἔχοντας· μὴ καταφρονῶμεν τοίνυν διὰ τοῦτο. Εἰ γὰρ οἱ αἱρετικοὶ κατατείνουσιν ἑαυτοὺς πόνοις ἀνονήτοις, τίς ἡμῖν ἔσται ἀπολογία μηδὲ τοὺς ἐλάττονας, καὶ πλείονα μισθὸν ἔχοντας βουλομένοις ἐνεγκεῖν; Τί γὰρ φορτικὸν, τί δὲ ἐπαχθὲς τῶν ἐπιταγμάτων τοῦ Χριστοῦ; Οὐ δύνασαι παρθενεύειν; ἔξεστί σοι γαμεῖν. Οὐ δύνασαι πάντων ἑαυτὸν ἀποστερῆσαι τῶν σῶν; ἔξεστί σοι ἀπὸ τῶν ὄντων χορηγεῖν· "*Τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα.*" Ταῦτα γὰρ

away with him. And this was the perception not of the many but of a few nasty people. "*And in this*," he says, "*I rejoice—yes, and I shall rejoice.*"

What's the meaning of "*yes, I shall rejoice*"? He means "even if it were to happen more and more. I mean, they are cooperating with me, though unwillingly, and whereas they are effecting a punishment for themselves, I, who contribute nothing, will gain a reward." It isn't possible, is it, to imagine something more foul than the devil—to devise punishment for preaching and vengeance for works? Do you see with how many evils he skewers his own people? How else would an enemy and a foe dispose of the entire question of their own salvation? Do you see that the one who fights the truth has no power? No, it's rather that he hits himself, like the person who kicks against the goads. "*For I know*," he says, "*that this will turn out for my salvation through your prayers and the help of the Spirit of Jesus Christ*" [Phil 1:19]. Nothing is more foul than the devil: in this way he surrounds his own on every side with unprofitable works and scatters them. And it's not only that he won't let them obtain the prizes but even that he makes them liable to punishment. He knows how to enjoin on them not only preaching but also fasting and virginity of this kind, which will not only deprive them of rewards but also produce great evil for those who participate in it. About these people Paul says: "*their own conscience is seared*" [1 Tim 4:2].

On this account, please, let's give thanks to God for everything, because he has both lightened our burdens [cf. Matt 11:28] and increased our rewards. I mean that those among us who are chastely married enjoy rewards; **[24]** the virgins among them do not enjoy rewards—no, the virgins among the heretics have become subject to the legal consequences of prostitution.[29] All this comes from acting not with a correct purpose but with a view to accusing God's creatures and his ineffable wisdom. Let's not be lazy, then. God gave us battles of due proportions that contain no labor. Nonetheless, let's not despise them on that account. I mean, if the heretics strain themselves with unprofitable labors, what excuse will we have for not wanting to perform even the lesser ones that entail a greater reward? I mean, what's burdensome, what's troublesome about Christ's commandments? You can't live as a virgin? You can get married. You can't deprive yourself of all your possessions? You can help others with what you own. *Your abundance is for their needs* [2 Cor 8:14]. These ideas seem to be bur-

29. John is probably thinking of the Manichees. Cf. *Hom. 1 Tim.* 12 (Field, 6:92–93).

εἶναι δοκεῖ φορτικά· ποῖα δή; χρημάτων λέγω καταφρονεῖν, καὶ ἐπιθυμίας σωματικῆς περιγενέσθαι· τὰ δὲ ἄλλα οὐδεμιᾶς δεῖται δαπάνης, οὐδεμιᾶς βίας. Ποία γὰρ, εἶπέ μοι, βία τὸ μὴ κακῶς εἰπεῖν, μηδὲ διαβάλλειν ἁπλῶς; ποία δὲ βία τὸ μὴ βασκαίνειν τοῖς ἑτέρων ἀγαθοῖς; ἢ ποία βία τὸ μὴ δόξῃ ἁλῶναι; Τὸ βασανίζεσθαι καὶ φέρειν, καρτερίας· τὸ φιλοσοφίαν ἀσκεῖν, καρτερίας· τὸ πενίαν διενεγκεῖν, καρτερίας· τὸ λιμῷ προσπαλαῖσαι καὶ δίψει. Ὅταν δὲ μηδὲν τούτων ᾖ, ἀλλ᾽ ἔξεστιν ἀπολαύοντα τῶν ὄντων, ὡς Χριστιανῷ προσῆκε, μὴ φθονεῖν τοῖς ἑτέρων, ποία βία; Οὐδαμόθεν ὁ φθόνος, ἀλλ᾽ ἐκ τοῦ προστετηκέναι τοῖς παροῦσι· μᾶλλον δὲ πάντα τὰ κακά. Εἰ γὰρ μηδὲν ἐνόμιζες εἶναι τὰ χρήματα, καὶ τὴν δόξαν τοῦ κόσμου τούτου, οὐκ ἂν τοῖς ἔχουσιν ἐβάσκηνας. Ἀλλ᾽ ἐπειδὴ κέχηνας, καὶ θαυμάζεις αὐτὰ καὶ ἐπτόησαι, διὰ τοῦτό σοι καὶ τὰ τῆς βασκανίας ἐνοχλεῖ, διὰ τοῦτο καὶ τὰ τῆς κενοδοξίας· καὶ πάντα ἀπὸ τούτου γίνεται, ἀπὸ τοῦ θαυμάζειν τὰ τοῦ παρόντος βίου.

Βασκαίνεις, ὅτι ὁ δεῖνα πλουτεῖ; Καὶ μὴν ἐλέους καὶ δακρύων ἄξιος ὁ τοιοῦτος. Ἀλλ᾽ ἐρεῖς εὐθέως γελῶν, ἐγὼ δακρύων ἄξιος, οὐκ ἐκεῖνος. Δακρύων ἄξιος καὶ σὺ, οὐχ ὅτι πένῃ, ἀλλὰ διὰ τὸ σεαυτὸν ἐλεεινὸν εἶναι νομίζειν. Τοὺς γὰρ οὐδὲν ἔχοντας κακὸν καὶ **[25]** δυσφοροῦντας δακρύομεν, οὐχ ὅτι κακόν τι ἔχουσιν, ἀλλ᾽ ὅτι μὴ ἔχοντες, ἔχειν νομίζουσιν. Οἷον ὡς ἂν εἴ τις πυρετοῦ ἀπηλλαγμένος, ἀλύει καὶ περιστρέφεται, ὑγιαίνων ἐπὶ τῆς κλίνης κείμενος, τῶν πυρεττόντων μᾶλλον οὐχὶ δακρύων ἄξιος, οὐκ ἐπειδὴ πυρέττει, οὐδὲ γὰρ πυρέττει, ἀλλ᾽ ἐπειδὴ μηδὲν ἔχων δεινὸν, ἔχειν τι νομίζει; Καὶ σὺ δακρύων ἄξιος διὰ τοῦτο, ὅτι σαυτὸν ἐλεεινὸν νομίζεις, οὐ διὰ τὴν πενίαν· τῆς γὰρ πενίας ἕνεκεν καὶ μακαριστός. Τί φθονεῖς τῷ πλουσίῳ; ὅτι φροντίδων ἑαυτὸν ὑπεύθυνον κατέστησε πλειόνων, ὅτι δουλείᾳ χαλεπωτέρᾳ; ὅτι μυρίαις ἁλύσεσι, καθάπερ τις κύων, τοῖς αὑτοῦ δέδεται χρήμασι; Κατέλαβεν ἑσπέρα, κατέλαβε νὺξ, καὶ τὸν τῆς ἀναπαύσεως καιρὸν οὗτος θορύβου καιρὸν καὶ ἀηδίας καὶ λύπης ἔχει καὶ μερίμνης. Ψόφος ἐγένετο; εὐθέως ἀνεπήδησεν. Ὁ δεῖνα ἐσυλήθη;

densome. Which ones? I mean despising money and overcoming bodily desire. But the commandments require no outlay, no constraint. Tell me: what kind of constraint is it not to speak evil, simply not to slander? What kind of constraint is it not to envy the goods of others? Or what kind of constraint is it not to be seized with ambition? To suffer torture and put up with it comes from perseverance. To exercise the way of philosophy[30] comes from perseverance. To suffer poverty comes from perseverance—to struggle with hunger and thirst. When none of these conditions applies but it is still possible for one who enjoys what they own, as befits a Christian, not to envy the possessions of others, what constraint is there? Envy comes from nowhere except sticking to things of the present life—yes, they're all bad. I mean, if you reckoned that money and the glory of this world are nothing, you wouldn't envy people who've got them. But when you gape at these things and admire them and flutter with hope, for this reason the trappings of envy become a nuisance for you, for this reason so do the trappings of vainglory. And everything results from this—from admiring the things of the present life.

Are you envious because that person's rich? No, somebody like them deserves pity and tears. But you'll laugh immediately and say: "I'm the one who deserves tears, not they." You deserve tears too, not because you're poor, but because you reckon yourself worthy of pity. I mean, we weep for those who have nothing wrong with them **[25]** and are in distress, not because they have something wrong with them, but because although they haven't, they reckon they have. I'll give you an example: if someone, after recovering from a fever, is restless and tosses and turns, lying in bed in good health, don't they deserve tears more than those who are feverish, not because they're feverish (for they're not), but because, while they haven't got anything terribly wrong with them, they reckon they have? And you deserve tears on this account, that you reckon yourself worthy of pity, not because of poverty. I mean, it's because of poverty that you're happy. What do you envy in the rich person? The fact that they've subjected themselves to more worries, to a harsher servitude? The fact that, like a dog, they're enchained in myriads of fetters—their own money? Evening has come on, night has come on, and the opportunity for rest; they have an opportunity for tumult, sadness, pain, and worry. Was there a noise? They leapt up at

30. On φιλοσοφία as a Christian, and more specifically a monastic way of life, see Anne-Marie Malingrey, *Philosophia: Étude d'un groupe de mots dans la littérature grecque des Présocratiques au IVe siècle après J. C.* (Paris: Éditions Klincksieck, 1961).

μᾶλλον ἐκείνου φροντίζει τοῦ ἀπολωλεκότος ὁ μὴ ἀπολωλεκώς. Ἐκεῖνος μὲν γὰρ ἅπαξ ἀπώλεσε, καὶ λυπηθεὶς ἀπέθετο τὴν φροντίδα· οὗτος δὲ αὐτὴν ἔχει διηνεκῶς. Κατέλαβε νὺξ, ὁ λιμὴν τῶν ἡμετέρων κακῶν, τὸ παραμύθιον τῶν ἡμετέρων συμφορῶν, τὸ φάρμακον τῶν τραυμάτων. Καὶ γὰρ οἱ περιωδυνίᾳ τινὶ κατεχόμενοι τοῖς φίλοις μὲν καὶ συγγενέσι καὶ οἰκείοις, πολλάκις δὲ καὶ πατράσι παραμυθουμένοις οὐκ εἶξαν, οὐδὲ ὑπεχώρησαν, ἀλλὰ καὶ πρὸς τὰ ῥήματα αὐτὰ ἠγανάκτησαν· τῷ δὲ ὕπνῳ κελεύοντι παύεσθαι οὐδὲ ἀντιβλέψαι ἴσχυσαν. Παντὸς γὰρ καύματος μᾶλλον τὸ πικρὸν τῆς ὀδύνης τὰς ἡμετέρας θλίβει ψυχάς. Καθάπερ οὖν σῶμα διακαὲς, καὶ θερμοτέρᾳ προσπαλαῖσαν ἀκτῖνι κατατρυχόμενον, ὥσπερ τινὶ καταγωγίῳ πολλὰς ἔχοντι πηγὰς καὶ τὴν ἀπὸ τῆς λεπτῆς αὔρας παραμυθίαν, οὕτως ἡ νὺξ τῷ ὕπνῳ παραδίδωσιν ἡμῶν τὴν ψυχήν· μᾶλλον δὲ οὐχ ἡ νὺξ, οὐδὲ ὁ ὕπνος τοῦτο ἐργάζεται, ἀλλ' ὁ θεὸς, εἰδὼς τὸ ταλαίπωρον τοῦτο γένος, ἅπαντα ταῦτα εἰργάσατο.

Ἀλλ' ἡμεῖς οὐκ ἐλεοῦμεν ἑαυτοὺς, ἀλλ' ἐπενοήσαμεν, καθάπερ ἐχθροὶ ὄντες ἑαυτῶν, τῆς φυσικῆς ἀνάγκης καὶ ἀναπαύσεως μείζονα τυραννίδα, τὴν ἀπὸ τοῦ πλούτου ἀγρυπνίαν. "Μέριμνα γὰρ, φησὶ, πλούτου ἀφιστᾷ ὕπνον." Καὶ ὅρα πόση τοῦ θεοῦ ἡ κηδεμονία. Οὐκ ἐπέτρεψε τῇ προθέσει τὴν ἀνάπαυσιν, οὐδὲ προαιρέσει τινὶ τὴν χρείαν [**26**] *τοῦ ὕπνου, ἀλλὰ φυσικαῖς αὐτὴν ἀνάγκαις κατέδησεν, ἵνα καὶ ἄκοντες εὐεργετώμεθα· τὸ γὰρ καθεύδειν, τῆς φύσεως. Ἡμεῖς δὲ ὡς σφόδρα ἑαυτοὺς μισοῦντες, ὡς ἑτέρους πολεμοῦντες καὶ θλίβοντες, τῆς φυσικῆς ταύτης ἀνάγκης μείζονα τὴν ἀπὸ τῶν χρημάτων ἐπενοήσαμεν τυραννίδα. Ἡμέρα γέγονε, καὶ δέδοικεν ὁ τοιοῦτος τοὺς συκοφάντας. Ἡ νὺξ κατέλαβε; τρέμει λῃστάς. Θάνατος ἐπέστη; τοῦ θανάτου μᾶλλον δάκνεται, ὅτι ἑτέρων ἐκεῖνα γίνεται. Παιδίον ἔσχε; πλείων ἡ ἐπιθυμία· καὶ τότε δοκεῖ πένης εἶναι. Οὐκ ἔσχε; μᾶλλον ὀδυνᾶται. Τοῦτον οὖν μακαρίζεις τὸν οὐδαμόθεν ἡσθῆναι δυνάμενον; τούτῳ φθονεῖς τῷ κλυδωνιζομένῳ, ἐν λιμένι γαληνῷ τῇ πενίᾳ ἑστηκώς; Ὄντως καὶ τοῦτο ἐλάττωμα τῆς ἀνθρωπίνης φύσεως, τὸ μὴ φέρειν τὰ ἀγαθὰ γενναίως, ἀλλ' εἰς τὰς εὐπραγίας ἐξυβρίζειν.*

Καὶ ταῦτα μὲν ἐνταῦθα· ὅταν δὲ ἀπέλθωμεν ἐκεῖ, ἄκουσον τί φησιν ὁ πλούσιος, ὁ μυρίων ἀγαθῶν κύριος, ὥσπερ σὺ λέγεις· οὐ γὰρ ἂν ἔγωγε ταῦτα εἴποιμι ἀγαθὰ, ἀλλ' ἀδιάφορα. Οὗτος τοίνυν ὁ μυρίων ἀγαθῶν κύριος, ἄκουσον τί

once. Somebody or other has been burgled? The person who has suffered no loss is more concerned than the one who has. I mean, while the latter suffered loss on one occasion and after they grieved put aside their concern, the former experiences concern continually. Night has come on, the haven for our ills, the solace for our woes, the medicine for our wounds. I mean, even those possessed by some terrible pain don't allow their friends and relatives and household members—often, not even their fathers—to comfort them; they don't withdraw but even become irritated by their words. Yet they don't have the strength to halt or to look sleep in the face when it beckons. More than all heat the bitterness of pain afflicts our souls. So as a very hot body, worn out from struggling against even hotter rays of the sun, is handed over as it were to some resting place that has many streams and the solace of a light breeze, so night hands over our soul to sleep. I should say it's not night, nor is it sleep that effects this, but God, who knows this wretched race, who has effected all this.

No, we have no compassion with ourselves, but we have devised, as if we were our own enemies, a tyranny greater than the physical need of rest—the insomnia of the rich person. For "*the anxiety of the rich person*," it says, "*frustrates sleep*" [Sir 31:1]. And see how great God's solicitude is. He didn't entrust rest to our will, nor the need for rest to some kind of choice, **[26]** but he tied it down by physical needs, so that even if we didn't want to, we would benefit. I mean, sleeping is part of nature. But, as if hating ourselves in the extreme, as if fighting and afflicting others, we have devised the tyranny that derives from money, the tyranny greater than that physical need. Day dawned, and a person like that was in fear of the false accusers. Did night come on? They were scared of robbers. Was death threatening? More than death what goads them is that their possessions will pass to other people. Did they have a child? Their desire became greater, and then they thought themselves poor. They didn't have a child? They're more pained. So do you call blessed this person who is incapable of enjoyment from any source? Do you envy this person who is tossed and turned, while you are in a calm haven, poverty? Truly this very thing is a defect of human nature—not bearing good things nobly, but insulting prosperity.

And these events happen here, but when we have gone up there,[31] listen to what the rich person has to say, the owner of myriad goods, as you say. I mean that personally I would have called those objects not good

31. I.e., to heaven.

φησι, καὶ τίνος ἐν χρείᾳ καθέστηκε. "Πάτερ, *φησὶν,* Ἀβραὰμ, *πέμψον Λάζαρον, ἵνα ἄκρῳ τῷ δακτύλῳ ἐπιστάζῃ μου τὴν γλῶτταν, ὅτι ἀποτηγανίζομαι.*" Εἰ *γὰρ μηδὲν ὧν εἶπον ἔπασχεν ὁ πλούσιος ἐκεῖνος, εἰ γὰρ ἐν ἀδείᾳ καὶ φροντίδος χωρὶς τὸν ἅπαντα βίον διήγαγε· τί λέγω τὸν ἅπαντα βίον; τὴν μίαν ῥοπὴν ἐκείνην· ῥοπὴ γάρ ἐστιν· ὡς μία γὰρ ῥοπὴ, φησὶν, ὁ πᾶς ἡμῶν αἰὼν πρὸς τὸν αἰῶνα τὸν ἄπειρον· εἰ τοίνυν πάντα αὐτῷ κατὰ γνώμην προεκεχωρήκει, ἆρα οὐκ ἐλεεινός ἐστι τούτων τῶν ῥημάτων, μᾶλλον δὲ τούτων τῶν πραγμάτων;* Οὐχὶ *οἴνῳ περιεκλύζετό σου ἡ τράπεζα; νῦν δὲ οὐδὲ σταγόνος ὕδατος εἶ κύριος, καὶ ταῦτα ἐν χρείᾳ πολλῇ καθεστηκώς.* Οὐχ *ἡλκωμένον ὑπερεώρας τὸν πένητα; νῦν δὲ ἀξιοῖς αὐτὸν ἰδεῖν, καὶ οὐδεὶς δίδωσι.* Παρὰ *τὸν πυλῶνα ἦν τὸν σὸν, νῦν δὲ ἐν τοῖς κόλποις τοῦ* Ἀβραάμ· *ὑπὸ τὰς μεγάλας σὺ κατέκεισο ὀροφὰς, νῦν δὲ ἐν τῷ πυρὶ τῆς γεέννης.*

Ἀ*κουέτωσαν ταῦτα οἱ πλούσιοι· μᾶλλον δὲ οὐχ οἱ πλούσιοι, ἀλλ' οἱ ἀνελεήμονες· οὐ γὰρ, ἐπειδὴ πλούσιος ἦν, ἐκολάζετο, ἀλλ' ἐπειδὴ οὐκ ἠλέησεν.* Ἔ*νεστι γὰρ πλουτοῦντα καὶ ἐλεοῦντα* [27] *τυχεῖν παντὸς ἀγαθοῦ.* Καὶ *διὰ τοῦτο οὐδένα ἄλλον ὁρᾷ, ἀλλ' ἢ ἐκεῖνον τὸν δεόμενον αὐτοῦ, ἵνα μάθῃ, ὅτι δικαίως ταῦτα ἔπασχεν, εἰς ὑπόμνησιν ἐλθὼν ὧν ἔπραττε.* Μὴ *γὰρ οὐκ ἦσαν μυρίοι πένητες δίκαιοι; ἀλλ' ὁ πρὸς τῷ πυλῶνι αὐτοῦ κείμενος, οὗτος αὐτῷ φαίνεται, παιδεύων αὐτὸν καὶ ἡμᾶς, ὅσον ἐστὶν ἀγαθὸν μὴ πεποιθέναι ἐπὶ χρήμασιν.* Οὐδὲν *ἐκεῖνον ἔβλαψεν ἡ πενία πρὸς τὸ βασιλείας τυχεῖν· οὐδὲν τοῦτον ὠφέλησεν ὁ πλοῦτος πρὸς τὸ γέενναν ἐκφυγεῖν.* Μέχρι *πότε πένητες; μέχρι πότε πτωχοί;* Οὐκ *ἔστιν, οὐκ ἔστι πένης ὁ μηδὲν ἔχων, ἀλλ' ὁ πολλῶν ἐπιθυμῶν· οὐκ ἔστι πλούσιος ὁ πολλὰ κεκτημένος, ἀλλ' ὁ μηδενὸς δεόμενος.* Τί *γὰρ ὄφελος πᾶσαν μὲν κεκτῆσθαι τὴν οἰκουμένην, τοῦ δὲ μηδὲν ἔχοντος μᾶλλον ἐν ἀθυμίᾳ διάγειν;* Αἱ *προαιρέσεις καὶ τοὺς πλουτοῦντας καὶ τοὺς πενομένους ἐργάζονται, οὐχ ἡ τῶν χρημάτων περιουσία, οὐδὲ ἡ ἔνδεια.* Βούλει *γενέσθαι πλούσιος σὺ ὁ πένης;* Ἔ*ξεστί σοι βουλομένῳ, καὶ ὁ κωλύων οὐδείς· καταφρόνησον τῶν τοῦ κόσμου χρημάτων· νόμισον εἶναι μηδὲν, ὥσπερ οὖν οὐδέ*

but indifferent.[32] Accordingly, listen to what the person who is the owner of myriad goods says and what he's in need of. "*Father Abraham*," he says, "*send Lazarus to put water on my tongue with the tip of his finger, because I am broiling*" [Luke 16:24]. I mean, if that rich man suffered nothing of what I've spoken about, if he led his whole life in freedom from care and without worry—why do I say, "his whole life"? That is a single moment. I mean, it *is* a moment. Our entire life, it means, is a single moment compared with everlasting life. So if everything turned out according to his inclination, wouldn't he be pitied for these words—more so because of these events? Wasn't your table awash with wine? But now you don't own even a drop of water, and you're in deep need. Weren't you accustomed to neglect the poor person ulcerated with sores? But now you demand to see him, and nobody allows you to. He used to *lie at your door*, but now he's in *the bosom of Abraham* [Luke 16:20, 22]. You used to recline under high ceilings, but now you're in the fire of Gehenna.

Let the rich hear this—no, not the rich but those without mercy. I mean, it's not that he was punished because he was rich, but [he was punished] because he didn't have mercy: it *is* possible for one who is rich and merciful **[27]** to attain all that is good. And this is why he sees nobody else but the one who is begging from him, so that on remembering what he did, he may learn that his sufferings are just. Weren't there myriads of poor people who were just? But it's the one who lay at his door who appears to him, instructing him and us what a great good it is not to put your trust in money. Poverty didn't stop him at all from achieving the kingdom; riches didn't help him at all from escaping Gehenna.[33] At what point are people poor? At what point are people destitute? The person who has nothing isn't poor—they're not; it's the person who is greedy for a lot. The person who's acquired a lot isn't rich; it's the person who needs nothing. I mean, what's the use of acquiring the whole world, to live in more despondency than a person who's got nothing? It's their dispositions that make them both rich and poor, not the abundance of money nor yet being in need. You, poor person, do you want to be rich? It's possible for you to want to be, and nobody's preventing you. Despise the world's money, reckon it to

32. For the idea of "indifferents" (ἀδιάφορα) John is indebted to Stoic philosophy. On the following discourse on poverty and wealth, cf. Wendy Mayer, in Allen, Neil, and Mayer, *Preaching Poverty,* 85.

33. On Chrysostom's "mantra" that the poor are rich, and the rich poor, see Mitchell, *Heavenly Trumpet*, 317.

ἐστιν· ἔκβαλε τὴν ἐπιθυμίαν τοῦ πλούτου, καὶ ἐπλούτησας. Οὗτός ἐστιν ὁ πλουτῶν, ὁ μὴ θέλων πλουτεῖν· ὁ μὴ θέλων πένεσθαι, οὗτός ἐστιν ὁ πενόμενος. Καθάπερ γὰρ ἐκεῖνος ὁ νοσῶν ὁ καὶ ἐν ὑγείᾳ ἀλύων, οὐκ ἐκεῖνος ὁ πάσης ὑγείας εὐκολώτερον τὴν νόσον φέρων· οὕτω καὶ πένης ἐστὶν ὁ μὴ δυνάμενος πενίαν ἐνεγκεῖν, ἀλλ' ἐν πλούτῳ τῶν πενομένων μᾶλλον ἡγούμενος εἶναι πένης, οὐκ ἐκεῖνος ὁ τῶν πλουτούντων μᾶλλον τὴν πενίαν εὐκολώτερον φέρων· οὗτος γάρ ἐστι πλουσιώτερος.

Εἰπὲ γάρ μοι, τὴν πενίαν διὰ τί δέδοικας; διὰ τί τρέμεις; οὐχὶ διὰ λιμόν; οὐχὶ διὰ δίψος; οὐχὶ διὰ ψῦχος; ἢ οὐ διὰ ταῦτα; Ἀλλ' οὐκ ἔστιν, οὐκ ἔστιν οὐδεὶς ὁ τούτων ἀπορήσας ποτέ. "Ἐμβλέψατε γὰρ εἰς ἀρχαίας γενεὰς, καὶ ἴδετε· τίς ἐπίστευσε τῷ κυρίῳ, καὶ ἐγκατελείφθη; ἢ τίς ἤλπισεν ἐπ' αὐτὸν, καὶ κατῃσχύνθη;" καὶ πάλιν, "Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά." Οὐδένα ἂν ἔχοι τις ἡμῖν δεῖξαι ταχέως διὰ λιμὸν καὶ ψῦχος ἀπολωλότα. Τίνος οὖν ἕνεκεν τρέμεις τὴν πενίαν; Οὐκ ἔχεις εἰπεῖν. Εἰ γὰρ εὐπορεῖς τῶν ἀναγκαίων, τί δήποτε τρέμεις αὐτήν; ὅτι πλῆθος [**28**] οὐκ ἔστι σοι οἰκετῶν; Τοῦτο δεσποτῶν ἐστιν ἀπαλλαγῆναι, τοῦτο μακαριότης διηνεκὴς, τοῦτο φροντίδος ἐλευθερία. Ἀλλ' ὅτι καὶ σκεύη καὶ κλῖναι καὶ ἔπιπλα οὐκ ἔστιν ἐξ ἀργυρίου κατεσκευασμένα σοι; Τί γάρ σου πλέον ἔχει κατὰ τὴν ἀπόλαυσιν ὁ ταῦτα κεκτημένος; Οὐδέν· τὰ γὰρ τῆς χρήσεως ἴσα, ἄν τε ἀπὸ ταύτης, ἄν τε ἀπ' ἐκείνης τῆς ὕλης ᾖ. Ἀλλ' ὅτι φοβερὸς οὐκ εἶ τοῖς πολλοῖς; Μηδὲ γένοιό ποτε· ποία γὰρ ἡδονὴ τρέμειν καὶ δεδοικέναι σέ τινας; Ἀλλ' ὅτι ἑτέρους φοβῇ; Ἀλλ' οὐκ ἔστι φοβηθῆναι. "Θέλεις γὰρ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς." Ἀλλ' ὅτι εὐκαταφρόνητοί ἐσμεν, φησὶ, καὶ πρὸς τὸ παθεῖν ἕτοιμοι κακῶς; Μάλιστα μὲν οὐχ ἡ πενία τοῦτο ποιεῖ, ἀλλ' ἡ κακία· ἐπεὶ πολλῶν πενήτων ἀπραγμόνως τὸν πάντα βίον διαγόντων, ἄρχοντες, πλουτοῦντες καὶ δυνάσται πάντων κακούργων καὶ λῃστῶν καὶ

be nothing, just as in fact it isn't anything either! Throw out your desire for riches, and you have become rich! This person is the rich one, the one who doesn't want to be rich; the one who doesn't want to be poor—that person is the poor person. I mean, it's like the sick person who's restless even when they're healthy, not the person who bears sickness more easily than complete health. So too the poor person is the one who's unable to bear poverty but in their wealth considers themselves poorer than the poor, not the one who bears poverty more easily than the rich, for they are richer.

Tell me, what's the reason you're afraid of poverty? What's the reason you tremble at it? Isn't it because of hunger? Isn't it because of thirst? Isn't it because of cold? Or it's *not* because of these reasons? No, there's nobody, nobody who has ever been destitute in these things. "For *look at the generations of old and see: who trusted in the Lord and was abandoned? Who hoped in him and was put to shame*?" [Sir 2:11]. And again: "*Look at the birds of the air: they neither sow nor reap, nor gather into barns. But your heavenly father feeds them*" [Matt 6:26]. Nobody would readily be able to point out to us somebody who's perished from hunger or cold. So on what account do you tremble at poverty? You can't explain. I mean, if you abound in the necessities of life, why on earth do you tremble at poverty? Because you don't have a mob **[28]** of household servants? This is to be relieved of masters, this is perpetual blessedness, this is freedom from worry. No—is it because you don't have vessels and beds and furniture fashioned from silver? What more enjoyment does the person with these possessions have that you don't? None. The use of these objects is the same, whether they're of this or that material.[34] No—is it because you're not an object of fear for the multitude? May that never happen to you! I mean, what kind of pleasure is it if people tremble and are afraid of you? No—is it because you fear others? No—you don't have to fear. *You don't want to fear the one in authority? Do good and you will receive praise from the same* [Rom 13:3]. No—"is it because we're easy to despise," you say, "and inclined to suffer evil?" It's most certainly not poverty that does this, but evil, because while many poor people lead their whole lives in an easygoing way, magistrates, the rich, and the mighty die more miserably than crooks and robbers and

34. On Chrysostom's denunciations elsewhere of such objects, see Margaret Mitchell, "Silver Chamber Pots and Other Goods Which Are Not Good: John Chrysostom's Discourse against Wealth and Possessions," in *Having: Property and Possession in Religious and Social Life* (ed. William Schweiker and Charles T. Mathewes; Grand Rapids: Eerdmans, 2004), 88–121.

τυμβωρύχων ἀθλιώτερον ἀπήλλαξαν. Ὅπερ γὰρ ἐπὶ σοῦ ἡ πενία, τοῦτο ἐπ' ἐκείνου ὁ πλοῦτος ἔχει. Ὥσπερ γάρ σε διὰ τὸ καταφρονεῖσθαι ἐνταῦθα ποιοῦσι κακῶς οἱ κακοῦν βουλόμενοι· οὕτως ἐκεῖνον διὰ τὸ φθονεῖν καὶ βασκαίνειν· καὶ μᾶλλον οὗτοι, ἢ ἐκεῖνοι· μᾶλλον αὕτη ἡ ἀνάγκη ἰσχυροτέρα τοῦ κακῶς ποιεῖν. Ὁ μὲν γὰρ φθονῶν, ἰσχύϊ πάσῃ καὶ δυνάμει πάντα πράττει· ὁ δὲ καταφρονῶν πολλάκις καὶ ἠλέησε τὸν καταφρονούμενον· καὶ τοῦτο αὐτὸ γέγονεν αὐτῷ αἴτιον ἀπαλλαγῆς, τὸ πένητα εἶναι, τὸ μὴ δύνασθαι ἔχειν ἰσχύν· μεγάλα τε κατορθώσεις, λέγοντες πρὸς αὐτὸν, ἐὰν τὸν δεῖνα ἀνέλῃς· ἐὰν ἀποκτείνῃς ἕνα πένητα, πόσων οὐκ ἀπολαύσῃ μισθῶν· καὶ οὕτως αὐτῶν τὸν θυμὸν χαλῶμεν. Ἐπὶ δὲ τῶν πλουτούντων ὁ φθόνος ἐφέστηκεν, οὐ πρότερον λήγων, ἕως ἂν ὅπερ βούλεται ἐργάσηται, καὶ τὸν ἰὸν ἐκχέῃ τὸν αὐτοῦ.

Ὁρᾷς ὅτι οὐχ ἡ πενία, οὐδὲ ὁ πλοῦτος ἀγαθὸν, ἀλλ' ἡ ἡμετέρα προαίρεσις; Ῥυθμίζωμεν ταύτην, παιδεύωμεν φιλοσοφεῖν. Ἂν αὕτη καλῶς ᾖ διακειμένη, οὔτε πλοῦτος ἡμᾶς ἐκβαλεῖν βασιλείας δυνήσεται, οὔτε πενία ποιήσει ἔλαττον ἔχειν· ἀλλὰ πράως τὴν πενίαν οἴσομεν, οὐδὲ εἰς τὴν τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν παραβλαπτόμενοι, οὐδὲ ἐνταῦθα· ἀλλὰ καὶ τούτων ἀπολαύσομεν, καὶ τῶν ἐν οὐρανοῖς ἐπιτευξόμεθα ἀγαθῶν· ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ **[29]** *κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.*

grave looters.[35] What poverty does to you, that's what wealth does to them. I mean, just as those who want to do evil, do evil to you in this case because they despise you, so they do evil to them because of envy and jealousy. And the latter do it more than the former. Yes, that compulsion to do evil is stronger. I mean, the person who's envious does everything with all their might and strength, whereas the person who despises often even takes pity on the person they despise. And this became the very cause of their deliverance—the fact of being poor, of being incapable of strength. "You'll be doing a great job," we say to them, "if you get rid of that person. If you kill one poor person, won't you enjoy great rewards?" And this is how we calm their anger. Envy fixes on the rich, not leaving off until it has achieved what it wants and has poured out its poison.

Do you see that it's not poverty or wealth either that's good but our disposition? Let's train it; let's teach it to do philosophy. If it's properly disposed, wealth won't be able to exclude us from the kingdom, nor will poverty cause us to have less. No, let's bear poverty gently, being collaterally damaged with regard to the enjoyment neither of the good things to come nor of those in this life. No, we'll enjoy these too and attain the good things of heaven. May we all gain these, by the grace and loving-kindness of [**29**] our Lord Jesus Christ, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

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35. On grave looters and their punishment, see Éric Rebillard, *The Care of the Dead in Late Antiquity* (trans. Elizabeth Trapnell Rawlings and Jeanine Routier-Pucci; Cornell Studies in Classical Philology 59; Ithaca, N.Y.: Cornell University Press, 2009); trans. of *Religion et sépulture: L'église, les vivants et les morts dans l'antiquité tardive* (Civilisations et sociétés 115; Paris: Éditions de l'École des hautes études en sciences sociales, 2003), 56–79. Cf. *Homily* 4 below. In *Hom. Gal.* 1 (Field, 4:11E) they are in the company of murderers and adulterers, in *Hom. 2 Tim.* 4 (Field, 6:198A) of robbers, imposters, and murderers, while in *Homily* 7 below they are mentioned with robbers and gladiators.

ΛΟΓΟΣ Δ.

> *Καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου.*

ΤΗΝ *μεγάλην καὶ φιλόσοφον ψυχὴν οὐδὲν τῶν ἐν τῷ παρόντι βίῳ λυπηρῶν δύναται δακεῖν, οὐκ ἔχθραι, οὐ κατηγορίαι, οὐ διαβολαὶ, οὐ κίνδυνοι, οὐκ ἐπιβουλαί. Ὥσπερ γὰρ εἰς μεγάλην τινὰ ἀκρώρειαν καταφυγοῦσα, ἄληπτος πᾶσίν ἐστι τοῖς κάτωθεν ἀνιοῦσιν ἀπὸ τῆς γῆς. Τοιαύτη ἦν ἡ τοῦ Παύλου ψυχὴ, πάσης ἀκρωρείας ὑψηλότερον τόπον τὸν τῆς φιλοσοφίας καταλαβοῦσα τῆς πνευματικῆς, τῆς ὄντως φιλοσοφίας. Τὰ γὰρ τῶν ἔξωθεν, ῥήματα μόνον ἐστὶ καὶ παίδων ἀθύρματα. Ἀλλ' οὐ περὶ τούτων λόγος νῦν, τὰ δὲ Παύλου φθεγγόμεθα τέως. Ὁ μακάριος ἐκεῖνος καὶ τὸν βασιλέα πολεμοῦντα εἶχεν αὐτῷ, καὶ πρὸς τούτοις εἶχε καὶ ἑτέρους ἐχθροὺς διαφόρως αὐτὸν λυποῦντας, καὶ μετὰ πικρᾶς διαβολῆς· καὶ τί φησιν; Οὐ μόνον οὐκ ἀλγῶ τούτοις, οὐδὲ καταπίπτω, ἀλλὰ καὶ χαίρω καὶ χαρήσομαι· οὐ πρὸς καιρὸν, φησὶν, ἀλλ' ἀεὶ ὑπὲρ τούτων χαρήσομαι. "Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν," τὴν μέλλουσαν· ὅταν καὶ ἡ ἔχθρα μου τὸ κήρυγμα ὠφελῇ, καὶ ὁ πρὸς ἐμὲ ζῆλος. "Διὰ τῆς ὑμῶν δεήσεως, φησὶ, καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου."*

Ὅρα τὴν ταπεινοφροσύνην τοῦ μακαρίου τούτου. Ἐν τοῖς ἄθλοις ἦν ἀγωνιζόμενος, πρὸς αὐτῷ τῷ στεφάνῳ λοιπόν· μυρία κατωρθώκει· Παῦλος γὰρ ἦν· τί γὰρ ἄν τις εἴποι πλέον; καὶ Φιλιππησίοις φησὶν, ὅτι διὰ **[30]** *τῆς ὑμῶν δεήσεως δύναμαι σωθῆναι, ὁ ἀπὸ μυρίων κατορθωμάτων κεκτημένος τὴν*

Homily 4

And in this I rejoice. Yes, and I shall rejoice. For I know that this will turn out for my deliverance through your prayers and the help of the Spirit of Jesus Christ, according to my eager expectation and hope that I will be in no way put to shame; rather, with full courage, as always, now too Christ will be honored in my body, whether in life or in death [Phil 1:18–20].

None of the distressing events in the present life can get its teeth into the great soul that loves wisdom: no, not feuds, nor accusations, nor calumnies, nor dangers, nor intrigues. I mean, it flees, as it were, to some large mountain ridge, secure against everything that attacks it from down here on earth. Such was Paul's soul when it seized the place of spiritual philosophy, loftier than any mountain ridge—the true philosophy.[36] The ideas of the Hellenes are only words and children's toys. We're not speaking about them now, but at present we're talking about matters concerning Paul. That blessed man has even the emperor fighting against him, and in addition to that[37] he had other enemies too who caused him grief in different ways, even with malicious slander. And what does he say to that? "Not only don't I feel pain on these counts or become depressed, but I even *rejoice and shall rejoice*. Not on this occasion," he says, "but always *shall I rejoice* about these events. *For I know that this will turn out for my deliverance* in the future, when enmity and their fervor against me help my preaching. *Through your prayers*," he says, "*and the help of the Spirit of Jesus Christ*, *according to my eager expectation and hope*."

Observe the humility of that blessed man. He was engaged in fighting struggles with a view to the future crown itself. He had myriad accomplishments—he was Paul, after all. I mean, what more could somebody say? And he told the Philippians, "Through **[30]** your prayers I can be delivered"—he who had achieved deliverance through myriad accomplish-

36. Cf. n. 30 above on φιλοσοφία.

37. Lit. "those."

σωτηρίαν. "Καὶ *ἐπιχορηγίας, φησὶ, τοῦ πνεύματος* Ἰησοῦ Χριστοῦ." Τουτέστιν, *ἂν τῶν ὑμετέρων εὐχῶν καταξιωθῶ, πλείονος ἀξιωθήσομαι καὶ τῆς χάριτος.* Τὸ *γὰρ, "ἐπιχορηγίας," τοῦτό ἐστιν, ἂν ἐπιχορηγηθῇ, ἂν πλέον ἐπιδοθῇ μοι πνεῦμα.* Ἤτοι *τὴν ἀπαλλαγὴν λέγει· "εἰς σωτηρίαν·" τουτέστι, καὶ τὸν παρόντα διαφεύξομαι, ὡς τὸν πρῶτον κίνδυνον.* Περὶ *τούτου γάρ φησιν, "*Ἐν *τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο· μὴ αὐτοῖς λογισθείη· ἀλλ' ὁ κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με."* Τοῦτο *γοῦν ἤδη προφητεύει.* "Διὰ *τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ πνεύματος* Ἰησοῦ Χριστοῦ, *κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου."* Οὕτω *γὰρ ἐλπίζω.* Ἵνα *γὰρ πάλιν ἡμεῖς μὴ τὸ ὅλον ταῖς ἐκείνων ἐπιτρέπωμεν εὐχαῖς, αὐτοὶ μηδὲν εἰσφέροντες, ὅρα πῶς τίθησι τὸ αὐτοῦ, τὴν ἐλπίδα, τὴν πάντων αἰτίαν τῶν ἀγαθῶν, καθάπερ ὁ προφήτης φησί·* "Γένοιτο, *κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σοί·" καθάπερ καὶ ἑτέρωθί φησιν, "*Ἐμβλέψατε *εἰς ἀρχαίας γενεὰς, καὶ ἴδετε· τίς ἤλπισεν ἐπὶ κύριον, καὶ κατῃσχύνθη;" καὶ πάλιν ὁ μακάριος οὗτός φησιν, "*Ἡ *δὲ ἐλπὶς οὐ καταισχύνει."* "Κατὰ *τὴν ἀποκαραδοκίαν, φησὶ, καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι."* Αὕτη *ἡ τοῦ* Παύλου *ἐλπὶς, τὸ ἐλπίζειν ὅτι οὐδαμοῦ αἰσχυνθήσομαι.*

Ὁρᾷς *ὅσον ἐστὶν ἐλπίζειν ἐπὶ τὸν θεόν;* Κἂν *ὁτιοῦν γένηται, φησὶν, οὐκ αἰσχυνθήσομαι· τουτέστιν, οὐ περιέσονται οὗτοι·* "Ἀλλ' *ἐν πάσῃ παρρησίᾳ, καθὼς πάντοτε, καὶ νῦν μεγαλυνθήσεται* Χριστὸς *ἐν τῷ σώματί μου."* Προσεδόκων *ἐκεῖνοι διὰ τῆς παγίδος ταύτης δῆθεν ἑλεῖν μὲν τὸν* Παῦλον, *σβέννυσθαι δὲ τὸ κήρυγμα, ὡς τοῦ δόλου τοῦ αὐτῶν ἰσχύοντος.* Τοῦτο *οὖν φησιν, ὅτι οὐκ ἔσται τοῦτο, οὐ νῦν ἀποθανοῦμαι· "ἀλλ' ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται* Χριστὸς *ἐν τῷ σώματί μου."* Πῶς; Πολλάκις *εἰς κινδύνους* **[31]** *ἐνέπεσον, ἐν οἷς πάντες ἡμᾶς ἀπηγόρευσαν, μᾶλλον δὲ καὶ ἡμεῖς ἑαυτούς· "*Ἐν *ἑαυτοῖς γὰρ τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν·" ἀλλ' ἐκ πάντων ἡμᾶς ἐρρύσατο ὁ κύριος.* Οὕτω *καὶ νῦν μεγαλυνθήσεται ἐν τῷ σώματί μου.* Τί *οὖν; ἵνα μή τις νομίσῃ καὶ εἴπῃ, ἂν σὺ ἀποθάνῃς, οὐ μεγαλυνθήσεται; ναὶ, φησὶν, οἶδα· διὰ τοῦτο οὐκ εἶπον, ὅτι ἡ ζωὴ μόνη μεγαλυνεῖ αὐτὸν, ἀλλὰ καὶ ὁ θάνατος.*

Τέως *δὲ, "διὰ ζωῆς," φησίν· οὐκ ἀναιροῦσί με· καὶ εἰ εἷλόν με, καὶ οὕτω μεγαλυνθήσεται ὁ* Χριστός. Πῶς; Διὰ *μὲν ζωῆς, ὅτι ἐξείλετο· διὰ θανάτου δὲ, ὅτι οὐδὲ θάνατος ἔπεισέ με ἀρνήσασθαι αὐτόν· ὅτι μοι τοσαύτην προθυμίαν*

ments. "*And with the help of the Spirit of Jesus Christ*," he says. That means "if I am deemed worthy of your petitions, I shall be worthy of more grace too." The word "*help*" means this: if the Spirit assists me, if it's given to me more abundantly. Surely he speaks of release—"*for deliverance*"—that is, "I shall escape the present danger as I did the previous one." On this matter he says, "*At my first defense nobody took my part. May it not be charged against them. But the Lord stood by me and gave me strength*" [2 Tim 4:17]. This he now predicts. "*Through your prayers, and by the help of the Spirit of Jesus Christ, according to my eager expectation and hope*. For that's how I hope." So that we for our part don't rely completely on their prayers,[38] making no contribution ourselves, see how he makes his contribution—hope—the source of all good things, just as the prophet says: "*May your mercy come upon us, Lord, just as we have placed our hope in you*" [Ps 33:22]. It's like what it says elsewhere: "*Look into the generations of old and see who put his hope in the Lord and was put to shame*" [Sir 32:22]. And again that blessed man says: "*Hope does not put to shame*" [Rom 5:5]. "*According to my eager expectation and hope*," he says, "*that I shall be in no way put to shame.*" This is Paul's hope: "hoping *that I shall in no way be put to shame.*"

Do you see how much hope in God is worth? "No matter what happens," he says, "*I shall not be put to shame*." That means "they won't get the better of me. *Rather, with full courage, as always, now too Christ will be honored in my body.*" Those people were expecting to capture Paul in this trap, I suppose, and to snuff out his preaching, since their plot was forceful. Therefore, he made this statement: "It won't happen, I'm not going to die now. *Rather, as always, now too Christ will be honored in my body*." How? "I have fallen many times into dangerous situations **[31]** in which everybody gave us up; I should say we gave ourselves up. For *we received in our persons the sentence of death* [2 Cor 1:9], but the Lord rescued us from all danger. So now too he'll *be honored in my body.*" What, then? So that, if you die, nobody should think or say that he won't be honored? "Yes, of course," he says, "I know. That's why I didn't say that only my life honors him but also my death."

Meanwhile he says: "*During my life* they won't take me. And if they do take me, *Christ will be honored* in this way too." How? *During* his *life* because he is removed; *during* his *death* because "not even death *has persuaded* me to deny him, because he has bestowed on me such a great will-

38. Perhaps the prayers of the saints are meant. Cf. *Stat. hom*. 6 (PG 49:91).

ἐχαρίσατο, καὶ θανάτου ἐποίησεν ἰσχυρότερον· ἐκεῖ μὲν, ὅτι με ἀπήλλαξε κινδύνων, ἐνταῦθα δὲ, ὅτι με οὐκ εἴασε φοβηθῆναι τοῦ θανάτου τὴν τυραννίδα. Οὕτω μεγαλυνθήσεται διὰ ζωῆς καὶ θανάτου.

Ταῦτα δὲ λέγει, *οὐχ ὡς μέλλων ἀποθανεῖσθαι, ἀλλ' ὅταν ἀποθάνῃ, ἵνα μηδὲν ἀνθρώπινον πάθωσιν. Ὅτι γὰρ οὐχ ὡς μέλλων ἀποθανεῖσθαι, ὃ μάλιστα αὐτοὺς ἐλύπει, ταῦτα ἔλεγεν, ὅρα πῶς αὐτὸ παραμυθεῖται, μονονουχὶ λέγων· ταῦτα δὲ λέγω, φησὶν, οὐχ ὡς ἀποθανούμενος. Διὰ τοῦτο ἐπήγαγε προϊών· "Καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ, καὶ συμπαραμενῶ πᾶσιν ὑμῖν." "Ὅτι ἐν οὐδενὶ, φησὶν, αἰσχυνθήσομαι·" τουτέστιν, οὐ φέρει μοι αἰσχύνην τὸ ἀποθανεῖν, ἀλλὰ καὶ μέγα κέρδος. Διὰ τί; Οὐ γὰρ ἀθάνατός εἰμι, ἀλλὰ λαμπρότερος ἔσομαι, ἢ εἰ καὶ ἀθάνατος ἤμην. Οὐ γάρ ἐστιν ἴσον ἀθάνατον ὄντα καταφρονεῖν θανάτου, καὶ θνητόν. Ὥστε οὐδὲ τοῦτο αἰσχύνη, τὸ νῦν ἀποθανεῖν· πλὴν οὐκ ἀποθανοῦμαι. "Ἐν οὐδενὶ αἰσχυνθήσομαι," οὔτε ἐν τῷ ζῆν, οὔτε ἐν τῷ ἀποθανεῖν· ἀμφότερα γὰρ γενναίως ὑποίσω, εἴτε ζῆν, εἴτε ἀποθανεῖν. Καλῶς· τοῦτο Χριστιανῆς ψυχῆς. "Ἀλλ' ἐν πάσῃ, φησὶ, παρρησίᾳ." Ὁρᾷς, πῶς οὐκ αἰσχύνομαι; Εἰ μὲν γὰρ ὁ τοῦ θανάτου φόβος περιέκοπτέ μου τὴν παρρησίαν, αἰσχύνης ἄξιον τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν οὗτος ἐπελθὼν ἐφόβησεν, οὐκ αἰσχύνη τοῦτο· ἀλλ' εἴτε διὰ τοῦ ζῆν,* **[32]** *οὐκ αἰσχυνθήσομαι· κηρύττω γὰρ τὸ κήρυγμα· εἴτε διὰ τοῦ ἀποθανεῖν, οὐκ αἰσχυνθήσομαι· οὐ κατέχει με γὰρ φόβος· τὴν γὰρ αὐτὴν παρρησίαν ἐπιδείκνυμαι. Μὴ γὰρ, ἐπειδὴ δεσμὰ εἶπον, αἰσχύνην τὸ πρᾶγμα νομίσητε. Τοσούτων ἀγαθῶν αἴτιόν μοι γέγονεν, ὅτι καὶ ἑτέροις ἔδωκε θαρρεῖν. Οὐ γὰρ τὸ δεθῆναι διὰ Χριστὸν, ἀλλὰ τὸ φοβηθέντα τὰ δεσμὰ, προδοῦναί τι τῶν τοῦ Χριστοῦ, τοῦτο αἰσχύνη· ὡς ἂν τοῦτο μὴ ᾖ, καὶ παρρησίας πρόξενα τὰ δεσμά. Μὴ ἐπειδὴ πολλάκις διέφυγον κινδύνους, καὶ ἔχω ἐπὶ τούτοις καυχᾶσθαι πρὸς τοὺς ἀπίστους, ἂν συμβῇ τι τοιοῦτον, ἤδη νομίζετε αἰσχύνεσθαι· καὶ γὰρ καὶ τοῦτο οὐχ ἧττον ἐκείνου δίδωσιν ὑμῖν τὴν παρρησίαν. Ὅρα πῶς ἐπὶ τοῦ οἰκείου προσώπου αὐτὸ προάγει· ὅπερ πολλαχοῦ ποιεῖ, καθάπερ ἐπὶ Ῥωμαίων, "Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον," φησί· καθάπερ ἐπὶ Κορινθίων· "Ταῦτα*

ingness and made me stronger than death. In the former case, because he's released me from dangerous situations; in the latter, because he hasn't permitted me to fear the tyranny of death. In this way *he'll be honored during my life and death.*"

Paul makes these comments not as someone on the point of death but so that when he dies they won't experience it in a human way. That he didn't make these comments as someone on the point of death (which would've grieved them in the extreme), see how he consoles them with this, saying only: "I'm making these comments," he says, "not as someone on the point of death." That's why he adds in the sequel: "*And convinced of this, I know that I remain and will continue to remain with you all* [Phil 1:25]. *Because in no way shall I be put to shame*. That is, it's not shame that death brings me, but indeed great profit." Why's that? "I mean, I'm not immortal, but I'll be more distinguished than if I *had* been immortal. I mean, it's not the same thing for one who is immortal to hold death in contempt, and for one's who's mortal. The upshot is even instant death isn't a shame; besides, I'm not dying. *In no way shall I be put to shame*, neither in life, nor in death. I shall put up with both of them nobly, whether it's living or dying. And rightly so. This is the characteristic of a Christian soul. *But with full courage*," he says. "Do you see how I won't be put to shame? If the fear of death had removed my courage, dying would be worthy of shame, but if death on its approach has incited no fear, this isn't a shame. But whether it's through living, **[32]** I won't be put to shame, for I preach what I preach; whether it's through dying, I won't be put to shame, for fear doesn't possess me—I exhibit the same courage. When I mentioned chains, don't consider that a matter for shame. They became the cause of numerous benefits for me, in that they gave courage to others. I mean, it's not being in chains for Christ's sake that's the cause of shame, but to betray what belongs to Christ through fear of chains. When this isn't the case, the chains even produce courage. Because I've often escaped from dangerous situations (and on those counts I've got something to boast about to the nonbelievers),[39] if something similar happens, don't immediately consider yourselves put to shame. Moreover, the one situation doesn't give you less courage than the other." See how he pursues this theme in his own personal case, which he does in passages everywhere, as in the case of the Romans—"*For I am not put to shame by the gospel*" [Rom 1:16]—and of the Corinthians—"*I have*

39. Anacoluthon in Greek.

δὲ μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλώ." "*Εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου.*" *Οὐχ ὡς ἀγνοῶν τοῦτό φησιν· οἶδε μὲν γὰρ, ὅτι οὐκ ἀποθανεῖται τότε, ἀλλὰ μετὰ ταῦτα· πλὴν αὐτῶν προπαρασκευάζει τὴν ψυχὴν ἤδη.*

"*Ἐμοὶ γὰρ, φησὶ, τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος.*" *Καὶ γὰρ ἀποθανὼν, φησὶν, οὐ τεθνήξομαι, τὴν ζωὴν ἔχων ἐν ἐμαυτῷ. Τότε με ἀνεῖλον ἂν, εἰ ἴσχυσαν διὰ τοῦ φόβου τὴν πίστιν ἐκβαλεῖν τῆς ἐμῆς ψυχῆς· ἕως δ' ἂν Χριστὸς ᾖ μετ' ἐμοῦ, κἂν θάνατος ἐπέλθῃ, ζῶ. Καὶ ἐν τῇ ζωῇ δὲ ταύτῃ οὐ τοῦτό ἐστί μου τὸ ζῆν, ἀλλὰ ὁ Χριστός. Εἰ τοίνυν οὐδὲ ἐν τῇ ζωῇ ταύτῃ, τί τοῦτό ἐστιν·* "*Ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ;*" *Τοῦτο κἀκεῖ λέγω·* "*Ζῶ δὲ οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός.*" *Τοιοῦτον χρὴ εἶναι τὸν Χριστιανόν. Οὐ ζῶ, φησὶ, τὴν κοινὴν ζωήν. Πῶς οὐ ζῇς, ὦ μακάριε Παῦλε; Οὐχὶ τὸν ἥλιον ὁρᾷς; οὐχὶ τὸν κοινὸν ἀέρα ἀναπνεῖς; οὐχὶ ταύταις ταῖς ἁπάντων τρέφῃ τροφαῖς; οὐχὶ τὴν γῆν πατεῖς, ὥσπερ ἡμεῖς; οὐχὶ ὕπνου δέῃ; οὐχὶ ἐνδυμάτων; οὐχὶ ὑποδημάτων; Τί λέγεις, οὐ ζῶ; πῶς οὐ ζῇς; τί μεγαλαυχεῖς; Οὐκ ἔστι μεγαληγορία ταῦτα. Εἰ μὲν γὰρ μὴ τὰ πράγματα ἐμαρτύρει, εἰκότως ἄν τις εἶπε μεγαληγορίαν εἶναι· εἰ δὲ τὰ πράγματα* [**33**] *μαρτυρεῖ, ποία μεγαληγορία; Πῶς οὖν οὐ ζῇ, μάθωμεν· καὶ γὰρ ἀλλαχοῦ φησιν,* "*Ἐγὼ τῷ κόσμῳ ἐσταύρωμαι, καὶ ἐμοὶ ὁ κόσμος.*" *Πῶς οὖν φησιν,* "*οὐκέτι ζῶ,*" *καὶ πῶς φησιν,* "*ἐμοὶ τὸ ζῆν Χριστὸς,*" *ἀκούσατε.*

Τὸ τῆς ζωῆς ὄνομα πολυσήμαντόν ἐστιν, ἀγαπητοὶ, ὥσπερ καὶ τὸ τοῦ θανάτου. Ἔστι ζωὴ αὕτη ἡ τοῦ σώματος, ἔστι ζωὴ ἡ τῆς ἁμαρτίας· καθὼς φησιν αὐτὸς ἀλλαχοῦ· "*Εἰ δὲ ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;*" *Ἄρα ἔστι ζωὴν τὴν τῆς ἁμαρτίας ζῆν. Προσέχετε ἀκριβῶς, παρακαλῶ, ἵνα μὴ εἰκῇ κοπτώμεθα. Ἔστι ζωὴ ἡ ἀΐδιος καὶ ἀθάνατος, μετὰ ζωῆς αἰωνίου ἡ οὐράνιος·* "*Ἡμῶν γὰρ, φησὶ, τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.*" *Ἔστι ζωὴ ἡ τοῦ σώματος, ἥν φησι,* "*Δι' αὐτοῦ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμέν.*" *Οὐ τὴν φυσικὴν οὖν φησι μὴ ζῆν ζωὴν, ἀλλὰ ταύτην τὴν τῶν ἁμαρτημάτων, ἣν*

applied this to myself and Apollos [1 Cor 4:6]. *Whether in life or in death*." He didn't say this as one who was ignorant, for he knew that he was going to die not then but afterward. Besides, he was already preparing their souls in advance.

"*For to me*," he says, "*to live is Christ, to die is gain* [Phil 1:21]. And even in dying," he says, "I shall not have died, because I shall have life in myself. They would've got rid of me then, if they'd had the power to remove belief from my soul through fear. But as long as Christ is with me, even if death catches up with me, I'll live. And in this life this living's not mine but Christ's. So if I don't even live in this life, what's the meaning of '*The life I now live in the flesh, I live in faith*' [Gal 2:20]? I make this statement in the same passage: '*It is no longer I who live, but Christ lives in me*'[Gal 2:20]. That's the sort of person the Christian ought to be. I don't live the common life," he says. How don't you, blessed Paul? Don't you see the sun? Don't you breathe air like everybody? Don't you eat the same food as everybody? Don't you walk on earth like us? Don't you need sleep? Clothes? Shoes? What do you mean—"I don't live [the common life]"? How don't you? What boast is this? It's impossible for these words to be big talk. If indeed Paul were not testifying to the facts, it would be reasonable for someone to say this was big talk. But if he's testifying to the facts, **[33]** what sort of big talk is it? Let's find out, then, how he doesn't live [the common life]. I mean, he says in another passage: "*I am crucified to the world, and the world to me*" [Gal 4:14]. Listen, then, to how he can say, "*It is no longer I who live*," and how he can say, "*Christ lives in me.*"

The noun *life* has many meanings, beloved, just like the noun *death*. It can mean this life in the body; it can mean the life of sin, just as Paul says in another passage: "*If we died to sin, how shall we still live in it?*" [Rom 6:2]. Note that it's possible to live the life of sin. Please pay close attention,[40] so that we don't labor in vain. There exists the eternal and immortal life, the heavenly one with perpetual life. "*For*," he says, "*our commonwealth is in heaven*" [Phil 3:20]. There exists the life of the body, of which it says: "*In him we live, and move, and have our being*" [Acts 17:28].[41] Therefore, Paul claims that he's living not the natural life but that life of sin that all human

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40. On the congregation's attention or lack of it, see Olivar, *Predicación*, 815–33.

41. These words are in fact taken from Aratus (b. ca. 315 B.C.E.), *Phaenomena* 5 (ed. Douglas Kidd; Cambridge Classical Texts and Commentaries 34; Cambridge: Cambridge University Press, 1997), 72 (text), and 166 (commentary). The phrase also has Homeric overtones.

ἅπαντες ἄνθρωποι ζῶσιν. Ὁ μὴ ἐπιθυμῶν τῆς παρούσης ζωῆς, πῶς ταύτην ζῇ; ὁ πρὸς ἑτέραν σπεύδων, πῶς ταύτην ζῇ; ὁ θανάτου καταφρονῶν, πῶς ταύτην ζῇ; ὁ μηδενὸς ἐπιθυμῶν, πῶς ταύτην ζῇ; Ὥσπερ γὰρ ὁ ἐξ ἀδάμαντος συγκείμενος, κἂν μυριάκις πλήττοιτο, οὐκ ἂν ἐπιστραφείη ποτὲ, οὕτως οὐδὲ ὁ Παῦλος. "Ζῶ δὲ, φησὶν, οὐκέτι ἐγὼ," τουτέστιν, οὐκέτι ὁ παλαιὸς ἄνθρωπος· καὶ πάλιν ἀλλαχοῦ, "Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;" Οὕτως ὁ μηδὲν διὰ τροφὴν ποιῶν, ὁ μηδὲν δι' ἔνδυμα, ὁ μηδὲν διά τι τῶν παρόντων, πῶς οὗτος ζῇ; Οὗτος οὐδὲ τὴν φυσικὴν ζωὴν ζῇ· ὁ μηδενὸς φροντίζων τῶν βιωτικῶν, οὐ ζῇ. Ἡμεῖς ζῶμεν τοῦτον τὸν βίον, οἱ πάντα ὑπὲρ τούτου πράττοντες· ἐκεῖνος δὲ οὐκ ἔζη. Οὐδὲν ἐπραγματεύετο τῶν ἐνταῦθα· πῶς οὖν ἔζη; Οὕτω καὶ ἡμεῖς ἐπί τινων λέγομεν· ἐμοὶ ὁ δεῖνα οὐ πάρεστιν, ὅταν μηδὲν πράττῃ τῶν ἀνηκόντων εἰς ἐμέ· ἐμοὶ ὁ δεῖνα οὐ ζῇ, πάλιν ὁμοίως. Ὅτι γὰρ οὐ τὴν φυσικὴν παραιτεῖται ζωὴν, φησὶν ἀλλαχοῦ· "Ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με, καὶ [**34**] *παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ." Τουτέστι, καινήν τινα ζωὴν ζῶ, ἐξηλλαγμένην.*

Ταῦτα δὴ πάντα πρὸς παραμυθίαν τῶν Φιλιππησίων λέγει. Μὴ νομίσητε, φησὶν, ὅτι τῆς ζωῆς ἀποστεροῦμαι ταύτης· ἐπεὶ μηδὲ ζῶν, ταύτην ἔζων τὴν ζωὴν, ἀλλ' ἐκείνην, ἣν ὁ Χριστὸς ἐβούλετο. Εἰπὲ γάρ μοι· ὁ χρημάτων καταφρονῶν, ὁ τρυφῆς, ὁ λιμοῦ καὶ δίψης, ὁ κινδύνων, ὁ ὑγείας, ὁ σωτηρίας, ταύτην ζῇ τὴν ζωήν; ὁ μηδὲν ἐνταῦθα ἔχων, ὁ πολλάκις αὐτὴν ῥῖψαι βουλόμενος, ἀνάγκης οὔσης, καὶ μὴ ἀντιποιηθεὶς, ταύτην ζῇ τὴν ζωήν; Οὐδαμῶς. Ὡς ἐπὶ ὑποδείγματος δὲ ὑμῖν χρὴ τοῦτο ποιῆσαι φανερόν. Οἷον, ἔστω τις ἐν πλούτῳ πολλῷ, καὶ οἰκέτας ἐχέτω καὶ χρυσίον, καὶ μηδενὶ τούτων κεχρήσθω· ἆρα οὗτος πλουτεῖ τὸν πλοῦτον ἐκεῖνον; Οὐδαμῶς. Ὁράτω διασπαθίζοντας τὰ ὑπάρχοντα τοὺς παῖδας, εἰκῇ ῥεμβομένους· μηδενὸς αὐτῶν φροντιζέτω· τυπτόμενος μηδὲ ἀλγείτω· ἆρα φήσομεν αὐτὸν εἶναι ἐν πλούτῳ; Οὐδαμῶς· καίτοιγε αὐτοῦ ἐστιν. "Ἐμοὶ, φησὶ, τὸ ζῆν Χριστός." Εἰ βούλει τὴν ζωὴν ἐξετάσαι τὴν ἐμὴν, ἐκεῖνός ἐστι. "Καὶ τὸ ἀποθανεῖν κέρδος." Διὰ τί; Ὅτι σαφέστερον αὐτῷ συνέσομαι μᾶλλον· ὥστε μᾶλλόν ἐστι ζῆσαι τὸ ἀποθανεῖν. Οὐδὲν δεινὸν ἐργάσονταί με οἱ ἀποκτενοῦντές με, τῇ ζωῇ παραπέμποντες τῇ ἐμῇ, καὶ ταύτης τῆς οὐ προσηκούσης ἀπαλλάττοντες. Τί οὖν; ἐνταῦθα ὢν, οὐκ ἦς τοῦ Χριστοῦ; Καὶ σφόδρα. "Εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἱρήσομαι οὐ

beings live. How can the person who doesn't desire the present life live it? How can the person who sets their sights on another life live this one? How can the person who despises death live this life? How can the person who desires nothing live this life? Just as someone who's made of steel would never be moved even if shaken myriad times, so too Paul wouldn't either. "*It is no longer I who live*," he says; that is, "no longer the *old man*" [Eph 4:22; Col 3:9]. And again in another passage: "*Wretched fellow that I am! Who will deliver me from this body of death?*" [Rom 7:24]. So how does the person live who takes no account of food, no account of clothing, no account of anything in the present life? They don't even live the natural life. The person who takes no thought for anything in the present life doesn't live. We do live this present life because we do everything for it. But Paul didn't live it. He didn't get mixed up in any way with earthly things, so how could he live? In the same way we too say in certain matters: "So-and-so isn't with me," when they do nothing that affects me. Similarly again: "So-and-so isn't alive, as far as I'm concerned." Paul says in another passage that he doesn't reject the natural life: "*The life I now live in the flesh I live by faith in the Son of God, who loved me and* **[34]** *gave up himself for me*" [Gal 2:20]. That is, "I'm living a new kind of life, a thoroughly changed one."

He made all these statements, of course, to console the Philippians. "Don't think," he said, "that I shall be deprived of this life, since even while living I have lived not this life but the one that Christ wished." Tell me—the person who despises money, luxury, starvation and thirst, dangers, health, deliverance—do they live this life? The person who has nothing here, who often wishes to throw it away, if there is need, and doesn't oppose it—do they live this life? Not at all. I have to make this clear to you by way of example. It's like this: let's say someone enjoys great wealth, has household servants and gold, and doesn't use any of it. Well, are they rich in that wealth? Not at all. Let's say they see their children squandering their possessions, hanging around without purpose. Let's say they don't care about any of that. Let's say that when they received these blows they weren't even grieved. Well, shall we say that they're enjoying their wealth? Not at all, and yet the wealth is theirs. "*It's Christ who lives in me*. If you want to examine my life, it's him. *And to die is gain*. For what reason? Because I'll become more obviously joined to him, so that death is rather a coming to life. Those who kill me will be performing no terrible act, because they'll send me to my life, freeing me from this life that isn't mine." What does this mean, then? If you were here, you weren't Christ's? "Absolutely. *If it is to be life in the* flesh, *that's fruitful labor for me, and what I shall choose I can't tell*" [Phil

γνωρίζω." Ἵνα μή τις εἴπῃ, εἰ τοίνυν ἐκεῖνο ζωὴ, τίνος ἕνεκεν ὁ Χριστὸς εἴασέ σε ἐνταῦθα; καρπὸς ἔργου, φησὶν, ἐστίν. Ὥστε ἔνεστι καὶ τῇ παρούσῃ ζωῇ εἰς δέον χρήσασθαι, μὴ ζῶντα αὐτήν· ἵνα μὴ νομίσῃς διαβεβλῆσθαι τὴν ζωὴν. Εἰ γὰρ οὐδὲν χρησιμεύομεν ἐνταῦθα, τίνος ἕνεκεν οὐκ ἀναιροῦμεν ἑαυτοὺς, οὐδὲ ἀποκτείνομεν; Μηδαμῶς, φησίν· ἔνεστι καὶ ἐνταῦθα ὄντα κερδαίνειν, ἐὰν μὴ ζῶμεν τὴν ζωὴν ταύτην, ἀλλ' **[35]** ἑτέραν. Ἀλλ' ἴσως ἐρεῖ τις, ὅτι τοῦτο καρπόν σοι φέρει; Ναὶ, φησί. Ποῦ νῦν οἱ αἱρετικοί; Ἰδοὺ νῦν τὸ ζῆν ἐν σαρκὶ, τοῦτο καρπὸς ἔργου. "Ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ." Διὰ τοῦτο καρπὸς ἔργου. "Καὶ τί αἱρήσομαι οὐ γνωρίζω."

Βαβαὶ, πόση ἦν ἡ φιλοσοφία; Πῶς καὶ τὴν ἐπιθυμίαν ἐξέβαλε τῆς παρούσης ζωῆς, καὶ οὐ διέβαλεν αὐτήν; Τῷ μὲν γὰρ εἰπεῖν, ὅτι τὸ ἀποθανεῖν κέρδος, τούτῳ τὴν ἐπιθυμίαν ἐξέβαλε· τῷ δὲ εἰπεῖν, ὅτι τὸ ζῆν ἐν σαρκὶ καρπὸς ἔργου, τούτῳ ἔδειξε καὶ τὴν παροῦσαν ἀναγκαίαν ζωὴν, ἐὰν εἰς δέον αὐτῇ χρώμεθα, ἐὰν καρποφορῶμεν· ὡς ἐὰν ἄκαρπος ᾖ, οὐκ ἔστιν ἔτι ζωή. Καὶ γὰρ τῶν δένδρων τὰ μὴ φέροντα καρπὸν, ὁμοίως τῶν ξηρῶν ἀποστρεφόμεθα, καὶ πυρὶ παραδίδομεν. Τὸ γὰρ ζῆν πάλιν τῶν μέσων ἐστὶ καὶ ἀδιαφόρων· τὸ δὲ καλῶς ἢ κακῶς, ἐν ἡμῖν ἐστιν. Ὥστε οὐ μισοῦμεν τὸ ζῆν· ἔνεστι γὰρ ζῆν καὶ καλῶς· ὡς ἐὰν κακῶς αὐτῷ χρησώμεθα, οὐδὲ οὕτω διαβάλλομεν αὐτό. Διὰ τί; Ὅτι οὐκ αὐτὸ αἴτιον γέγονεν, ἀλλ' ἡ προαίρεσις τῶν κακῶς χρωμένων αὐτῷ. Ὁ μὲν γὰρ θεός σε ἐποίησε ζῆν, ἵνα αὐτῷ ζῇς· σὺ δὲ ὑπὸ τῆς κακίας τῇ ἁμαρτίᾳ ζήσας, ὑπεύθυνον σαυτὸν πάσης αἰτίας ποιεῖς.

Τί λέγεις, εἰπέ μοι; οὐ γνωρίζεις τί αἱρήσῃ; Ἐνταῦθα μέγα ἀπεκάλυψε μυστήριον, ὅτι κύριος ἦν τοῦ ἀπελθεῖν· ὅταν γὰρ αἵρεσις ᾖ, κύριοί ἐσμεν. "Τί αἱρήσομαι, φησὶν, οὐ γνωρίζω." Ἐν σοὶ ἐστι; Ναὶ, φησίν· εἰ βουλοίμην αἰτῆσαι τὸν θεὸν χάριν. "Συνέχομαι ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων." Ὅρα τὴν φιλοστοργίαν τοῦ μακαρίου τούτου· καὶ ταύτῃ αὐτοὺς παραμυθεῖται, ὅταν ἴδωσιν, ὅτι αὐτὸς κύριός ἐστι τῆς αἱρέσεως, ὅτι οὐκ ἀνθρωπίνῃ πονηρίᾳ τοῦτο γίνεται, ἀλλὰ θεοῦ οἰκονομίᾳ. Τί ἀλγεῖτε, φησὶν, ἐπὶ τῷ θανάτῳ; πολλῷ κρεῖττον ἦν πάλαι ἀπελθεῖν. "Τὸ ἀναλῦσαι γὰρ, φησὶ, καὶ σὺν Χριστῷ εἶναι, πολλῷ μᾶλλον κρεῖσσον· τὸ δὲ ἐπιμεῖναι τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς." Ταῦτα προπαρασκευαστικὰ τῆς μελλούσης αὐτοῦ τελευτῆς, ἵνα φέρωσιν αὐτὴν

1:22]. Let nobody say: "So, if that's life, for what reason did Christ leave you here?" "It's *fruitful labor*," he says. So it's possible to use even the present life to advantage by not living it. Don't think that life is brought into discredit. For if we make no use of it on earth, for what reason don't we dispatch or kill ourselves? "Not at all," he says. "It's possible even while being on earth to have gain, even if we live not this life but **[35]** the other one." But perhaps someone will say: "Is this fruitful for you?" "Yes," he says. Where are the heretics now? See now that living in the flesh is *fruitful labor*. "*The life I now live in the flesh I live in faith* [Gal 2:20]. That's why it's *fruitful labor*. *And what I shall choose I can't tell*."

Wonderful! How great was his philosophy? How could it banish desire for the present life and not discredit it? While saying that death is gain, he banished desire for it, but by saying that life in the flesh is "*fruitful labor*" he demonstrated also that the present life is necessary, if we use it to advantage, if we take fruit from it. If it's without fruit, it can't still be life. I mean, we despise trees that don't bear fruit just as if they were withered and consign them to the fire. To put it another way, living is made up of middling and indifferent things.[42] It's up to us whether the outcome is good or bad. So let's not hate living, for it's possible to live a good life too. If we use living the wrong way, we can't discredit it for that. Why's that? Because life hasn't been to blame, but the free choice of those of those who use it the wrong way. I mean, God created you to live, so that you might live with him, but you, living in the sin of evildoing, have subjected yourself to every blame.

What do you say, Paul? Tell me. *What* you'll *choose* you *can't tell*? In this passage he revealed a great mystery, namely, that he was in charge of his departure from life. I mean that when there's a choice, we're in charge. "*And what I shall choose*," he says, "*I can't tell*." Is it up to you? "Yes," he replies, "if I'd like to ask this grace from God. *I am hard pressed between the two, having the desire* [to depart]" [Phil 1:23]. See the affection of this blessed man. And he consoles them with this affection: that when they see that he's personally in charge of the choice, this happens not through human evil but by God's design. "Why are you distressed," he asks, "about death? It was much better to have died long ago. *To be released and to be with Christ*," he says, "*is much better*. *But to remain in the flesh is more necessary on your account*" [Phil 1:23–24]. These words were to prepare them in advance for his coming death so that they would bear it nobly. These are

42. "Indifferents." See n. 32 above.

γενναίως· ταῦτα φιλοσοφίας διδακτικά. Καλὸν, [**36**] *φησὶ, τὸ ἀναλῦσαι, καὶ σὺν* Χριστῷ *εἶναι.* Καὶ *γὰρ ὁ θάνατος τῶν ἀδιαφόρων ἐστίν.* Οὐ *γὰρ κακὸν ὁ θάνατος, ἀλλὰ κακὸν τὸ ἀποθανόντα κολάζεσθαι· οὐδὲ καλὸν ὁ θάνατος, ἀλλὰ καλὸν τὸ ἀπελθόντα σὺν* Χριστῷ *εἶναι· τὰ μετὰ θάνατον, ἢ καλὰ ἢ κακά.*

Μὴ *τοίνυν ἐπὶ τοῖς ἀποθνήσκουσι πενθῶμεν ἁπλῶς, μηδὲ ἐπὶ τοῖς ζῶσι χαίρωμεν ἁπλῶς, ἀλλὰ τί;* Πενθῶμεν *τοὺς ἁμαρτωλοὺς μὴ ἀποθνήσκοντας μόνον, ἀλλὰ καὶ ζῶντας· χαίρωμεν δὲ ἐπὶ τοῖς δικαίοις, μὴ ζῶσι μόνον, ἀλλὰ καὶ τετελευτηκόσιν.* Ἐκεῖνοι *μὲν γὰρ καὶ ζῶντες τεθνήκασιν, οὗτοι δὲ καὶ ἀποθανόντες ζῶσιν· ἐκεῖνοι καὶ ἐνταῦθα ὄντες ἐλεεινοὶ πᾶσίν εἰσιν, ἐπειδὴ θεῷ προσκρούουσιν· οὗτοι καὶ ἐκεῖ μεταστάντες μακάριοι, ὅτι πρὸς τὸν* Χριστὸν *ἀπῆλθον.* Οἱ *ἁμαρτωλοὶ, ὅπου ἂν ὦσι, πόρρω τοῦ βασιλέως εἰσί· διὰ τοῦτο δακρύων ἄξιοι· οἱ δὲ δίκαιοι, ἄν τε ἐνταῦθα, ἄν τε ἐκεῖ, μετὰ τοῦ βασιλέως εἰσὶ, κἀκεῖ μᾶλλον καὶ ἐγγύτερον, οὐ διὰ εἰσόδου, οὐ διὰ πίστεως, ἀλλὰ πρόσωπον πρὸς πρόσωπον.*

Μὴ *τοίνυν ἁπλῶς κλαίωμεν τοὺς ἀποθανόντας, ἀλλὰ τοὺς ἐν ἁμαρτίαις· οὗτοι θρήνων ἄξιοι, οὗτοι κοπετῶν καὶ δακρύων.* Ποία *γὰρ ἐλπὶς, εἰπέ μοι, μετὰ ἁμαρτημάτων ἀπελθεῖν, ἔνθα οὐκ ἔστιν ἁμαρτήματα ἀποδύσασθαι;* Ἕως *μὲν γὰρ ἦσαν ἐνταῦθα, ἴσως ἦν προσδοκία πολλὴ, ὅτι μεταβαλοῦνται, ὅτι βελτίους ἔσονται· ἂν δὲ ἀπέλθωσιν εἰς τὸν ᾅδην, ἔνθα οὐκ ἔστιν ἀπὸ μετανοίας κερδᾶναί τι·* "Ἐν *γὰρ τῷ ᾅδῃ, φησὶ, τίς ἐξομολογήσεταί σοι;" πῶς οὐ θρήνων ἄξιοι;* Κλαίωμεν *τοὺς οὕτως ἀπερχομένους, οὐ κωλύω, κλαίωμεν, ἀλλὰ μὴ ἀσχημόνως, μὴ τρίχας τίλλοντες, μὴ βραχίονας γυμνοῦντες, μὴ ὄψιν σπαράττοντες, μὴ μελανειμονοῦντες, ἀλλὰ μόνον κατὰ ψυχὴν ἠρέμα δάκρυον ἀφιέντες πικρόν.* Ἔνεστι *γὰρ καὶ ταύτης χωρὶς τῆς πομπῆς κλαῦσαι πικρῶς, καὶ μὴ παῖξαι μόνον· παιγνίων γὰρ οὐδὲν διενήνοχε τὰ ὑπό τινων γινόμενα.* Ὅτι *γὰρ οὐ συμπαθείας ἐκεῖνοι οἱ κοπετοὶ οἱ ἐπ' ἀγορᾶς, ἀλλ' ἐπιδείξεως καὶ φιλοτιμίας καὶ κενοδοξίας εἰσί· πολλαὶ διὰ τέχνην τοῦτο ποιοῦνται.* Κλαῦσον [**37**] *πικρὸν,*

the lessons of philosophy. "It's good," **[36]** he says, "*to be released and to be with Christ.*" For death belongs to the category of indifferent things: death isn't bad, but it's bad if the deceased is punished. Nor is death a good thing, but it's good if the dead person is with Christ. It's what happens after death that's either bad or good.

Let's not therefore simply mourn those who have died, or simply rejoice over those who are alive. Let's mourn the sinners, not only the dead, but also the living. Let's rejoice over the just, not only the living, but also the dead. I mean that the former, although alive, have died, while the latter, although dead, are alive. The former, even while here on earth, are pitied by everyone because they offend God; the latter, being translated to heaven, are blessed, because they've gone to Christ. The sinners, wherever they are, are far from the king. That's why they deserve tears. The just, on the other hand, whether on earth or in heaven, are with the king, and in heaven they're more so and closer, not because they've gained entry there, or because of faith, but *face to face* [1 Cor 13:12].

So let's weep not simply over the dead but over those who are in sin. They are worthy of dirges, worthy of laments and tears. What sort of hope is there, tell me, to depart in sin to a place where it's impossible to divest yourself of sins? I mean, as long as they were here on earth there was possibly great expectation that they would mend their ways, that they would become better people, but when they've departed for Hades, there it's impossible to gain anything from repentance. "For *in Hades*," it says, "*who will give you praise?*" [Ps 6:5]. How are they not worthy of dirges? Let's mourn those who have departed in this way—I don't prevent you—let us mourn, but not in an unseemly fashion, not pulling out hair, not baring arms, not scratching our face, not wearing black, but only softly shedding a bitter tear over their soul. I mean, even without this show it's possible to mourn bitterly, not just to play games—the behavior of some people is no different from comic performances. Those lamentations in the marketplace come not from sympathy but from ostentation and ambition and vainglory. Many women do this as an art.[43] Weep **[37]** bitterly; groan at home, when nobody's watching. This

43. On mourning in general in antiquity, see Margaret Alexiou, *The Ritual Lament in Greek Tradition* (Cambridge: Cambridge University Press, 1974), 24–35, on the Greek Fathers' condemnation of funeral rituals. For the topic of death in Chrysostom see François-Xavier Druet, *Langage, images et visages de la mort chez Jean Chrysostome* (Collection d'Études classiques 3; Namur: Société des Études classiques/Presses universitaires, 1990); Jaclyn L. Maxwell, *Christianization and Communication in Late*

στέναξον κατ' οἰκίαν, μηδενὸς ὁρῶντος· τοῦτο συμπαθείας ἐστὶ, τοῦτο καὶ σὲ ὠφελεῖ. Ὁ γὰρ ἐκεῖνον πενθῶν οὕτω, πολλῷ μᾶλλον αὐτὸς σπουδάσει μηδέποτε τοῖς αὐτοῖς περιπεσεῖν· φοβερά σοι ἔσται ἡ ἁμαρτία λοιπόν.

Κλαῦσον τοὺς ἀπίστους, κλαῦσον τοὺς οὐδὲν ἐκείνων ἀπέχοντας, τοὺς χωρὶς φωτίσματος ἀπερχομένους, τοὺς χωρὶς σφραγῖδος· οὗτοι ὄντως θρήνων ἄξιοι, οὗτοι ὀδυρμῶν· ἔξω τῶν βασιλείων εἰσὶ μετὰ τῶν καταδίκων, μετὰ τῶν κατεγνωσμένων. "Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ μὴ εἰσέλθῃ εἰς τὴν βασιλείαν τῶν οὐρανῶν." Κλαῦσον τοὺς ἐν πλούτῳ τετελευτηκότας, καὶ μηδεμίαν ἀπὸ τοῦ πλούτου παραμυθίαν ταῖς ἑαυτῶν ψυχαῖς ἐπινοήσαντας, τοὺς λαβόντας ἐξουσίαν ἀπολούσασθαι αὐτῶν τὰ ἁμαρτήματα, καὶ μὴ βουληθέντας. Τούτους κλαίωμεν καὶ ἰδίᾳ καὶ κοινῇ πάντες, ἀλλὰ μετὰ κοσμιότητος, ἀλλὰ μετὰ σεμνότητος, ἀλλὰ μὴ ὥστε παραδειγματίζειν ἑαυτούς. Τούτους κλαίωμεν μὴ μίαν ἡμέραν, μηδὲ δευτέραν, ἀλλὰ τὸν πάντα βίον ἡμῶν. Τοῦτο οὐκ ἔστι πάθους ἀλόγου τὸ δάκρυον, ἀλλὰ φιλοστοργίας· ἐκεῖνο δὲ πάθους ἀλόγου· διὰ τοῦτο καὶ ταχέως σβέννυται. Ὅταν δὲ διὰ τὸν τοῦ θεοῦ φόβον γίνηται, ἀεὶ παραμένει. Κλαίωμεν τούτους, βοηθῶμεν αὐτοῖς κατὰ δύναμιν, ἐπινοήσωμεν αὐτοῖς τινα βοήθειαν, μικρὰν μὲν, βοηθῶμεν δ' ὅμως.

Πῶς καὶ τίνι τρόπῳ; Εὐχόμενοι, καὶ ἑτέρους παρακαλοῦντες εὐχὰς ὑπὲρ αὐτῶν ποιεῖσθαι, πένησιν ὑπὲρ αὐτῶν διδόντες συνεχῶς. Ἔχει τινὰ τὸ πρᾶγμα παραμυθίαν. Ἄκουε γὰρ τοῦ θεοῦ λέγοντος· "Ὑπερασπιῶ τῆς πόλεως ταύτης δι' ἐμὲ, καὶ διὰ Δαυῒδ τὸν δοῦλόν μου." Εἰ μνήμη μόνον δικαίου τοσοῦτον ἴσχυσεν, ὅταν καὶ ἔργα γένηται ὑπὲρ αὐτοῦ, πόσον οὐκ ἰσχύσει; Οὐκ εἰκῇ ταῦτα ἐνομοθετήθη ὑπὸ τῶν ἀποστόλων, τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων· ἴσασιν αὐτοῖς πολὺ κέρδος γινόμενον,

comes from sympathy, and this helps you too. I mean that if you mourn them in this way, so much more will you yourself strive never to fall into the same sins—sin will terrify you from then on.

Weep for the nonbelievers; weep for those who are no different from them, those who have departed without illumination, those without the seal.[44] Those people are truly worthy of dirges; they are truly worthy of wailing: they're outside the palace with the condemned, with the judged. "*Truly, I say to you that unless a person is born of water and spirit, they will not enter into the kingdom of heaven*" [John 3:5]. Weep for those who've died wealthy and didn't arrange any consolation from their wealth for their own souls, for those who had the possibility of washing away their sins and didn't want to do it. Let's all weep both publicly and privately over them, but with decorum, with solemnity, not to make a spectacle of ourselves. Let's weep for them not for one day, nor for two, but for the whole of our lives. These tears come not from irrational suffering but from affection. The former[45] come from irrational suffering; that's why they also dry up quickly. But when they come about through fear of God, they remain forever. Let's mourn them, let's help them as much as we can, let's devise some assistance for them—paltry, but let's help anyway.

How and in what way? By praying and encouraging others to offer prayers on their behalf, and by giving frequently to the poor on their behalf.[46] This act can provide some consolation. I mean, listen to God saying, "*I shall protect this city for myself and for my servant David*" [4 Kgdms 20:6]. If the mere memory of a just person can achieve so much, how much will it not achieve when deeds are performed on their behalf as well? They were not considered to be in vain by the apostles—holding a memorial in the terrible mysteries for those who had departed.[47] They

Antiquity: John Chrysostom and His Congregation in Antioch (Cambridge: Cambridge University Press, 2006), 159; Rebillard, *Care of the Dead*, 132–33, on inappropriate mourning practices.

44. I.e., of baptism. An allusion to the popular belief at that time that sins committed after baptism were not remitted by the rite, which led many to delay baptism until the point of death, often resulting in the person dying unbaptized. Cf. *Hom. Act.* 1, 24 (PG 60:24–26, 188); *Hom. Heb.* 20 (Field, 7:230).

45. I.e., the ostentatious.

46. Cf. *Stat.* 6 (PG 49:91) on oblations for the dead; *Hom. 1 Cor.* 15 (Field, 2:182) on almsgiving as a means of securing rewards in the next life.

47. See *Const. ap.* 8.12.43 in *Didascalia et Constitutiones Apostolorum* (ed. Franciscus Xaverius Funk; Paderborn: Schöningh, 1905), 1:512,4–9.

πολλὴν τὴν ὠφέλειαν. Ὅταν γὰρ ἑστήκῃ λαὸς ὁλόκληρος χεῖρας ἀνατείνοντες, πλήρωμα ἱερατικὸν, καὶ προκέηται ἡ φρικτὴ θυσία, πῶς οὐ δυσωπήσομεν τὸν θεὸν ὑπὲρ τούτων παρακαλοῦντες; Ἀλλὰ τοῦτο μὲν περὶ [**38**] *τῶν ἐν πίστει παρελθόντων· οἱ δὲ κατηχούμενοι οὐδὲ ταύτης καταξιοῦνται τῆς παραμυθίας, ἀλλὰ ἀπεστέρηνται πάσης τοιαύτης βοηθείας, πλὴν μιᾶς τινος.* Ποίας *δὴ ταύτης; Ἔνεστι πένησιν ὑπὲρ αὐτῶν διδόναι, καὶ ποιεῖ τινα αὐτοῖς παραψυχὴν τὸ πρᾶγμα· καὶ γὰρ παρ' ἀλλήλων ἡμᾶς ὠφελεῖσθαι βούλεται ὁ θεός.* Διὰ *τί γὰρ ὑπὲρ εἰρήνης καὶ εὐσταθείας τοῦ κόσμου ἐκέλευσεν εὔχεσθαι; διὰ τί ὑπὲρ πάντων ἀνθρώπων;* Καίτοιγε *ἐνταῦθα ἐν πᾶσίν εἰσι λῃσταὶ καὶ τυμβωρύχοι καὶ κλέπται, καὶ μυρίων κακῶν γέμοντες· ἀλλ' ὅμως ὑπὲρ πάντων εὐχόμεθα· ἴσως ἔσται τις αὐτῶν ἐπιστροφή. Ὥσπερ οὖν ὑπὲρ τῶν ζώντων εὐχόμεθα τῶν οὐδὲν διαλλαττόντων τῶν νεκρῶν, οὕτως ἔνεστι καὶ ὑπὲρ ἐκείνων εὔχεσθαι.* Ὁ Ἰ*ὼβ ὑπὲρ τῶν παίδων ἐποίει θυσίας, καὶ ἀπήλλαττεν αὐτοὺς τῶν ἁμαρτημάτων·* "Μ*ή ποτε ἐνενόησαν, φησὶ, τὶ ἐν τῇ καρδίᾳ αὐτῶν.*" Ο*ὕτω τις προνοεῖται παίδων.* Ο*ὐκ εἶπε, καθάπερ οἱ πολλοὶ τῶν ἀνθρώπων, καταλίπω αὐτοῖς ὑπάρχοντα· οὐκ εἶπε, δῶ αὐτοῖς δόξαν· οὐκ εἶπεν, ἀρχὴν ὠνήσομαι· οὐκ εἶπεν, ἀγροὺς πρίωμαι· ἀλλὰ τί;* "Μ*ή τι ἐνενόησαν ἐν τῇ καρδίᾳ αὐτῶν.*" Τ*ί γὰρ ὄφελος ἐκείνων; οὐδὲν, τῶν ἐνταῦθα μενόντων.* Τὸν Βασιλέα *πάντων ἵλεων ποιήσω, φησὶν, αὐτοῖς, καὶ οὐδὲν αὐτοῖς λείπει λοιπόν.* "Κ*ύριος γὰρ, φησὶ, ποιμαίνει με, καὶ οὐδέν με ὑστερήσει.*" Ο*ὗτος πλοῦτος μέγας, οὗτος θησαυρός.* Ἂ*ν τὸν τοῦ θεοῦ φόβον ἔχωμεν, οὐδενὸς ἡμῖν δεῖ· ἂν δὲ τοῦτο μὴ ἔχωμεν, καὶ τὴν βασιλείαν αὐτὴν ἐὰν ἔχωμεν, πάντων ἐσμὲν πενέστεροι.* Ο*ὐδὲν ἴσον τοῦ φοβουμένου τὸν κύριον.* "Ὁ *φόβος γὰρ, φησὶ, τοῦ κυρίου πάντα ὑπερέβαλε.*"

knew that great gain would accrue to them, great benefit. I mean, when the entire people is present, holding up their hands, the full complement of priests [is present], and the terrible sacrifice is set up in front, how shall we not importune God when we intercede on their behalf?[48] But this holds for **[38]** those who have departed in faith. The catechumens, on the other hand, aren't considered worthy of this consolation but have been deprived of all assistance of that kind, with one exception. What kind's that? It's possible to give alms on their behalf[49]—this deed affords them some solace, for God wants us to be helped mutually. After all, why did he order us to pray for peace and the stability of the world? Why did he order us to pray for all human beings? To be sure, among everyone here on earth there are robbers and grave looters, and thieves,[50] and they are full of myriad evils. But still we pray for everyone. It could possibly be the conversion of one of them. So just as we pray for the living, who differ in no way from the dead, so is it possible to pray for them. Job made sacrifices on behalf of his children and released them from their sins. "*May they never have had a bad thought in their hearts*," he says [Job 1:5]. This is how one takes thought for children. He didn't say, as many people do: "I am leaving them my possessions." He didn't say: "I'm going to give them glory." He didn't say: "I'm going to acquire a public office." He didn't say: "I'm going to buy fields." No, what *did* he say? "*May they never have had a bad thought in their hearts.*" I mean, what help is there for them? None, if they stay in that situation. "I shall make the King of all merciful to them," he says, "and for the rest they will lack nothing." "*The Lord is my shepherd,*" it says, "*and I shall suffer no want*" [Ps 22:1]. That's huge wealth; that's treasure. If we have fear of God, we lack for nothing. But if we don't have this, even if we have royalty itself, we will be poorer than everyone. There's nothing like the one who fears the Lord. "*For fear of the Lord*," it says, "*surpasses everything*" [Sir 25:11].

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48. On the liturgy in John's day, see Frans van de Paverd, *Zur Geschichte der Messliturgie in Antiocheia und Konstantinopel gegen Ende des vierten Jahrhunderts: Analyse der Quellen bei Johannes Chrysostomos* (OrChrAn 187; Rome: Pontificium Institutum Orientalium Studiorum, 1970); Reiner Kaczynski, *Das Wort Gottes in Liturgie und Alltag der Gemeinden des Johannes Chrysostomus* (Freiburger Theologische Studien 94; Freiburg: Herder, 1974).

49. On funerary alms, see Richard Finn, *Almsgiving in the Later Roman Empire: Christian Promotion and Practice 313–450* (Oxford: Oxford University Press, 2008), 106–7.

50. See n. 35 above on grave looters, who are here in different company.

Τοῦτον κτησώμεθα, ὑπὲρ τούτου πάντα πράττωμεν· κἂν τὴν ψυχὴν ἀποδόσθαι δέῃ, μὴ φεισώμεθα, κἂν τὸ σῶμα κατακόψαι· πάντα πράττωμεν, ἵνα τοῦ φόβου τούτου ἐπιτύχωμεν. Οὕτω γὰρ ἐσόμεθα πάντων εὐπορώτεροι, καὶ τῶν μελλόντων ἐπιτευξόμεθα ἀγαθῶν, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Let's acquire this object; let's do everything to get it. Even if our life has to be surrendered, let's not draw back; even if our body has to be massacred. Let's do everything to achieve this fear. For in this way we'll be more affluent than everyone, and we'll achieve the good things of the future, in Christ Jesus our Lord, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

[39] ΛΟΓΟΣ Ε.

Καὶ τί αἱρήσομαι οὐ γνωρίζω. Συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι· πολλῷ μᾶλλον κρεῖσσον· τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ, καὶ συμπαραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως· ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

ΟΥΔΕΝ *τῆς Παύλου ψυχῆς μακαριώτερον, ἐπειδὴ μηδὲ γενναιότερον, διὰ τοῦτο. Πάντες πεφρίκαμεν τὸν θάνατον, λέγω· οἱ μὲν διὰ τὸ τῶν ἁμαρτημάτων πλῆθος, ὧν καὶ αὐτὸς εἷς εἰμι· οἱ δὲ διὰ τὴν φιλοψυχίαν καὶ ταλαιπωρίαν, ὧν μήποτε γενοίμην ἐγώ· ψυχικοὶ γὰρ οἱ τοῦτον δεδοικότες τὸν φόβον. Τοῦτο τοίνυν, ὃ πάντες πεφρίκαμεν, ἐκεῖνος ηὔχετο, καὶ πρὸς ἐκεῖνον ἠπείγετο, τὸ ἀναλῦσαι λέγων πολλῷ μᾶλλον κρεῖσσον. Τί λέγεις; μέλλων ἐντεῦθεν πρὸς τὸν οὐρανὸν μεθίστασθαι, καὶ μετὰ Χριστοῦ εἶναι, οὐ γνωρίζεις τί αἱρήσῃ; Ἀλλὰ πόρρω τῆς Παύλου ταῦτα ψυχῆς. Τίνι γὰρ εἴ τις εἶπε τοῦτο καὶ διεβεβαιώσατο, οὐκ ἂν εὐθέως ἥρπασε; Ναὶ· ὥσπερ γὰρ οὐκ ἔστιν ἡμῶν τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι· οὕτως οὐδὲ τὸ, παρὸν τούτου τυχεῖν, μεῖναι ἐνταῦθα ἡμῶν· ἀλλ' ἀμφότερα Παύλου καὶ τῆς ἐκείνου ψυχῆς· ἐκεῖνος ἐπέπειστο. Τί; μετὰ Χριστοῦ μέλλεις εἶναι, καὶ λέγεις, οὐκ οἶδα τί αἱρήσομαι; καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ τὸ ἐνταῦθα αἱρῇ, τὸ ἐπιμεῖναι τῇ σαρκί; Τί δήποτε; Οὐχὶ κατάπικρον ἔζης βίον; ἐν ἀγρυπνίαις, ἐν ναυαγίοις, ἐν λιμῷ καὶ δίψει καὶ γυμνότητι, ἐν μερίμναις, ἐν φροντίσι; μετὰ τῶν ἀσθενούντων ἠσθένεις, καὶ ὑπὲρ τῶν σκανδαλιζομένων πυροῦσαι. "Ἐν ὑπομονῇ πολλῇ,* **[40]** *φησὶν, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν νηστείαις, ἐν*

[39] *Homily 5*

> *And what I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and to be with Christ—much better by far. But to remain in the flesh is more necessary on your account. Convinced of this, I know that I'll remain and continue with you all, for your progress and joy in the faith, so that in me you may have ample cause to boast in Christ Jesus, because of my coming to you again* [Phil 1:23–26].

Nothing is more blessed than Paul's soul for the reason that nothing is nobler. I mean, we all tremble at death, some of us because of the multitude of our sins (of whom I too am one), others because of love of life and cowardice (may I never be one of them!). I mean, they're spiritual people, the people who fear this fear.[51] So what we all tremble at, Paul was praying for and hurrying toward, saying that departure was *much better by far*. What's your reply? "When you're going to change your abode from here to heaven and to be with Christ, *can't* you *tell what you'll choose*?" No, these thoughts were far from Paul's soul. I mean, if a person said this to someone and guaranteed it, wouldn't they seize it immediately? Yes! Because just as it's not possible for us to say, "*to depart and to be with Christ*," so neither is it possible for us to say, "to remain here," if we were able to. But both possibilities belong to Paul and his soul. Paul was convinced. What? You're going to be with Christ, and you say, "*I don't know what I shall choose*"? And it's not just this, but also choosing being here on earth, *remaining in the flesh*? How can that be? Haven't you been leading a very painful life? In sleepless nights, shipwrecks, hunger and thirst, and having no clothes, in worries and concerns [cf. 2 Cor 11:23–28]? You became feeble with the feeble, and you burned on account of those who were made to stumble. "*Through great endurance*," **[40]** he says, "*in troubles, hardships, calamities, beatings, imprisonments, tumults, fasts, purity* [2 Cor 6:4–6]. *Five times* you

51. I.e., of death. The meaning appears to be that those who fear being afraid of death are truly spiritual, like Paul, as opposed to the rest of humankind, whose reasons for that fear he has just described.

ἀγνότητι. Πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβες, τρὶς ἐρραβδίσθης, ἅπαξ ἐλιθάσθης, νυχθήμερον ἐν τῷ βυθῷ πεποίηκας· κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν ψευδαδέλφοις." Οὐχὶ ὅτε τὸ Γαλατῶν ἅπαν ἔθνος ἐπὶ τὴν τοῦ νόμου παρατήρησιν ἐπανῆλθεν, ἐβόας λέγων, "Οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσετε;" Πόσα τότε οὐκ ἐπένθησας, καὶ ἔτι τοῦτον ποθεῖς τὸν ἐπίκηρον βίον; Εἰ γὰρ μηδέν σοι τούτων συμβεβήκει, ἀλλὰ πάντα, ἅπερ κατωρθώκεις, κατώρθωσας μετὰ ἀδείας, μετὰ τρυφῆς, οὐκ ἐχρῆν τὸ ἄδηλον τοῦ μέλλοντος δεδοικότα πρός τινα λιμένα σπεύδειν;

Τίς ἔμπορος, εἰπέ μοι, θησαυρῶν μυρίων πλήρη τὴν ὁλκάδα ἔχων, παρὸν εἰς λιμένα καταδραμεῖν καὶ ἀναπαύεσθαι, ἕλοιτο θαλαττεύειν ἔτι; Τίς ἀγωνιστὴς, παρὸν στεφανωθῆναι, ἕλοιτο ἀγωνίζεσθαι; Τίς πυκτεύων, παρὸν ἀναδήσασθαι τὸν στέφανον, ἕλοιτο πάλιν εἰς τὸν ἀγῶνα εἰσιέναι, καὶ κατακόπτειν τὴν ἑαυτοῦ κεφαλήν; Ποῖος στρατηγὸς, ἐξὸν ἀπαλλαγῆναι τοῦ πολέμου μετὰ εὐδοξίας καὶ τροπαίων, καὶ μετὰ τοῦ βασιλέως ἐν τοῖς βασιλείοις ἀναπαύεσθαι, καταδέξαιτο ἂν ἔτι καὶ ἱδροῦν καὶ παρατάττεσθαι; Πῶς οὖν τὸν οὕτω κατάπικρον ζῶν βίον, ἔτι ἐνταῦθα μένειν βούλει; Οὐχὶ σὺ ἔλεγες, "Φοβοῦμαι μή πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι;" Εἰ καὶ διὰ μηδὲν ἕτερον, διὰ τοῦτο γοῦν ἐχρῆν ἐπιθυμεῖν τῆς ἀπαλλαγῆς· εἰ μυρίων ἦν ἀγαθῶν μεστὰ τὰ παρόντα, διὰ γοῦν τὸν Χριστὸν τὸν ποθούμενον ἔδει ποθεῖν τὴν τούτων ἀπαλλαγήν. Βαβαὶ τῆς τοῦ Παύλου ψυχῆς· οὐδὲν ἴσον ἐκείνης γέγονεν, οὐδὲ ἔσται. Φοβῇ τὸ μέλλον, μυρίοις ἐνέχῃ δεινοῖς, καὶ οὐ βούλει εἶναι πρὸς τὸν Χριστόν; Οὔ, φησί· καὶ τοῦτο διὰ τὸν Χριστὸν, ἵνα οὓς εἰργασάμην αὐτοῦ δούλους, εὐνουστέρους καταστήσω· ἵνα ὅπερ ἐφύτευσα γεώργιον, καρποφορῆσαι ποιήσω. Οὐκ ἤκουσάς μου οὐχὶ τὸ ἐμαυτοῦ ζητοῦντος, ἀλλὰ τὸ τῶν πλησίον συμφέρον; οὐκ ἤκουσας, ὅτι ἀνάθεμα ηὐχόμην γενέσθαι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τοῦ πολλοὺς αὐτῷ **[41]** προσελθεῖν; Ὁ ἐκεῖνο ἑλόμενος, οὐ πολλῷ μᾶλλον τοῦτο αἱρήσομαι, ἡδέως ἐμαυτὸν ζημιῶν διὰ τῆς ἀναβολῆς καὶ ὑπερθέσεως, ἵνα ἐκείνοις γένηταί τις σωτηρία;

received forty lashes less one, three times you were *beaten with rods, once* you were *stoned, a night and a day* you were *adrift at sea, in danger from rivers, in danger from robbers, in danger in the city, in danger in the wilderness, in danger among false brethren*" [2 Cor 11:24–26].[52] When the entire people of Galatia reverted to the observance of the law, didn't you cry out with the words: "*You who would be justified by the law have fallen from grace*" [Gal 5:4]? How much did you not suffer in the past, and yet you desire this perishable life? I mean, if none of those things had happened to you, but you'd made all your achievements in safety and comfort, in fear for the uncertainty of the future shouldn't you have hurried to some safe haven?

Tell me, what merchant in possession of a trading vessel full of myriad treasures would choose to remain at sea if they had the possibility of putting into port and resting? What athlete would choose to continue in the contest if they had the possibility of being crowned? What boxer would choose to go back into the contest and butcher their own head if they had the possibility of having the crown put on it? What kind of military commander would accept continuing toiling and drawing up battle lines, if they were permitted to leave the war with glory and trophies and to relax in the palace with the king? How, then, if you're living a life that's so very bitter, can you still want to remain here on earth? Didn't you say: "*I am afraid that perhaps after preaching to others, I become disqualified myself*" [1 Cor 9:27]? If for no other reason, for this reason at least you should've desired to be liberated. If your present circumstances were overflowing with myriads of good things, you should've longed to be liberated from them, at least for the sake of Christ, whom you long for. Wonderful! Paul's soul! There's been nothing like it, nor will there be. You fear the future, you are beset with myriad horrors, and you don't want to be with Christ? "No, I don't," he says, "and that's because of Christ, so that I can make those whom I rendered his slaves better disposed to him—so that I can make the crop I sowed bear fruit. Didn't you hear me saying that I'm seeking not my own advantage but that of my neighbors [cf. 1 Cor 10:24, 33]? Didn't you hear me saying that I prayed to become anathema to Christ so that many **[41]** might come to him [cf. Rom 9:3]? Having made that choice, won't I make this choice much more: to punish myself gladly with the delay and the postponement, in order for them to have some kind of deliverance?"

52. In the Greek text of the New Testament this is all related in the first person.

Τίς λαλήσει τὰς δυναστείας σου, κύριε, ὅτι Παῦλον οὐκ ἀφῆκας λαθεῖν, ὅτι ἔδειξας τῇ οἰκουμένῃ τοιοῦτον ἄνδρα; Ἤινεσάν σε πάντες ἄγγελοι ὁμοθυμαδὸν, ὅτε τὰ ἄστρα εἰργάσω, οὐκοῦν καὶ ὅτε τὸν ἥλιον· ἀλλ' οὐχ οὕτως, ὡς ὅτε Παῦλον ἔδειξας τῇ οἰκουμένῃ πάσῃ. Διὰ τοῦτο λαμπροτέρα γέγονεν ἡ γῆ τοῦ οὐρανοῦ, φαιδρότερος οὗτος τοῦ ἡλιακοῦ φωτὸς, ἀφῆκε λαμπροτέρας τὰς μαρμαρυγὰς, φαιδρὰς τὰς ἀκτῖνας ἥπλωσεν. Ἡλίκον ἡμῖν οὗτος ἔτεκε τὸν καρπὸν, οὐκ ἀστάχυς πιαίνων, οὐδὲ ῥόας τρέφων, ἀλλὰ τὸν τῆς εὐσεβείας καρπὸν καὶ τίκτων, καὶ εἰς ἀκμὴν ἄγων, καὶ διαπίπτοντας συνεχῶς ἀνακτώμενος; Οὗτος μὲν γὰρ ὁ ἥλιος τὸ ἅπαξ διασαπὲν τῶν ἀκροδρύων οὐδὲν ὀνῆσαι δυνήσεται· Παῦλος δὲ τοὺς μυρίας ἔχοντας σηπεδόνας, ἐξ ἁμαρτημάτων ἀνεκαλεῖτο· καὶ οὗτος μὲν παραχωρεῖ τῇ νυκτὶ, ἐκεῖνος δὲ τοῦ διαβόλου περιεγένετο. Οὐδὲν εἷλεν ἐκεῖνον, οὐδὲν ἐκράτησεν. Ἐκεῖνος ἀφ' ὕψους φερόμενος, κάτω τὰς ἀκτῖνας ἀφίησιν· αὐτὸς δὲ κάτωθεν ἀνατέλλων, οὐχὶ τὸ μέσον οὐρανοῦ καὶ τῆς γῆς τοῦ φωτὸς ἐπλήρωσεν, ἀλλὰ ἅμα τὸ στόμα ἀνέῳξε, καὶ τοὺς ἀγγέλους ἐνέπλησε πολλῆς τῆς ἡδονῆς. Εἰ γὰρ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι χαρὰ γίνεται ἐν τοῖς οὐρανοῖς, αὐτὸς δὲ ἐκ πρώτης δημηγορίας πολλοὺς ἐθήρευσε, πῶς οὐκ ἐμπλήσει χαρᾶς τὰς ἄνω δυνάμεις;

Καὶ τί λέγω; ἁπλῶς ἀρκεῖ Παῦλον φθέγγεσθαι, καὶ τοὺς οὐρανοὺς σκιρτᾶν καὶ εὐφραίνεσθαι. Εἰ γὰρ, ὅτε ἐξ Αἰγύπτου ἐξῄεσαν οἱ Ἰσραηλῖται, ἐσκίρτησαν τὰ ὄρη, ὡς κριοί· ὅτε ἀπὸ γῆς εἰς οὐρανὸν μετέστησαν ἄνθρωποι, πόσην οἴει εἶναι χαράν; ΔΔιὰ ταῦτα τὸ ἐπιμεῖναι τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

Ποίαν ἕξομεν ἀπολογίαν λοιπὸν ἡμεῖς; Πολλάκις γὰρ ἄνθρωπος κληροῦται πόλιν μικρὰν καὶ πενιχρὰν, καὶ οὐχ αἱρεῖται ἀπελθεῖν ἑτέρωθι, τὴν οἰκείαν προκρίνων ἀνάπαυσιν· πρὸς τὸν Χριστὸν εἶχεν ἀπελθεῖν ὁ Παῦλος, καὶ οὐκ ἠθέλησε· τὸν **[42]** Χριστὸν, ὃν οὕτως ἐπόθει, ὡς δι' αὐτὸν καὶ γέενναν αἱρεῖσθαι· καὶ ἔμενεν ἔτι ἀγωνιζόμενος διὰ τοὺς ἀνθρώπους. Τίς ἔσται ἡμῖν ἀπολογία;

Who will speak of your might, Lord [Ps 105:2], because you haven't permitted Paul to escape notice, because you've shown a man like this to the world?[53] All the angels praised you [cf. Job 38:7] with one voice when you made the stars, surely too when you made the sun, but it was not in the same way as when you showed Paul to the whole world. For this reason the earth has become more splendid than heaven; Paul is more brilliant than the light of the sun: he emits more splendid flashes, he sends out splendid rays. How great is the fruit that Paul produced for us—not by fattening ears of corn, nor by growing pomegranate trees, but both by bringing forth the fruit of piety and guiding it to its prime, and frequently recovering those who had fallen away? Yes, for once that sun has ruined the fruit high up in the trees it's completely impossible to have profit from it, whereas Paul recalled from their sins those who had myriad putrefactions. And the sun concedes to the night, whereas Paul is superior to the devil. Nothing has seized him; nothing has prevailed over him. The sun, which is borne from on high, releases its rays below, but Paul, who rises up from below, hasn't filled the middle of the sky and the earth with light—no, as soon as he opened his mouth, he filled the angels with great joy. I mean that if *there is joy in heaven over one sinner who repents* [Luke 15:10], when Paul snared many with his first public speech, how wouldn't he fill the powers above with joy?

What shall I say? It's simply enough for Paul to speak and for the heavens to jump for joy and to be glad. I mean, if the mountains jumped for joy like rams when the people of Israel went out from Egypt [cf. Ps 114:4], when people changed their abode from earth to heaven, how much joy do you think there was? "This is why *remaining in the flesh is more necessary on your account*."

What kind of excuse shall we have after that? I mean, it often happens that a person has arrived at a small and poor city and doesn't choose to go elsewhere, preferring his own rest. Paul had the opportunity of leaving and going to Christ—the **[42]** Christ whom he so longed for that he chose even Gehenna because of him—and refused. And he still remained in his struggle on behalf of human beings. What will be our excuse? In short, should

53. Mitchell, *Heavenly Trumpet*, 238–39, notes that, in contrast to Chrysostom's lack of interest in Paul's parents, in this passage the homilist is at pains to demonstrate Paul's epiphany in a cosmic context. Paul's transcendence of the sun here and in other passages suggests also an eclipse of pagan sun gods and their devotee, the emperor Julian.

Ὅλως δὲ μεμνῆσθαι χρὴ Παύλου ἁπλῶς; Ὅρα τί εἰργάσατο. Ἔδειξεν ὅτι κρεῖσσον ἀπελθεῖν, πείθων ἑαυτὸν μὴ ἀλγεῖν· ἔδειξεν, ὅτι κἂν μένῃ, διὰ τοῦτο μένει, δι' ἐκείνους, ὅτι οὐκ ἀπὸ τῆς πονηρίας γίνεται τῶν ἐπιβουλευόντων. Ἵνα τοίνυν ἀξιοπίστους αὐτοὺς ἐργάσηται, καὶ τὴν αἰτίαν ἔθηκεν. Εἰ γὰρ ἀναγκαῖον *τοῦτό ἐστι, πάντως ὅτι μενῶ, καὶ οὐχ ἁπλῶς μενῶ, ἀλλὰ μεθ' ὑμῶν μενῶ· τοῦτο γάρ ἐστι τὸ, "καὶ συμπαραμενῶ," τουτέστιν, ὄψομαι ὑμᾶς.* Τίνος ἕνεκεν; *"Εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως."* Ἐνταῦθα *αὐτοὺς καὶ διανίστησιν, ὥστε προσέχειν ἑαυτοῖς.* Εἰ γὰρ *δι' ὑμᾶς, φησὶ, μενῶ, ὁρᾶτε μὴ καταισχύνητέ μου τὴν παραμονήν.* Μέλλων Χριστὸν *ὁρᾶν, εἱλόμην ἐπὶ τῇ ὑμετέρᾳ προκοπῇ μένειν.* Ἐπειδὴ *ἡ ἐμὴ παρουσία καὶ πρὸς πίστιν ὑμῖν συμβάλλεται καὶ πρὸς χαρὰν, διὰ τοῦτο εἱλόμην μένειν.* Τί *οὖν;* Φιλιππησίων *ἕνεκεν ἔμενε μόνων;* Οὐκ *ἐκείνων ἕνεκεν ἔμενε μόνων·* λέγει *δὲ* τοῦτο, *ἵνα αὐτοὺς* θεραπεύσῃ. Πῶς *δὲ ἦν τῇ πίστει προκόψαι; Ὥστε στηριχθῆναι μᾶλλον ὑμᾶς, καθάπερ νεοττοὺς δεομένους τῆς μητρὸς, ἕως ἂν αὐτοῖς παγῇ τὰ πτερά.* Πολλῆς *ἀγάπης* τοῦτο *τεκμήριον.* Οὕτω *καὶ ἡμεῖς τινας διεγείρομεν, ὡς ὅταν εἴπωμεν· διὰ σὲ ἔμεινα, ἵνα σε ποιήσω χρηστόν. "Ἵνα τὸ καύχημα ὑμῶν, φησὶ, περισσεύῃ ἐν* Χριστῷ *Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς."*

Ὁρᾷς ὅτι τὸ, "συμπαραμενῶ," τοῦτό ἐστιν; Ὅρα τὴν ταπεινοφροσύνην. Ἐπειδὴ εἶπεν, "εἰς τὴν ὑμῶν προκοπὴν," δείκνυσιν ὅτι καὶ εἰς τὴν αὐτοῦ ὠφέλειαν. Ὅπερ καὶ πρὸς Ῥωμαίους *γράφων ποιεῖ, λέγων·* "Τοῦτο *δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν·" εἰπὼν πρῶτον, "Ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν."* Τί *δέ ἐστιν, "ἵνα τὸ καύχημα ὑμῶν περισσεύῃ;" Ὅπερ καὶ τὸ καύχημα ἦν, τὸ ἐστηρίχθαι ἐν τῇ πίστει· τοῦτο γάρ ἐστι καύχημα ἐν* Χριστῷ· *τὸ ὀρθῶς* βιοῦν. *"Τὸ ὑμῶν καύχημα ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς."* Ναὶ, *φησί. "Τίς γὰρ ἡμῶν ἐλπὶς, ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς;"* **[43]** *"Ὅτι καύχημα ἡμῶν ὑμεῖς ἐστε, καθάπερ καὶ ἡμεῖς ὑμῶν·" τουτέστιν, ἵνα ἔχω καυχᾶσθαι ἐν ὑμῖν μειζόνως.* Πῶς; *"Ἵνα περισσεύῃ τὸ καύχημα ὑμῶν."* Μειζόνως *ἔχω καυχᾶσθαι, ὑμῶν ἐπιδόντων. "Διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς."* Τί *οὖν; ἦλθε πρὸς αὐτούς;* Τοῦτο *ζητεῖτε, εἰ ἦλθε; "Μόνον ἀξίως, φησὶ, τοῦ εὐαγγελίου τοῦ* Χριστοῦ *πολιτεύεσθε."* Ὁρᾷς *ὅτι διὰ τοῦτο εἶπε πάντα, ἵνα εἰς τοῦτο αὐτοὺς προτρέψῃ, ἐπιδοῦναι πρὸς ἀρετήν; "Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ* Χριστοῦ *πολιτεύεσθε."* Τί *ἐστι τὸ, "μόνον;"* Τοῦτό *ἐστι τὸ ζητούμενον μόνον, καὶ οὐδὲν ἄλλο· ἂν τοῦτο ᾖ, οὐδὲν* λυπηρὸν

we simply mention the story of Paul? See what he's done. He showed that it was better to leave, persuading himself not to grieve; he showed that if he stayed, he stayed for this reason—for them, that it was not the result of the evil of plotters. So, in order to make them trust him, he even set out the reason. "I mean, if this is necessary, I shall remain by all means, and not simply remain, but remain with you." For this is the meaning of "*I shall remain and continue*," that is, "I shall see you." What's the reason for that? "*For your progress and joy in the faith*." In that passage he rouses them too, in order for them to attend to themselves. "For if I'm staying for your sakes," he says, "see that you don't put my constancy to shame. Because I'm going to see Christ, I've chosen to stay for the sake of your progress. Since my presence here contributes to both your faith and your joy, I've chosen to remain on that account." What, then? Did he stay only because of the Philippians? No, he didn't stay only because of them; he says this in order to attend to them. How was it possible for them to progress in the faith? "To make you even firmer, like chicks that need their mother until their wings become solid." This was a sign of great love. We too arouse people in this way, when we say: "I've stayed because of you, to make you good." "*So that in me*," he says, "*you may have ample cause to boast in Christ Jesus, because of my coming to you again.*"

Do you see that this is what "*I shall remain and continue*" means? See his humility. When he said, "*for your progress*," he showed that it was also for his benefit. He did this too when he wrote to the Romans, with the words "*That is, to be mutually encouraged by you*" [Rom 1:12], although he first says, "*So that I may impart to you some spiritual gift*" [Rom 1:11]. What's the meaning of "*so that you may have ample cause to glory*"? The *cause to glory* was this: the making firm in the faith (that's glory in Christ), living properly. "Your *boasting in me because of my coming to you again*. Yes," he says, "*for what is our hope or crown of boasting, unless it's you yourselves*? [1 Thess 2:19] **[43]** *That you boast about us as we do you*" [2 Cor 1:14], which means "so that I have rather great cause for boasting in you." How's that? "*So that you may have ample cause for boasting*. I have a rather greater cause for boasting, namely, that you are making progress. *Because of my coming to you again.*" How, then? Did he go to them? Are you searching to see whether he came to them? "*Only let your manner of life be worthy of the gospel of Christ*," he says [Phil 1:27]. Do you see that in this sentence his entire message is to urge them to devote themselves to virtue? "*Only let your manner of life be worthy of the gospel of Christ*." What's the meaning of the word "*only*"? It means only what is sought and nothing else. If this

ἡμῖν συμβήσεται. "Ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν ἀκούσω τὰ περὶ ὑμῶν." Οὐχ ὡς μεταθέμενος, οὐδὲ ὡς οὐκέτι ἥξων, ταῦτα λέγει· ἀλλ' ἐὰν τοῦτο γένηται, φησὶ, καὶ ἀπὼν εὐφραίνεσθαι δύναμαι. "Ἐὰν ἀκούσω, ὅτι στήκετε ἐν ἑνὶ πνεύματι καὶ μιᾷ ψυχῇ." Τοῦτό ἐστιν ὃ μάλιστα συγκροτεῖ τοὺς πιστοὺς, καὶ τὴν ἀγάπην συνέχει, ἵνα ὦσιν ἕν. "Καὶ γὰρ βασιλεία μερισθεῖσα ἐφ' ἑαυτὴν, οὐ σταθήσεται." Διὰ τοῦτο πολλὴν ὑπὲρ ὁμονοίας ποιεῖται πανταχοῦ τὴν συμβουλήν. Καὶ ὁ Χριστός φησιν, "Ἐν τούτῳ γνώσονται πάντες, ὅτι μαθηταί μου ἐστὲ, ἐὰν ἀγαπᾶτε ἀλλήλους." Τουτέστι, μὴ εἰς τὴν προσδοκίαν τὴν ἐμὴν ἀφορῶντες καθεύδετε, οἷον προσδοκῶντες ἥξειν· εἶτα, ἐπειδὰν ἴδητε μὴ ἐρχόμενον, ἐκλυθῆτε. Καὶ γὰρ ἐξ ἀκοῆς εὐφραίνεσθαι δύναμαι ὁμοίως. Τί ἐστιν, "ἐν ἑνὶ πνεύματι;" Τουτέστι, τῷ αὐτῷ χαρίσματι, τῷ τῆς ὁμονοίας, τῷ τῆς προθυμίας. Ἓν γάρ ἐστι τὸ πνεῦμα, καὶ δείκνυσιν· οὕτω γὰρ ἔστι καὶ ἐν μιᾷ ἑστηκέναι ψυχῇ, ὅταν ἓν πνεῦμα οἱ πάντες ἔχωμεν. Ἰδοὺ τὸ, μιᾷ, ἐπὶ ὁμονοίας εἴρηται· ἰδοὺ πολλαὶ μία λέγονται. Οὕτως ἦν τὸ παλαιόν· "Ἦν ἡ καρδία πάντων, φησὶ, καὶ ἡ ψυχὴ μία." "Συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου." Ἆρα ὡς τῆς πίστεως ἀθλούσης, συναθλοῦντες ἀλλήλοις, φησί; μὴ γὰρ πρὸς ἀλ[**44**]λήλους ἐπάλαιον; ἀλλὰ, συμπαραλαμβάνετε ἀλλήλους, φησὶν, ἐν τῇ ἀθλήσει τῇ πίστει τοῦ εὐαγγελίου.

"Καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς μὲν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας." Πτυρόμενοι καλῶς εἶπε· τοιαῦτα γὰρ τὰ παρὰ τῶν ἐχθρῶν· μόνον πτύρεται. Ἐν μηδενὶ οὖν, φησὶ, κἂν ὁτιοῦν γένηται, κἂν κίνδυνοι, κἂν ἐπιβουλαί· τοῦτο γάρ ἐστι τῶν ὀρθῶς ἑστώτων. Ἐκεῖνοι γὰρ οὐδὲν δύνανται, ἀλλὰ πτῦραι μόνον. Ἐπειδὴ εἰκὸς ἦν θορυβεῖσθαι αὐτοὺς, ἅτε τοῦ Παύλου μυρία πάσχοντος, οὐ λέγω, φησὶν, ὅτι μὴ σαλεύεσθε, ἀλλὰ μὴ πτύρεσθε, ἀλλὰ καὶ σφόδρα αὐτῶν καταφρονεῖτε. Ἂν γὰρ οὕτω διάκεισθε, ἐντεῦθεν ἤδη καὶ τὴν αὐτῶν ἀπώλειαν, καὶ τὴν ὑμετέραν σωτηρίαν δήλην ποιήσετε. Ὅταν γὰρ ἴδωσιν, ὅτι μυρία τεχνάζονται, καὶ οὐδὲ πτῦραι ὑμᾶς δύνανται, τεκμήρια λήψονται τῆς ἑαυτῶν ἀπωλείας. Ὅταν γὰρ οἱ διώκοντες τῶν διωκομένων μὴ περιγένωνται, οἱ ἐπιβουλεύοντες τῶν ἐπιβουλευομένων, οἱ κρατοῦντες τῶν κρατουμένων, οὐκ αὐτόθεν ἔσται δῆλον αὐτοῖς, ὅτι ἀπολοῦνται, ὅτι οὐδὲν ἰσχύουσιν, ὅτι τὰ αὐτῶν ψευδῆ, ὅτι τὰ ἐκείνων ἀσθενῆ; "Καὶ τοῦτο

were the case, nothing grievous would befall us. "*So that whether I come and see you or whether I am absent, I shall hear news of you*" [Phil 1:27]. He made this statement not as if he were changing his mind, nor as if he would no longer come. "*But if this happens*," he says, "*even if I am absent I will be able to rejoice, if I hear that you stand firm in one spirit and one soul*" [Phil 1:27]. It's this that most unites the faithful and keeps love together, so that they may be one [cf. John 17:11]. "*Indeed, a kingdom divided against itself will not stand*" [Matt 12:25]. That's why everywhere he counsels them to be of one mind. And Christ said: "*By this everyone will know that you are my disciples, if you love one another*" [John 13:35]. That means "don't look expectantly at me and fall asleep, as if while expecting me to come. Then, when you see I'm not coming, you fall to pieces. Indeed, I can take similar pleasure by hearing about you." What does "*in one spirit*" mean? It means with the same grace, unity, and eagerness. For the spirit is one, and he shows it. For in that way it's possible also to be in the one soul, when we all have the one spirit. See that the word "*one*" is said of harmony. See that many souls are said to be one. So was the saying of old: "*For they were all of one heart*," it says, "*and one soul*" [Acts 4:32]. "*Struggling together in faith in the gospel*" [Phil 1:27]. Does he say that, as the faith was struggling, they were *struggling together* with each other? Surely they weren't **[44]** fighting with each other? No, "*help yourselves mutually*," he says, "*in the true faith of the gospel.*"

"*And don't be frightened in anything by your opponents, which is a clear omen to them of their destruction, but of your salvation*" [Phil 1:28]. He did well to use the word "*frightened*." That's the nature of the things that come from the enemy—they only frighten. "So *in anything*," he says, "whatever it be, whether dangers or plots; for this is the characteristic of those who stand straight. The enemy can do nothing, no—only frighten." Since it was likely that the Philippians would be terrified inasmuch as Paul had suffered myriad troubles, he said: "I don't say 'don't be shaken' but [say] '*don't be frightened*,' no—and scorn them absolutely. For if you are so disposed, from that point you'll immediately make clear both their destruction and your salvation. I mean, when they see that myriad things are devised and they're not even capable of frightening you, they'll accept the signs of their own destruction. For when the persecutors don't prevail over the people they're persecuting, the plotters over the people they're plotting against, the rulers over the people they're ruling, isn't it self-evident to them that they're destroyed, that they have no power, that their situation is false, that their situation is weak? And," he says, "*this comes from God, because it has*

ἀπὸ θεοῦ, φησίν· ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν."

Πάλιν αὐτῶν παιδεύει τὸ φρόνημα μετριάζειν, τὸ πᾶν ἀνατιθεὶς τῷ θεῷ, καὶ χάριν εἶναι λέγων καὶ χάρισμα καὶ δωρεὰν τὸ πάσχειν ὑπὲρ Χριστοῦ. Ὥστε μὴ αἰσχύνεσθε· χάρισμα γάρ ἐστιν ὄντως τοῦ νεκροὺς ἀνιστᾶν καὶ σημεῖα ποιεῖν θαυμαστότερον. Ἐκεῖ μὲν γὰρ ὀφειλέτης εἰμὶ, ἐνταῦθα δὲ ὀφειλέτην ἔχω τὸν Χριστόν. Ὥστε οὐ μόνον αἰσχύνεσθαι οὐ χρὴ, ἀλλὰ καὶ ἀγάλλεσθαι, ὡς χάρισμα ἔχοντας. Τὰς ἀρετὰς χαρίσματά φησιν, οὐχ ὁμοίως μέντοι, ὡς καὶ τὰ ἄλλα· ἐκεῖνα μὲν γὰρ ὁλόκληρα τοῦ θεοῦ, ταῦτα δὲ καὶ ἡμῶν. Ἀλλ' ἐπειδὴ καὶ ἐνταῦθα τὸ πλέον τοῦ θεοῦ ἐστι, διὰ τοῦτο ὅλον αὐτοῦ φησιν εἶναι, οὐ τὸ αὐτεξούσιον ἀνατρέπων, ἀλλὰ μετριόφρονας καὶ εὐγνώμονας κατασκευάζων. "*Τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἴδετε ἐν ἐμοί.*" Τουτέστι, καὶ τὸ παράδειγμα ἔχετε. Πάλιν αὐτοὺς **[45]** ἐπαίρει ἐνταῦθα, δείκνυς πανταχοῦ τὰ αὐτὰ ἀγωνιζομένους αὐτῷ, τὰ αὐτὰ ἀθλοῦντας, καὶ ἰδίᾳ καθ' ἑαυτοὺς, καὶ τῷ συνδιαφέρειν αὐτῷ τοὺς πειρασμούς. Οὐκ εἶπεν, ἀκηκόατε, ἀλλ' "*εἴδετε*·" καὶ γὰρ ἐκεῖ ἤθλησεν ἐν Φιλίπποις. Ἄρα μεγάλη ἀρετὴ τοῦτό ἐστι. Διὸ καὶ πρὸς Γαλάτας γράφων ἔλεγε, "*Τοσαῦτα ἐπάθετε εἰκῆ, εἴγε καὶ εἰκῆ*·" καὶ Ἑβραίοις πάλιν γράφων ἔλεγεν, "*Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, τοῦτο μὲν ὀνειδισμοῖς καὶ θλίψεσι θεατριζόμενοι.*" Καὶ Μακεδόσι πάλιν, τουτέστι, Θεσσαλονικεῦσι, γράφων ἔλεγεν· "*Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγελοῦσιν, ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς*·" καὶ πάλιν· "*Αὐτοὶ γὰρ οἴδατε, ἀδελφοὶ, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονε.*" Καὶ πᾶσιν ὁμοίως τὸ αὐτὸ μαρτυρεῖ, ἄθλους καὶ ἀγῶνας. Ἀλλ' οὐ νῦν τοῦτο εὑρήσετε παρ' ἡμῖν· νῦν γὰρ ἀγαπητὸν τὸ κἂν ἐν χρήμασί τινά τι παθεῖν. Καὶ ἐν χρήμασι δὲ μεγάλα αὐτοῖς μαρτυρεῖ· τοῖς μὲν γάρ φησιν, ὅτι "*Τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε*·" τοῖς δέ φησιν, ὅτι "*Εὐδόκησαν Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχούς*·" καὶ πάλιν, "*Ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας.*"

Ὁρᾷς τὰ ἐγκώμια τῶν τότε ἀνδρῶν; ἡμεῖς δὲ οὐδὲ μέχρι ῥαπισμάτων, οὐδὲ μέχρι πληγῆς φέρομεν, οὐδὲ ὕβριν, οὐδὲ χρημάτων ζημίαν. Ἐκεῖνοι ἤδη ζηλωταὶ καὶ μάρτυρες πάντες ἦσαν ἀγωνιζόμενοι· ἡμεῖς δὲ τὴν ἀγάπην ἐψύξαμεν τὴν εἰς τὸν Χριστόν. Πάλιν ἀναγκάζομαι κατηγορεῖν τῶν παρόντων πραγμάτων. Καὶ τί

been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" [Phil 1:29].

Again he teaches them to moderate their thought, ascribing everything to God and maintaining that suffering for the sake of Christ is a grace and a gift and a present. So you shouldn't be ashamed, for it's really a more amazing gift than raising the dead and working wonders [cf. Acts 5:12]. Indeed, there I am the debtor, but here I have Christ as my debtor. So that not only should you not be ashamed, but you should even rejoice in the fact that you have a gift. He calls the virtues a gift, but not in the same way as the other things, for the former are solely the property of God, whereas the latter are ours too. But since here too the most part is God's, that's why he says that it's all his, not overturning their free will, but preparing them to be moderate in their thought and prudent. "*Engaged in the same conflict that you saw in me*" [Phil 1:30]. That is to say: "You also have the example." Again he **[45]** flatters them in this passage, showing that they are engaged in the same conflict as he is on all sides, engaged in the same struggles, both in private by themselves and through enduring temptations with him. He didn't say, "You heard," but [said], "*you saw*," because it was there in Philippi that he struggled. Truly this is a great virtue. That's why when he wrote to the Galatians too he said: "*Did you experience so many things in vain—if it really is in vain?*" [Gal 3:4]. And again, writing to the Hebrews, he said: "*But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, sometimes being publicly exposed to abuse and troubles*" [Heb 10:32–33]. And again, writing to the Macedonians, that is the Thessalonians, he said: "*For they themselves report concerning us what a welcome we had among you*" [1 Thess 1:9]. And again: "*For you yourselves know, brethren, that our visit to you was not in vain*" [1 Thess 2:1]. And in the same way he bears the same witness to them all: contests and struggles. But you won't find this now in our society, for now even if someone suffers a financial loss, we are content. And in the matter of finance Paul bears resounding witness, for he tells some of them, "*You joyfully accepted the plundering of your property*" [Heb 10:34], while to others he says, "*For Macedonia and Achaia have been pleased to make some contribution to the poor*" [Rom 15:26], and again: "*Your zeal has stirred up most of them*" [2 Cor 9:2].

Do you see the praises of the men of that time? We don't suffer to the extent of either floggings or beating, or abuse, or loss of money. They were all immediately fervent martyrs in their struggles, but we have grown cold in our love for Christ. Once again I am forced to denounce the present

πάθω; οὐκ ἐβουλόμην, ἀλλ' ἀναγκάζομαι. Εἰ μὲν γὰρ ἦν σιγήσαντα, καὶ μηδὲν εἰπόντα τῶν γενομένων ἀφανίσαι διὰ τῆς σιγῆς τὰ γινόμενα, ἔδει σιγᾶν· εἰ δὲ τοὐναντίον γίνεται, οὐ μόνον οὐκ ἀφανίζεται, ἡμῶν σιγώντων, [**46**] *ἀλλὰ καὶ χαλεπώτερα γίνεται, ἀναγκαῖον εἰπεῖν. Ὁ γὰρ κατηγορῶν τῶν ἁμαρτανόντων, εἰ καὶ μηδὲν ἕτερον, οὐκ ἀφίησι περαιτέρω προελθεῖν. Οὐδεμία γάρ ἐστιν οὕτως ἀναίσχυντος ψυχὴ καὶ ἰταμὴ, ὡς συνεχῶς ἀκούουσα κακιζόντων αὐτήν τινων, μὴ ἐντρέπεσθαι, μηδὲ καθυφεῖναι τῆς κακίας τῆς πολλῆς. Ἔνι γὰρ, ἔνι καὶ τοῖς ἀναισχύντοις μικρόν τι αἰδοῦς· ὁ θεὸς γὰρ ἐνέσπειρε τὴν αἰδῶ τῇ φύσει τῇ ἡμετέρᾳ. Ἐπειδὴ γὰρ οὐκ ἤρκει ὁ φόβος ῥυθμίσαι ἡμᾶς, καὶ πολλὰς ἑτέρας κατεσκεύασεν ὁδοὺς τοῦ μὴ ἁμαρτάνειν· οἷον, τὸ κατηγορεῖσθαι ἄνθρωπον, τὸ δεδοικέναι νόμους τοὺς κειμένους, τὸ δόξης ἐρᾶν, τὸ φιλίας ἀντιποιεῖσθαι.* Πᾶσαι *γὰρ αὗται αἱ ὁδοὶ τοῦ μὴ ἁμαρτάνειν εἰσί.* Πολλάκις *γὰρ ἃ διὰ τὸν θεὸν οὐκ ἐγένετο, δι' αἰδῶ ἐγένετο· ἃ διὰ τὸν θεὸν οὐκ ἐγένετο, διὰ φόβον ἀνθρώπων ἐγένετο.* Τὸ *γὰρ ζητούμενον, μὴ ἁμαρτάνειν πρότερον· καὶ τὸ διὰ τὸν θεὸν τοῦτο ποιεῖν ὕστερον κατορθώσομεν.*

Ἐπεὶ *διὰ τί* Παῦλος *τοὺς μέλλοντας κρατεῖν τῶν ἐχθρῶν, οὐκ ἀπὸ τοῦ φόβου προτρέπει τοῦ θεοῦ, ἀλλὰ ἀπὸ τοῦ τὴν ἐκδικίαν ἀναμένειν;* "Τοῦτο *γὰρ ποιῶν, φησὶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.*" Τέως *γὰρ τοῦτο βούλεται, κατορθωθῆναι τὴν ἀρετήν. Ὅπερ οὖν ἔλεγον, ἔνεστί τι αἰσχυντηρὸν ἐν ἡμῖν· πολλὰ φυσικὰ ἔχομεν ἀγαθὰ πρὸς τὴν ἀρετήν· οἷον, πρὸς τὸ ἐλεεῖν ἀπὸ φύσεως κινούμεθα πάντες ἄνθρωποι, καὶ οὐδὲν οὕτως ἀγαθὸν ἐν τῇ φύσει ἡμῶν ἐστιν, ἀλλὰ τοῦτο μόνον. Ὅθεν ἄν τις εἰκότως καὶ ἐξετάσειε, διὰ τί τοῦτο μάλιστα τῇ φύσει ἡμῶν ἐνέσπαρται, τὸ κατακλᾶσθαι δάκρυσι, τὸ ἐπικάμπτεσθαι, τὸ ἑτοίμους εἶναι πρὸς ἔλεον. Οὐδεὶς φύσει ἐστὶν ἀργὸς, οὐδεὶς φύσει ἐστὶν ἀκενόδοξος, οὐδεὶς φύσει ἐστὶ ζήλου κρείττων· ἀλλὰ τὸ ἐλεεῖν πᾶσιν ἔγκειται φύσει, κἂν ὠμός τις ᾖ, κἂν ἀπηνής.* Καὶ *τί θαυμαστόν; θηρία ἐλεοῦμεν· οὕτως ἐκ περιουσίας ἡμῖν ὁ ἔλεος ἔγκειται.* Κἂν *σκύμνον ἴδωμεν λέοντος,* [**47**] *πάσχομέν τι· ἐπὶ δὲ ὁμοφύλου πολλῷ πλέον. Ὅρα πόσοι ἀνάπηροι· καὶ τοῦτο ἱκανὸν εἰς ἔλεον ἡμᾶς ἀγαγεῖν.*

situation. And what should I do? I didn't want to do it, but I'm forced to. I mean that if it were possible by keeping quiet and saying nothing about what has happened through that silence to make events disappear, I should keep quiet. If, however, the opposite happens—not only don't they disappear while we keep quiet, **[46]** but they become worse—we have to speak out. I mean, if they do nothing else, the person who accuses sinners doesn't allow them to advance further, for there's no soul so shameless and bold that, when it hears people repeatedly criticizing it, doesn't have a change of heart or give up its great evil. There is, there really is some small amount of shame even in the shameless, for God sowed shame in our nature. I mean, since fear wasn't sufficient to correct us, it prepared many other ways of avoiding sin: for example, denouncing a person, fearing the laws that have been laid down, love of glory, the give-and-take of friendship.[54] All these are ways of avoiding sin. For it often happened that events that didn't happen through God happened through shame. Events that didn't happen through God happened through fear of people. The objective is, firstly, that we don't sin and, secondly, that we succeed in doing this because of God.

Why didn't Paul urge by the fear of God those who were about to prevail over the enemy but by the expectation of punishment? "*For by so doing*," he says, "*you will heap coals of fire on his head*" [Rom 12:20]. For firstly he wants virtue to be achieved. Therefore, there is in us, as I have said, some shame: we have many natural advantages for achieving virtue. For example, all of us human beings are moved by nature to have pity, and there's nothing so good in our nature, only this. Hence a person would reasonably examine the reason why there was especially sowed into our nature bursting into tears, being inclined to compassion, being ready to show pity.[55] Nobody is by nature idle, nobody is by nature without vain conceit, nobody is by nature superior to jealousy; but pity is innate in everybody's nature, no matter if a person is cruel, no matter if he is rough. And what's amazing about that? We pity animals; thus abundant pity is innate in us. Even if we see a lion's cub, **[47]** we feel something—much more so when it is a member of the human race. See how many maimed people there are. This too is enough to incite us to pity.[56]

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54. Here there is a confusing progression of the argument in the Greek. Some of the ideas do not make sense in the context, since they scarcely seem to be occasions of shame or likely to prevent sin.

55. Cf. *Stat*. 12, 13 (PG 49:132–33, 140–42) on the laws of nature.

56. Cf. Stander, "Church Fathers on Pity," 416. See also n. 10 above.

Οὐδὲν οὕτως εὐφραίνει τὸν θεὸν, ὡς ἐλεημοσύνη. Διὸ *οἱ ἱερεῖς τούτῳ ἐχρίοντο, καὶ οἱ βασιλεῖς, καὶ οἱ προφῆται· τῆς γὰρ τοῦ θεοῦ φιλανθρωπίας εἶχον σύμβολον τὸ ἔλαιον.* Πάλιν *ἐμάνθανον, ὅτι τὸν ἄρχοντα πλέον ἐλέου δεῖ ἔχειν· ἐδήλου ὅτι τὸ πνεῦμα εἰς ἄνθρωπον δι' ἔλεον μέλλει ἔρχεσθαι· ἐπειδὴ ὁ θεὸς ἐλεεῖ τοὺς ἀνθρώπους, καὶ φιλανθρωπεύεται·* "Ἐλεεῖς *γὰρ, φησὶ, πάντας, ὅτι πάντα δύνασαι.*" Διὰ *τοῦτο ἐλαίῳ ἐχρίοντο.* Καὶ *γὰρ τὴν ἱερωσύνην ἀπὸ ἐλέους ἐποίησε, καὶ βασιλεῖς ἐλαίῳ ἐχρίοντο.* Κἂν *ἄρχοντά τις ἐπαινῇ, οὐδὲν οὕτως αὐτῷ πρέπον ἐρεῖ, ὡς ἔλεον· τοῦτο γὰρ ἀρχῆς ἴδιον, τὸ ἐλεεῖν.* Ἐννόησον *ὅτι δι' ἔλεον ὁ κόσμος συνεστάθη, καὶ μίμησαι τὸν δεσπότην.* "Ἔλεος *ἀνθρώπου ἐπὶ τὸν πλησίον αὐτοῦ, ἔλεος δὲ κυρίου ἐπὶ πᾶσαν σάρκα.*" Πῶς *ἐπὶ πᾶσαν σάρκα;* Κἂν *ἁμαρτωλοὺς εἴπῃς, κἂν δικαίους εἴπῃς, πάντες τοῦ ἐλέους τοῦ θεοῦ δεόμεθα· πάντες ἀπολαύομεν αὐτοῦ, κἂν αὐτὸς ᾖ* Παῦλος, *κἂν* Πέτρος, *κἂν* Ἰωάννης. Καὶ *ἄκουσον αὐτῶν λεγόντων· οὐδὲν δεῖ λόγων τῶν ἡμετέρων.* Τί *γάρ φησιν ὁ μακάριος οὗτος;* "Ἀλλ' *ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα.*" Τί *οὖν; μετὰ ταῦτα οὐκ ἐδεῖτο ἐλέους;* Ἄκουσον *τί φησι.* "Περισσότερον *αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί.*" Καὶ *περὶ* Ἐπαφροδίτου *φησί·* "Καὶ *γὰρ ἠσθένησε παραπλήσιον θανάτου, ἀλλ' ὁ θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ·*" *καὶ πάλιν,* "Ἐβαρήθημεν, *φησὶν, ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ἀλλ' αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ θεῷ, ὃς ἐκ τηλικούτων θανάτων ἐρρύσατο ἡμᾶς, καὶ ῥύσεται·*" *καὶ πάλιν,* "Ἐρρύσθην **[48]** *ἐκ στόματος λέοντος, καὶ ῥύσεταί με ὁ κύριος.*" Καὶ *πανταχοῦ εὑρήσομεν τοῦτο αὐτὸν καυχώμενον, ὅτι ἐλέῳ ἐσώθη.*

Καὶ Πέτρος *δὲ ἀπὸ τοῦ ἐλεηθῆναι τοιοῦτος ἦν.* Ἄκουε *γὰρ τοῦ* Χριστοῦ *πρὸς αὐτὸν λέγοντος, ὅτι* "Ἠθέλησεν *ὁ* Σατανᾶς *σινιάσαι ὑμᾶς, ὡς τὸν σῖτον, καὶ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου.*" Καὶ Ἰωάννης *ἐλέῳ τοιοῦτος ἦν, καὶ πάντες δὲ ἁπλῶς.* Ἄκουε *γὰρ τοῦ* Χριστοῦ *λέγοντος·* "Οὐχ *ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς.*" Πάντες *γὰρ δεόμεθα τοῦ ἐλέους τοῦ θεοῦ·* "Ἔλεος *γὰρ θεοῦ, φησὶν, ἐπὶ πᾶσαν σάρκα.*" Εἰ *δὲ οὗτοι ἐδέοντο τοῦ ἐλέους τοῦ θεοῦ, τί ἄν τις εἴποι περὶ τῶν λοιπῶν;* Πόθεν *γὰρ, εἰπέ μοι,*

Nothing delights God as much as pity.[57] That's why priests anointed themselves with it, and kings, and prophets, for they considered oil to be a symbol of God's loving-kindness. Again, they learned that the ruler had to have a greater amount of pity: it showed that the spirit was going to come to a human being through pity. For when God takes pity on humans, he treats them with loving-kindness. "*You take pity on everyone*," it says, "*because you can do everything*" [Wis 9:24]. On this account they anointed themselves with oil. Indeed, he made the priesthood out of pity, and the kings anointed themselves with oil. And if a person were to praise a ruler, they would mention nothing so becoming to him as pity. For pity is peculiar to a ruler. Consider that the world was created through pity, and imitate the Master. "*The pity of a human being for his neighbor, the pity of the Lord for all in the flesh*" [Sir 18:13]. How can it be *for all in the flesh*? Whether you mean sinners, whether you mean the just, we all need God's pity; we all enjoy it, be it Paul himself, be it Peter, be it John. And listen to them saying, "There's no need of our words." I mean, what does that blessed man say? "*But I received mercy because I had acted ignorantly*" [1 Tim 1:13]. What does that mean? Didn't he need pity after that? Listen to what he says: "*I worked harder than all of them, though it was not I, but the grace of God that is with me*" [1 Cor 15:10]. And about Epaphroditus he says: "*Indeed he was ill, near to death. But God had mercy not only on him but on me also, lest I should have sorrow upon sorrow*" [Phil 2:27]. And again, "*We were crushed beyond our powers*," he says, "*so that we despaired of life itself. Yes, we felt that we had received in our persons the death sentence, but that was to make us rely not on ourselves but on God, who rescued us from deadly perils and will rescue us*" [2 Cor 1:8–10]. And again: "*I was rescued* **[48]** *from the lion's mouth, and the Lord will rescue me*" [2 Tim 4:17–18]. And everywhere we shall find Paul making this boast, namely that he was saved through pity.

Peter too was so great because he had received pity. I mean, listen to Christ saying to him, "*Satan demanded to winnow you like wheat, and I prayed for you so that your faith might not fail*" [Luke 22:31–32]. And John became so great through pity, and in short so did all of them. I mean, listen to Christ saying, "*You did not choose me, but I chose you*" [John 15:16]. For we all need God's mercy. "*God's mercy*," it says, "*is for all in the flesh*" [Sir 18:13]. But if *they* needed God's mercy, what would one say about the rest?

57. In what follows there is a pun on the words ἔλαιον ("oil") and ἔλεος ("pity"), which had a similar pronunciation. Field (5:509) finds it a lame wordplay used immoderately.

τὸν ἥλιον ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς; Τί δέ, *εἰ μόνον ἐνιαυτὸν τὸν ὑετὸν ἐπέσχεν, οὐκ ἂν ἅπαντας ἀπώλεσε; τί δὲ, εἰ ἐπομβρίαν εἰργάσατο; τί δὲ, εἰ πῦρ ἔβρεξε; τί δὲ, εἰ μυίας ἔπεμψεν;* Ἀλλὰ *τί λέγω; εἰ σκότος ἐποίησεν, οἷόν ποτε, οὐκ ἂν ἅπαντας ἀπώλοντο; εἰ τὴν γῆν ἐτίναξεν, οὐκ ἂν ἅπαντες ἀπώλοντο;* "Τί *ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ;" εὔκαιρον εἰπεῖν νῦν· ἂν ἀπειλήσῃ τῇ γῇ μόνον, πάντες εἷς ἐγένοντο τάφος.* "Ὡς *σταγὼν ὕδατος ἀπὸ κάδου, φησὶν, οὕτω τὰ ἔθνη ἐνώπιον αὐτοῦ· ὡς σίελος λογισθήσονται, ὡς ῥοπὴ ζυγοῦ."* Ὡς *εὔκολον ἡμῖν τὴν τρυτάνην κινῆσαι, οὕτως αὐτῷ πάντα ἀπολέσαι, καὶ ποιῆσαι πάλιν.* Ὁ *τοίνυν τοσαύτην ἔχων ἐξουσίαν ἡμῶν, καὶ ὁρῶν ἡμᾶς καθ' ἑκάστην ἁμαρτάνοντας, καὶ μὴ κολάζων, οὐχὶ ἐλέῳ διαβαστάζει;* Ἐπεὶ *καὶ τὰ κτήνη ἐλέῳ ἔστι·* "Ἀνθρώπους *γὰρ καὶ κτήνη σώσεις, κύριε."* Εἶδεν *ἐπὶ τὴν γῆν, καὶ ἔπλησεν αὐτὴν ζώων.* Διὰ *τί;* Διὰ *σέ.* Σὲ *δὲ διὰ τί ἐποίησε;* Δι' *ἀγαθότητα.* Οὐδὲν *ἐλέου κρεῖττον· φωτός ἐστιν αἴτιον, καὶ ἐκεῖ φωτὸς αἴτιον.* "Καὶ *ἀνατελεῖ," φησὶν ὁ προφήτης, "πρώϊμον τὸ φῶς σου," ἐὰν ποιήσῃς ἔλεον εἰς τὸν πλησίον.* Καὶ *ὥσπερ τὸ* [**49**] *ἔλαιον τοῦτο τὸ φῶς παρέχει, οὕτως ἡ ἐλεημοσύνη ἐκεῖ φῶς μέγα ἡμῖν χαρίζεται καὶ θαυμάσιον.*

Πολὺς *τοῦ ἐλέου τούτου ὁ λόγος τῷ* Παύλῳ *ἦν.* Ἄκουε *γὰρ αὐτοῦ ποτε μὲν λέγοντος,* "Μόνον *τῶν πτωχῶν ἵνα μνημονεύωμεν·" ἄλλοτε δὲ,* "Ἐὰν *ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι."* Καὶ *πανταχοῦ ἄνω καὶ κάτω περὶ τούτου ὁρᾷς αὐτὸν μεριμνῶντα.* Καὶ *πάλιν,* "Μανθανέτωσαν *δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι·" καὶ πάλιν,* "Ταῦτα *γάρ ἐστι καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις."* Ἄκουε *δὲ καὶ ἄλλου τινὸς λέγοντος,* "Ἐλεημοσύνη *ἐκ θανάτου ῥύεται·"* "Ἐὰν *δὲ τὸν ἔλεον ἀνέλῃς, κύριε, κύριε, τίς ὑποστήσεται;" καὶ,* "Ἐὰν *εἰσέλθῃς, φησὶν, εἰς κρίσιν μετὰ τοῦ δούλου σου·"* "Μέγα *ἄνθρωπος·" διὰ τί; "καὶ τίμιον ἀνὴρ ἐλεήμων."* Τοῦτο *γὰρ ἄνθρωπος, ἐλεήμων, μᾶλλον δὲ τοῦτο ὁ θεὸς, τὸ ἐλεεῖν.* Ὁρᾷς *ὅση τοῦ ἐλέους τοῦ θεοῦ ἡ ἰσχύς;* Τοῦτο *πάντα ἐποίησε, τοῦτο τὸν κόσμον εἰργάσατο, τοῦτο ἀγγέλους ἐποίησε, δι' ἀγαθότητα μόνον.* Διὰ *τοῦτο καὶ γέενναν*

Tell me, what's the reason God causes the sun to rise on both wicked and good [cf. Matt 5:45]? Why, if he withheld only one yearly quota of rain, wouldn't he put an end to them all? What if he produced a flood? What if he rained down fire? What if he sent flies? But why should I continue? If he made darkness, as on some occasions he did, wouldn't everybody have perished? If he had made the earth shake, wouldn't everybody have perished? "*What is a human, that you should be mindful of him?*" [Ps 8:5]. It's fitting to say now: if he had just threatened the earth, everybody would have become one mass grave. "*The nations are like a drop from a bucket in his sight*," it says; "*they will be counted as small dust, like the turn of the scale*" [Isa 40:15]. With the same ease as you move a pair of scales, he similarly destroys everything and creates it again. So the one who has so much power over us, and sees us sinning on a daily basis and doesn't punish us—doesn't he tolerate us with pity? After all, even herds of cattle find pity: "*For you will save human beings and herds of cattle, Lord*" [Ps 35:7]. He looked down at the earth and filled it with animals [cf. Gen 1:24–25]. Why? Because of you. Why did he do that because of you? Through his goodness. Nothing is greater than pity:[58] it is the cause of light [on earth] and it is the cause of light in heaven. "*And your light shall rise in the morning*," says the prophet [Isa 58:8], if you take pity on your neighbor. And just as **[49]** this oil provides light, so does almsgiving give us the great and amazing gift of light in heaven.

Paul has a lot to say about this pity. Listen to what he said once: "*Just so that we may take thought for the poor*" [Gal 2:10]. In another passage he says: "*If it seems worthwhile for me to go too*" [1 Cor 16:4]. And in all directions everywhere you'll see him exercised on this subject. And again: "*And let our people learn to apply themselves to good deeds*" [Titus 3:14]; and again: "*These are excellent and profitable to humans*" [Titus 3:8]. Listen to the words of yet someone else: "*Almsgiving saves from death*" [Tob 12:9]. "*If you remove mercy, Lord—Lord, who will exist?*" [Ps 129:3], and, "*If you enter into judgment with your servant*" [Ps 142:2], it says. "*A human is a great thing*." Why? "*And a man of mercy is a precious thing*" [Prov 20:6]. A human being of pity is this thing, but more so is God this thing, pity. Do you see how powerful God's pity is? It has created everything; it has produced the world; it has created the angels—only through goodness. It's for this reason that he threatened us with Gehenna, so that we might reach the

58. Variant reading: "oil."

ἠπείλησεν, ἵνα βασιλείας τύχωμεν· βασιλείας δὲ τυγχάνομεν δι' ἔλεον. Διὰ τί γὰρ μόνος ὢν τοσούτους ἐποίησεν; οὐ δι' ἀγαθότητα; οὐ διὰ φιλανθρωπίαν; Ἂν ἐρωτήσῃς, διὰ τί τόδε καὶ τόδε, πανταχοῦ τὴν ἀγαθότητα εὑρήσεις.

Ἐλεήσωμεν τοὺς πλησίον, ἵνα ἐλεηθῶμεν αὐτοί. Οὐκ ἐκείνοις μᾶλλον, ἢ ἡμῖν αὐτοῖς συνάγομεν τὸν ἔλεον τοῦτον ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ὅταν σφοδρὰ ᾖ τοῦ πυρὸς ἡ φλὸξ, τὸ ἔλαιον τοῦτο τοῦ πυρός ἐστι σβεστικὸν, τοῦτο δὲ φωτὸς αἴτιον ἡμῖν. Οὕτω τοῦ πυρὸς τῆς γεέννης διὰ τούτου ἀπαλλαγησόμεθα· ἐπεὶ πόθεν σπλαγχνισθήσεται καὶ ἐλεήσει; Ἀπὸ τῆς ἀγάπης ὁ ἔλεος γίνεται. Οὐδὲν οὕτω παροξύνει τὸν θεὸν, ὡς τὸ ἀνελεήμονα εἶναι. Προσηνέχθη αὐτῷ τις ὀφείλων μυρία τάλαντα, καὶ σπλαγχνισθεὶς συνεχώρησε· καὶ ἐκείνῳ ὠφείλετο [**50**] παρὰ τοῦ συνδούλου ἑκατὸν δηνάρια, καὶ ἦγχεν αὐτόν· διὰ τοῦτο παρέδωκεν αὐτὸν ὁ κύριος τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον.

Ταῦτα ἀκούοντες, ἐλεήμονες ὦμεν περὶ τοὺς ὀφείλοντας ἐν χρήμασιν, ἐν ἁμαρτήμασι. Μηδεὶς μνησίκακος ἔστω, εἴγε μὴ βούλοιτο ἑαυτὸν ἀδικεῖν· οὐ γὰρ ἐκεῖνον τοσοῦτον λυπεῖ. Ἐκείνῳ μὲν γὰρ ἢ ἐπέξεισιν, ἢ οὐκ ἐπεξῆλθεν· αὐτὸς δὲ τὰς ἁμαρτίας οὐκ ἀφιεὶς τῷ πλησίον βασιλείαν ζητεῖς; Ὅπερ ἵνα μὴ πάθωμεν, πᾶσιν ἀφῶμεν· ἑαυτοῖς γὰρ ἀφίεμεν· καὶ συγχωρήσωμεν, ἵνα ὁ θεὸς συγχωρήσῃ ἡμῖν τὰ ἁμαρτήματα ἡμῶν, καὶ οὕτω τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

kingdom. We reach the kingdom through pity. I mean, why, when there is only one God, did he make so many beings? Wasn't it through goodness? Wasn't it through loving-kindness? If you ask why he did this or that, you will find goodness everywhere.

Let's take pity on our neighbors, so that we may be pitied ourselves. It's not for them; no, it's rather for ourselves that we accumulate this pity[59] for that day. When the heat of the fire is excessive, this oil puts out the fire; this is the cause of our light. In this way we shall be delivered from the fire of Gehenna by this oil. From where will he feel this compassion and show pity? Pity comes from love. Nothing irritates God as much as being pitiless. Somebody was brought to him who owed myriad talents, and, having compassion on this fellow, he absolved the debt. And this person was owed **[50]** a hundred *denarii* by a fellow servant, and he pressed him. This is the reason his lord handed him over to the torturers, until he repaid what he owed [cf. Matt 18:23–35].

On hearing this, let's be ready to take pity for those who owe with regard to money, with regard to sins. Let nobody remember the bad things done to them, unless they wish to suffer injury themselves, for they don't annoy the other as much as themselves. I mean that God is either following them or has not followed them, whereas you, who don't forgive your neighbor's sin—are you seeking the kingdom? Let's forgive everyone, lest we suffer that fate, for we forgive ourselves. And let's forgive, so that God will forgive our sins, and thus we will reach the good things to come, through the grace and loving-kindness of our Lord Jesus Christ, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

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59. Cf. *Hom. Rom.* 25/26 (Field, 1:416–17); *Hom. Matt.* 78 (PG 58:711). In *Stat.* 6 (PG 49:84) it is a question rather of φιλανθρωπία.

ΛΟΓΟΣ S.

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ, πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες· μηδὲν κατ' ἐρίθειαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.

ΟΥΔΕΝ *ἄμεινον, οὐδὲν φιλοστοργότερον διδασκάλου πνευματικοῦ· παντὸς πατρὸς εὔνοιαν παρέρχεται φυσικοῦ. Ὅρα γοῦν, ὁ μακάριος οὗτος οἵαν τίθησιν ἱκετηρίαν πρὸς Φιλιππησίους ὑπὲρ τῶν ἐκείνοις συμφερόντων. Τί γάρ φησι, περὶ ὁμονοίας παρακαλῶν, τοῦ πάντων αἰτίου τῶν καλῶν; ὅρα πῶς λιπαρῶς, πῶς σφοδρῶς, πῶς μετὰ συμπαθείας πολλῆς. "Εἴ τις οὖν παράκλησις ἐν Χριστῷ," φησί. Τουτέστιν, εἴ τινα ἔχετε παράκλησιν ἐν Χριστῷ· ὡς ἂν εἰ ἔλεγεν, εἴ τινά μου λόγον ἔχεις, εἴ τίς σοι φροντὶς ἐμοῦ, εἴ ποτε εὖ ἔπαθές τι παρ' ἐμοῦ, τόδε ποίησον. Τούτῳ δὲ κεχρήμεθα τῆς διαθέσεως τῷ τρόπῳ, ὅταν ὑπὲρ πράγματος ἀξιῶμεν, ὃ πάντων προτί*[**51**]*θεμεν· οὐ γὰρ, εἰ μὴ πάντων αὐτὸ προετίθεμεν, πάντων τὴν ἀμοιβὴν ἐν ἐκείνῳ λαβεῖν ἐβουλόμεθα, καὶ δι' ἐκείνου τὸ πᾶν ἐλέγομεν δείκνυσθαι. Ἡμεῖς μὲν οὖν σαρκικῶν δικαιωμάτων ὑπομιμνήσκομεν· ὡς ἂν εἰ πατὴρ ἔλεγεν, εἴ τις οὖν σοι πατρὸς αἰδὼς, εἴ τις ἀνατροφῆς μνήμη, εἴ τις φιλοστοργίας τῆς πρὸς ἐμὲ, εἴ τις τιμῆς ἧς ἔτυχες παρ' ἐμοῦ, εἴ τις εὐνοίας, μὴ ἔσο τῷ ἀδελφῷ ἐχθρός· τουτέστιν, ἀντὶ πάντων ἐκείνων ταύτην αἰτῶ τὴν ἀμοιβήν.*

Ἀλλ' οὐχ ὁ Παῦλος οὕτως· οὐδενὸς σαρκικοῦ ὑπομιμνήσκει, ἀλλὰ πάντων πνευματικῶν. Τουτέστιν, εἴ τινά μοι βούλεσθε παράκλησιν ἐν τοῖς πειρασμοῖς δοῦναι, καὶ προτροπὴν ἐν Χριστῷ, εἴ τινα παραμυθίαν ἀγάπης, εἴ τινα κοινωνίαν δεῖξαι τὴν ἐν πνεύματι, εἴ τινα ἔχετε σπλάγχνα καὶ οἰκτιρμοὺς, πληρώσατέ μου τὴν χαράν. "Εἴ τινα σπλάγχνα καὶ οἰκτιρμοί." Οἰκτιρμούς φησιν ἑαυτοῦ τῶν μαθητῶν τὴν ὁμόνοιαν ὁ Παῦλος, δεικνὺς ὡς ἐν τοῖς ἐσχάτοις ὁ κίνδυνος, ἐὰν μὴ

Homily 6

> *So if there is any encouragement in Christ, if there is any incentive of love, if there is any participation in the Spirit, if there is any affection and sympathy, complete my joy so that you may be of the same mind, having the same love, being of full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to their own interests, but also to the interests of others* [Phil 2:1–4].

There is nothing better, nothing more tender than a spiritual teacher: he surpasses the benevolence of every natural father. Please observe the kind of plea that blessed man is making to the Philippians about their own affairs. For what does he say when exhorting them about harmony, which is the cause of all good things? See how smoothly, how insistently, with what great sympathy he writes. "*So if there is any encouragement in Christ*," he says. That is, "if you have any encouragement in Christ." It's as if he said: "If you have any thought for me, if you have any care for me, if you have ever experienced anything good at my hands, do this." This kind of argument we use when we are asking for something that we prefer above all else. **[51]** For if we didn't prefer it above all else, we wouldn't want to receive in it recompense for everything and say that everything was demonstrated through it. So we remind people of righteous claims of the flesh; it's as if a father said: "Therefore, if you have any respect for your father, if you have any recollection of your upbringing, if you have any tenderness for me, if there's any honor you've attained from me, any benevolence, don't be your brother's enemy. That is, in return for all those things, this is what I ask as recompense."

But Paul didn't speak like that: he reminds them about nothing of the flesh but about everything spiritual. That is, "if you want to give me any encouragement in my trials, and exhortation in Christ, if you want to give me any incentive of love, if you want to show any participation in the Spirit, if you have *any affection and sympathy*, *complete my joy*. *If you have any affection and sympathy*." Paul calls his disciples' harmony *sympathy* for himself, showing that the danger will be extreme unless they are in

ὁμονοῶσιν. Εἰ *ἔστι, φησὶ, τυχεῖν παρακλήσεως παρ' ὑμῶν, εἰ ἔστι τυχεῖν ἀπὸ τῆς ἀγάπης ὑμῶν παραμυθίας τινὸς, εἰ ἔστιν ὑμῖν κοινωνῆσαι ἐν πνεύματι, εἰ ἔστι κοινωνῆσαι ὑμῖν ἐν κυρίῳ, εἰ ἔστιν ἐλεηθῆναι παρ' ὑμῶν καὶ οἰκτειρηθῆναι, πάντων τούτων τὴν ἀντίδοσιν ἐν τῇ ἀγάπῃ δείξατε· πάντων τούτων ἔτυχον, ἐὰν ἀγαπᾶτε ἀλλήλους.* "Πληρώσατέ *μου τὴν χαράν.*" Ὅρα, *ἵνα μὴ δόξῃ ἡ παραίνεσις ὡς πρὸς ἐλλείποντα ἔτι γεγενῆσθαι, οὐκ εἶπε, ποιήσατέ μοι, ἀλλὰ,* "*πληρώσατε·*" *τουτέστιν, ἤρξασθε φυτεύειν ἐν ἐμοί· ἤδη μοι μετεδώκατε τὸ εἰρηνεύειν, ἀλλ' εἰς τέλος ἐπιθυμῶ ἐλθεῖν.* Τί *βούλει, εἰπέ μοι; ἵνα σε κινδύνων ἀπαλλάξωμεν; ἵνα σοί τι χορηγήσωμεν;* Οὐδὲν *τούτων φησὶν, ἀλλ',* "Ἵνα *ὑμεῖς τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες,*" *ἐν ᾗ ἤρξασθε,* "*σύμψυχοι, τὸ ἓν φρονοῦντες.*"

Βαβαὶ, *ποσάκις τὸ αὐτὸ λέγει ἀπὸ διαθέσεως πολλῆς;* "Ἵνα *τὸ αὐτὸ φρονῆτε,*" *μᾶλλον δὲ, ἵνα ἓν φρονῆτε· τοῦ γὰρ, τὸ αὐτὸ, μεῖζόν τοῦτό* [**52**] *ἐστι.* "Τὴν *αὐτὴν ἀγάπην ἔχοντες·*" *τουτέστι, μὴ ἁπλῶς περὶ πίστιν μόνον, ἀλλὰ καὶ ἐν τοῖς ἄλλοις ἅπασιν.* Ἔστι *γὰρ καὶ τὸ αὐτὸ φρονεῖν, καὶ μὴ ἀγάπην ἔχειν.* "Τὴν *αὐτὴν ἀγάπην ἔχοντες·*" *τουτέστιν, ὁμοίως καὶ φιλεῖν, καὶ φιλεῖσθαι.* Μὴ *σὺ μὲν ἀπόλαυε τῆς πολλῆς, ἐλάττονα δὲ πάρεχε, ἵνα καὶ ἐν τούτῳ ᾖς πλεονέκτης· ἀλλὰ μὴ ἀνέχου.* "Σύμψυχοι,*" *φησί· τουτέστι, μιᾷ ψυχῇ τὰ πάντων οἰκειούμενοι σώματα, οὐ τῇ οὐσίᾳ, οὐ γὰρ ἔστιν, ἀλλὰ τῇ προαιρέσει καὶ τῇ γνώμῃ· ὡς ἐκ μιᾶς ψυχῆς τὰ πάντα γινέσθω.* Τί *ἐστι,* "*σύμψυχοι;*" Ἐδήλωσεν *εἰπὼν,* "*τὸ ἓν φρονοῦντες·*" *ἓν ἔστω τὸ φρόνημα, ὥσπερ μιᾶς ψυχῆς.* "Μηδὲν *κατὰ ἐριθείαν.*" Ἀξιοῖ *λοιπὸν καὶ τὸν τρόπον λέγειν, πῶς ἂν τοῦτο γένοιτο·* "Μηδὲν *κατὰ ἐριθείαν, ἢ κενοδοξίαν.*" Ὅπερ *ἀεί φημι, ὅτι πάντων αἴτιον τῶν κακῶν τοῦτό ἐστιν.* Ἐντεῦθεν *αἱ μάχαι καὶ αἱ ἔρεις, ἐντεῦθεν αἱ βασκανίαι καὶ φιλονεικίαι, ἐντεῦθεν τῆς ἀγάπης ἡ ψύξις, ὅταν τῆς τῶν ἀνθρώπων δόξης ἐρῶμεν, ὅταν δοῦλοι τῆς τῶν πολλῶν ὦμεν τιμῆς.* Οὐ *γὰρ ἔνι δόξης ὄντα δοῦλον, εἶναι καὶ θεοῦ δοῦλον γνήσιον.* Πῶς *οὖν τὴν κενοδοξίαν φύγωμεν, φησίν; οὐδέπω γὰρ εἶπας ὁδόν.*

harmony. "If it's possible," he says, "to find encouragement from you, if it's possible to obtain any consolation from your love, if it's possible for you to participate in the Spirit, if it's possible for you to participate in the Lord, if it's possible to be pitied and commiserated by you, show the recompense for all that in love. I have found all of this, if you love one another. *Complete my joy*." See, so that it didn't seem to be an admonition made as if to one who was still wanting, he didn't say "make" joy for me, but [said] "*complete*." That is, "you have begun to sow it in me; you have already given me a share of peace, but I desire to go on to the end." "Tell me what you want. For us to release you from dangers? To provide you with something? None of that," he says, "no—*so that you may be of the same mind, having the same love*, in which you began, *of full accord, of one mind*."

Wonderful! How many times does he say the same thing, out of his great disposition? "*So that you may be of the same mind*," or better: "so that you may be *of one mind*." For this is more than the *same*. **[52]** "*Having the same love*," that is, not simply about faith alone, but also in all other things. You see, it's possible to be of the same mind and not to have love. "*Having the same love*," that is, love and be loved in the same way. Don't enjoy great love but offer less, lest you become covetous even in this matter. No, don't hold back. "*In full accord*,"[60] he says. That means housing in everyone's body a single soul, not in essence—that's impossible—but by means of choice and determination;[61] let everything happen as from one soul. What's the meaning of "*in full accord*"? He demonstrated this when he said: "*being of one mind*. Let the mind be one, just as it belongs to one soul. *Do nothing from selfishness*." He then requests them to explain also the way in which this is to happen. "*Do nothing from selfishness or conceit*. About this I say always that it is the cause of all evils. From there come battles and quarrels, from there come jealousies and instances of envy, from there comes the chilling of love, when we fall in love with human glory, when we are slaves to the honor bestowed by the multitude. I mean that it's not possible for a person who is a slave to glory to be an authentic slave of God." "How, then, should we avoid conceit?" they ask. "For you haven't told us the way yet."

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60. The Greek reads here Σύμψυχοι, lit. "ensouled together" or "sharing souls," which makes comprehensible the references to "soul" in what follows.

61. For the term γνώμη, "mind-set," "disposition," or "determination," see now Raymond Laird, *Mindset, Moral Choice, and Sin in the Anthropology of John Chrysostom* (ECS 14; Strathfield: St Pauls, 2012).

Ἄκουε τῶν ἐπαγομένων. "*Ἀλλὰ τῇ ταπεινοφροσύνῃ, φησὶν, ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.*" Βαβαὶ, *πῶς δόγμα φιλοσοφίας γέμον, καὶ πάσης ἡμῶν τῆς σωτηρίας συγκρότημα ἐξέθετο;* Ἐὰν *ὑπολάβῃς, φησὶν, ὅτι ὁ δεῖνά σου μείζων ἐστὶ, καὶ τοῦτο πείσῃς σαυτὸν, οὐκ ἐὰν εἴπῃς μόνον, ἀλλὰ καὶ πληροφορηθῇς, ἀπονέμεις αὐτῷ καὶ τὴν τιμήν· εἰ δὲ σὺ ἀπονέμεις αὐτῷ τὴν τιμὴν, οὐκ ἀγανακτήσεις ὁρῶν αὐτὸν παρ' ἑτέρου τιμώμενον.* Μὴ *τοίνυν ἁπλῶς νόμιζε μείζονά σου εἶναι, ἀλλ' ὑπερέχειν, ὅπερ ἐστὶ σφοδρᾶς ὑπερβολῆς, καὶ οὐ ξενίζῃ τιμώμενον ὁρῶν, οὐδὲ ἀλγεῖς· κἂν ὑβρίσῃ, φέρεις γενναίως· μείζονα γάρ σου* **[53]** *αὐτὸν νενόμικας· κἂν λοιδορῇ, πείθῃ, κἂν ποιήσῃ κακῶς, φέρεις σιγῇ.* Ὅταν *γὰρ ἅπαξ ἡ ψυχὴ πληροφορηθῇ, ὅτι μείζων ἐστὶν, οὐκ εἰς ὀργὴν ἐμπίπτει ἐν οἷς ἂν παρ' αὐτοῦ πάθῃ κακῶς, οὐκ εἰς βασκανίαν.* Τοῖς *γὰρ σφόδρα ὑπερέχουσιν οὐδεὶς ἂν φθονήσειε· τῆς γὰρ ὑπεροχῆς τὰ πάντα ἐστίν.* Ἐνταῦθα *μὲν οὖν τοῦτον παιδεύει τὸ οὕτω διακεῖσθαι.* Ὅταν *δὲ κἀκεῖνος ὁ τοσαύτης ἀπολαύων παρὰ σοῦ τιμῆς, φησὶν, οὕτω πρὸς σὲ διακέηται, ἐννόησον πῶς τεῖχός ἐστι διπλοῦν ἐπιεικείας.* Ὅταν *γὰρ σύ τε ὡς ἄξιον τιμῆς ἔχῃς, κἀκεῖνος οὕτως, οὐδὲν οὐδέποτε ἔσται λυπηρόν.* Εἰ *γὰρ παρὰ τοῦ ἑνὸς τοῦτο γινόμενον ἀρκεῖ λῦσαι πᾶσαν ἐρεσχελίαν, ὅταν παρὰ ἀμφοτέρων ᾖ, τίς διακόψει ταύτην τὴν ἀσφάλειαν;* Οὐδὲ *αὐτὸς ὁ διάβολος· τριπλοῦν γὰρ ἔσται, καὶ τετραπλοῦν, καὶ πολλαπλάσιον τὸ ὀχύρωμα.*

Πάντων *γὰρ τῶν ἀγαθῶν αἰτία ἡ ταπεινοφροσύνη.* Καὶ *ἵνα μάθῃς, ἄκουε τοῦ προφήτου λέγοντος,* "Ὅτι *εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὁλοκαυτώματα οὐκ εὐδοκήσεις.* Θυσία *τῷ θεῷ πνεῦμα συντετριμμένον· καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ θεὸς οὐκ ἐξουδενώσει.*" Οὐχ *ἁπλῶς ταπεινοφροσύνην, ἀλλ' ἐπίτασιν ταπεινοφροσύνης.* Καθάπερ *γὰρ ἐπὶ τῶν σωμάτων τὸ συντετριμμένον οὐκ ἂν ἐπανασταίη τῷ στερρῷ, ἀλλ' ὅσα ἂν πάθῃ δεινὰ, πρότερον αὐτὸ ἀπολεῖται, ἢ ἑτέρῳ ἐπεξελεύσεται· οὕτω καὶ ἐπὶ τῆς ψυχῆς, αἱρήσεται μᾶλλον κακῶς πάσχουσα διαπαντὸς καὶ ἀποθανεῖν, ἢ ἐπεξελθεῖν καὶ ἀμύνασθαι.* Μέχρι *τίνος φυσώμεθα φύσημα γέλωτος ἄξιον;* Ὥσπερ *γὰρ τὰ παιδία ὅταν ὁρῶμεν ἀνατεινόμενα καὶ γαυρούμενα, γελῶμεν, ἢ καὶ λίθον αἴροντα καὶ ῥιπτοῦντα, πάλιν γελῶμεν· οὕτως ἐστὶν ἡ ἀπόνοια ἡ ἀνθρωπίνη παιδικῆς διανοίας, ἀτελοῦς φρενός.* "Τί *γὰρ ὑπερηφανεύεται γῆ καὶ σποδός;*"

Μέγα *φρονεῖς, ἄνθρωπε; διὰ τί: τί τὸ κέρδος, εἰπέ μοι;* Πόθεν *δὲ καὶ μέγα φρονεῖς κατὰ τῶν ὁμοφύλων;* **[54]** Οὐχὶ *τῆς αὐτῆς μετέχεις φύσεως;*

Listen to what follows. "*But in humility*," he says, "*count others better than yourselves.*" Wonderful! How did he expound a teaching full of philosophy, a device for our total salvation? "If you suppose," he says, "that so-and-so is better than you are and persuade yourself of this fact, if you don't just say it but are also certain about it, you'll help yourself to honor, but if you assign honor to them, you won't be displeased when you see them being honored by another. So think of them as not simply better than you are but superior, which is a sign of exceeding preeminence, and you won't be puzzled when you see them honored, nor will you be irritated; even if they insult you, you'll bear it nobly, for you have thought them better than you are; **[53]** even if they abuse you, you're convinced; even if they treat you badly, you'll bear it in silence. I mean, once your soul is certain that they're better, it doesn't fall into anger in circumstances where it's suffered badly at their hands, or into envy, for nobody would envy those who are exceedingly superior to them: these are all characteristics of being superior." In that passage, therefore, Paul teaches them to be so disposed. "When the person who enjoys such great honor from you," he says, "is so disposed to you, imagine how it's a double wall of reasonableness; when you also have honor as one who deserves it and so do they, there will never be any sorrow anywhere. I mean, if this behavior from one person is enough to put an end to every quarrel, when it happens from both parties, who'll break through this safeguard? Not even the devil himself; it will be a triple, and a quadruple, fortification many times over."

Humility is the cause of many good things. To know this, listen to the prophet saying, "*If you wanted a sacrifice, I would have given it. You are not pleased with burnt-offerings. Sacrifice to God is a broken spirit. God will not despise a broken and humble heart*" [Ps 50:18–19]. It's not simply humility [he wants] but an increase in humility. You see, just as in the case of bodies, the part that's broken wouldn't attack what is solid but, no matter how many terrible pains it suffers, will perish itself rather than make a hostile move against the other, so too in the case of the soul; when it suffers badly everywhere it will choose even to die rather than to make a hostile move and defend itself. How long shall we be ridiculously puffed up? For just as we laugh when we see children straining and boasting, or when they're picking up and throwing a stone we laugh again, so human lack of sense belongs to a childish mind, to immature thought. "*What has dust and ashes to pride itself on?*" [Sir 10:9].

Are you thinking grand thoughts, my friend? Why? Tell me, what's the use? Why are you thinking grand thoughts against your fellow human

οὐχὶ τῆς αὐτῆς ψυχῆς; οὐχ ὁμοίως τετίμησαι παρὰ τοῦ θεοῦ; Ἀλλὰ σοφὸς εἶ; Εὐχαριστεῖν, οὐ φυσᾶσθαι ὀφείλεις. Πρώτη ἀχαριστία, ἀπόνοια· ἀφαιρεῖται γὰρ τῆς εὐεργεσίας τὸ δῶρον. Ὁ γὰρ ἐπαιρόμενος, ὡς αὐτὸς κατορθώσας ἐπαίρεται· ὁ δὲ νομίζων κατωρθωκέναι, ἀχάριστός ἐστι περὶ τὸν δεδωκότα τὴν τιμήν. Ἔνεστί σοι τι ἀγαθόν; Εὐχαρίστει τῷ δεδωκότι.

Ἄκουσον τί φησιν ὁ Ἰωσὴφ, τί δὲ ὁ Δανιήλ. Τοῦ γὰρ βασιλέως Αἰγύπτου μεταπεμψαμένου αὐτὸν, καὶ ἐπὶ πάσης τῆς στρατιᾶς πυνθανομένου ἐπὶ πράγματι, ἐφ' ᾧ πάντες παρεχώρησαν Αἰγύπτιοι οἱ περὶ ταῦτα μάλιστα δεινοὶ, μέλλων αὐτῶν τὸ πᾶν αἴρειν, καὶ σοφώτερος φανήσεσθαι τῶν ἀστρολόγων, τῶν μάντεων, τῶν γοήτων, τῶν μάγων, πάντων τῶν φιλοσόφων τῶν τότε, ἀπὸ τῆς αἰχμαλωσίας καὶ δουλείας, παιδίον ὤν· καὶ γὰρ τότε μείζων ἡ δόξα· οὐ γάρ ἐστιν ἴσον φαινόμενον λάμπειν, καὶ παρὰ προσδοκίαν· ὥστε καὶ τὸ παρ' ἐλπίδας ἐποίει αὐτὸν θαυμαστότερον· τί οὖν παρελθὼν εἶπε τῷ Φαραώ; ὅτι ναὶ, οἶδα; Ἀλλὰ τί; Οὐδενὸς αὐτὸν ἐλέγχοντος, ἀπὸ πολλῆς τῆς εὐγνωμοσύνης τί φησιν; "Οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἐστιν;" Ὅρα· τὸν δεσπότην εὐθέως ἐδόξασε· διὰ τοῦτο ἐδοξάσθη. Καὶ γὰρ καὶ τοῦτο οὐ μικρόν· τοῦ γὰρ αὐτὸν κατωρθωκέναι τὸ τὸν θεὸν ἀποκαλύψαι πολλῷ μεῖζον. Τὰ γὰρ λεγόμενα ἀξιόπιστα ἔδειξε, καὶ τῆς οἰκειώσεως τοῦ θεοῦ τεκμήριον μέγιστον. Οὐδὲν γὰρ οὕτως ἀγαθὸν, ὡς τὸ οἰκειοῦσθαι τῷ θεῷ. "Εἰ γὰρ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, φησὶν, ἀλλ' οὐ πρὸς τὸν θεόν." Εἰ γὰρ ὁ χάριτος ἀξιωθεὶς καυχᾶται ἐπὶ τῷ θεῷ, ὅτι ἀγαπᾶται, ἐπειδὴ συνεχωρήθη αὐτῷ, καὶ ἔχει καύχημα ὁ ἐργαζόμενος, ἀλλ' οὐ πρὸς τὸν θεὸν, ὡς ἐκεῖνος· τῆς γὰρ πολλῆς ἀσθενείας τεκμήριον τῆς ἡμετέρας· ὁ καὶ σοφίαν λαβὼν παρὰ τοῦ θεοῦ, πόσῳ μᾶλλον ἂν εἴη θαυμαστός; Ἐδόξασε τὸν θεὸν, καὶ ἐδοξάσθη ὑπ' αὐτοῦ. "Τοὺς δοξάζοντάς [55] με γὰρ, φησὶ, δοξάσω."

Πάλιν ὁ ἀπόγονος ὁ τούτου, οὗ σοφώτερος οὐδείς· "Μὴ σοφώτερος εἶ, φησὶ, σὺ τοῦ Δανιήλ;" οὗτος δὴ ὁ Δανιὴλ, τῶν ἐν Βαβυλῶνι πάντων σοφῶν, καὶ αὐτῶν πάλιν ἀστρολόγων, μάντεων, μάγων, γοήτων, πάσης φιλοσοφίας οὐ μόνον ἐλεγχομένης, ἀλλὰ καὶ ἀναιρουμένης· τὸ γὰρ ἀναιρεῖσθαι τεκμήριον ἦν τοῦ καὶ πρότερον αὐτοὺς ἠπατηκέναι· παρελθὼν καὶ μέλλων ἐπιλύεσθαι τὸ

beings? **[54]** Don't you share the same nature? Don't you share the same soul? Haven't you been equally honored by God? No, you're smart, are you? You should give thanks, not get puffed up. The first sign of lack of sense is ingratitude, for it removes the gift of beneficence. For the one who is puffed up is puffed up as if they themselves have succeeded, whereas the one who reckons that they have succeeded is ungrateful to the one who has given them the honor. Is there anything good in you? Give thanks to your donor.

Listen to what Joseph says, to what Daniel says. For the king of Egypt sent for Joseph and in the presence of the entire army questioned him about the matter in which all the Egyptians who were most qualified on this topic had ceded defeat. Joseph was about to carry everything off from them and to show himself smarter than the astrologers, the seers, the sorcerers, the magicians [cf. Gen 41], and all the clever people of that time, although he was descended from captivity and slavery, a young slave. His fame was indeed great at that time, for it isn't the same thing to appear to shine and to do it contrary to expectation. So it was the unexpectedness that made him more amazing. So what did he say when he approached Pharaoh? Did he say, "Yes, I know"? No, what did he say? Although nobody was testing him, what did he say from his great prudence? "*Isn't this interpretation from God?*" [Gen 40:8]. See, he glorified the Master immediately; that's why he was glorified. This is, moreover, not a small issue; for Joseph to reveal God is a much greater thing than for him to be successful. He showed that what he said was worthy of belief and the greatest sign of his intimacy with God. I mean, there's nothing as good as being intimate with God. "*For if* [Abraham] *was justified by works, he has something to boast about,*" Paul says, "*but not before God*" [Rom 4:2]. You see, if the one judged worthy of grace boasts before God that he's loved since God has forgiven him, the one who has done it by himself can boast too, but not to God, as the other did. (This is a sign of our great frailty.) How much more will the one who receives wisdom from God be admired? He has glorified God and has been glorified by him. "*For the ones who glorify* **[55]** *me*," it says, "*I shall glorify*" [1 Kgs 2:30].

Again, [take] the descendant of Joseph, than whom nobody is wiser. "*Surely you aren't wiser than Daniel?*" it says [Ezek 28:3]. This Daniel, then, after all the wisdom of all the wise people in Babylon—even in turn that of the astrologers, the seers, the magicians, the sorcerers themselves—was not only rejected but destroyed (being destroyed was a sign that they had deceived before), when he approached the king and was about to solve the

ἐρώτημα, οὐδὲ αὐτὸς καλλωπίζεται, ἀλλὰ πρότερον ἀνατίθησι τῷ θεῷ τὸ πᾶν, καί φησιν· "Ἐμοὶ δὲ οὐκ ἐν σοφίᾳ τῇ οὔσῃ ἐν ἐμοὶ παρὰ πάντας ἀνθρώπους ἀπεκαλύφθη, ὦ βασιλεῦ." Καὶ *προσεκύνησεν αὐτῷ ὁ βασιλεὺς, καὶ εἶπε μαναὰ σπεῖσαι.*

Ὁρᾷς *ταπεινοφροσύνην; ὁρᾷς εὐγνωμοσύνην; ὁρᾷς ἄτυφον ἦθος;* Ἄκουε *καὶ τῶν ἀποστόλων λεγόντων, ποτὲ μὲν, "Τί ἡμῖν ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;" καὶ πάλιν, "Ἡμεῖς ὁμοιοπαθεῖς ὑμῖν ἐσμεν ἄνθρωποι."* Εἰ *δὲ ἐκεῖνοι δεδομένας τιμὰς οὕτως ἀπεκρούοντο, ἄνθρωποι μείζονα τοῦ* Χριστοῦ *διὰ τὴν τοῦ* Χριστοῦ *ταπεινοφροσύνην ἐργαζόμενοι, καὶ διὰ τὴν αὐτοῦ δύναμιν· "Ὁ γὰρ πιστεύων ἐμοὶ, φησὶ, μείζονα ποιήσει ὧν ἐγὼ ποιῶ·" πῶς οὐκ ἄθλιοι καὶ ταλαίπωροι, οἱ μηδὲ κώνωπας σοβῆσαι δυνάμενοι, μήτιγε δαίμονας; οἱ μηδὲ ἕνα ἄνθρωπον ὠφελῆσαι ἰσχύοντες, μήτιγε τὴν οἰκουμένην ἅπασαν, καὶ τοσοῦτον φρονοῦντες, ὅσον οὐδὲ αὐτὸς ὁ διάβολος;*

Οὐδὲν *οὕτω ψυχῆς ἀλλότριον* Χριστιανῆς, *ὡς ἀπόνοια· ἀπόνοιαν λέγω, οὐ παρρησίαν, οὐδὲ ἀνδρείαν· ἐκεῖνα γὰρ οἰκεῖα.* Ἕτερον *γάρ τι τοῦτό ἐστι, καὶ ἕτερον ἐκεῖνο· ὥστε ἕτερον μὲν ταπεινοφροσύνη, ἕτερον δὲ ἀνελευθερία καὶ κολακεία καὶ θωπεία.* Καὶ, *εἰ βούλεσθε, πάντων τούτων ὑμῖν τὰ ὑποδείγματα παρέξω.* Δοκεῖ *γάρ πως παρυφεστάναι τὰ ἐναντία, ὥσπερ τῷ σίτῳ τὰ ζιζάνια, καὶ τῷ ῥόδῳ αἱ ἄκανθαι.* Ἀλλὰ *παῖδες μὲν εὐκόλως ἂν ἀπατηθεῖεν, οἱ δὲ ὄντως ἄνδρες, τῆς πνευματικῆς ὄντες γεωργίας ἔμπειροι, ἴσασι τὰ ὄντως ἀγαθὰ ἀποκρίνειν τῶν κακῶν.*

Φέρε *οὖν, ὑμῖν τὰ ὑποδείγματα αὐτῶν ἀπὸ τῶν γραφῶν παραστήσωμεν.* Τί *ποτέ ἐστι κολακεία καὶ ἀνελευθερία καὶ θωπεία;* Ὁ Σιβᾶ *τὸν* Δαυῒδ *ἐκολάκευε παρὰ καιρὸν, καὶ τὸν δεσπότην διέβαλε τὸν ἑαυτοῦ· μᾶλλον δὲ ὁ* Ἀχιτόφελ *τὸν* **[56]** Ἀβεσσαλώμ. Ἀλλ' *οὐχ ὁ* Δαυῒδ *τοιοῦτος, ἀλλὰ ταπεινόφρων.* Κόλακες *γάρ εἰσιν οἱ ὕπουλοι· οἷον, ὡς ὅταν λέγωσι, "*Βασιλεῦ, *ζῆθι εἰς τοὺς αἰῶνας."* Πάλιν *οἱ μάγοι πῶς εἰσι κόλακες.* Καὶ *ἐπὶ τοῦ* Παύλου *ἐν ταῖς* Πράξεσι *πολλὰ τοιαῦτα εὑρήσομεν, ὅταν* Ἰουδαίοις *διαλέγηται, οὐ κολακεύων, ἀλλὰ ταπεινοφρονῶν·*

question, didn't try to cut a good figure; no, first he attributed everything to God and said: "*But as for me, not because of any wisdom that I have, more than all people has this been revealed to me, O king*" [Dan 2:30]. And the king knelt before him and said: "*Make an offering*" [Dan 2:46].

Do you see his humility? Do you see his gratitude? Do you see that his demeanor wasn't puffed up? Listen to the apostles too saying at one time: "*Why do you stare at us, as if by our own power or piety we had made him walk?*" [Acts 3:12]. And again: "*We are also human beings, of like nature with you*" [Acts 14:15]. But if in that manner they shook off the honor paid them, men who effected greater things than Christ through the humility of Christ and through his power ("*For the one who believes in me*," it says, "*will do greater things than I do*" [John 14:12]), how aren't we miserable and wretched who can't even brush away gnats[62] [cf. Matt 23:24], let alone demons? Who can't even save one human, let alone the whole world, and give ourselves more airs than even the devil himself does?

Nothing is so alien to the Christian soul as lack of sense. I'm talking about lack of sense, not freedom of speech, nor even courage. For they are part of our nature. Each of them is totally different. So humility is one thing, servility, flattery, and fawning are another. And if you like, I'll offer you examples of all of these. I mean, it seems as if opposites are complementary, such as weeds and grain, and thorns and roses. Yes, children would be easily deceived by this, whereas those who are truly men, those experienced in spiritual agriculture, know how to distinguish the truly good from the bad.

Let's get on with it, then; let's offer you examples from the Scriptures. What on earth are flattery and servility, and fawning? Sheba flattered David beyond due measure and slandered his master [cf. 2 Kgdms 16:1–3]. More so did Ahithophel **[56]** flatter Absalom [cf. 2 Kgdms 17:1–4]. But David wasn't like that; no, he was a humble man. I mean that flatterers are treacherous, for example, when they say: "*King, may you live forever*" [Dan 6:6]. Again [see] how the magicians are flatterers. And on the subject of Paul, in Acts we shall find much material of the same kind: when he disputed with the Jews, he didn't flatter them but was humble. For he knew how to speak

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62. In his translation (57 n. h) Cotton suggests that, while this hyperbolic expression refers to trifling annoyances, it is also an allusion to the fan used in the eucharistic liturgy. See the erudite disquisition on the fan in Joseph Bingham, *Origines ecclesiasticae, or The Antiquities of the Christian Church* (London: Gilbert & Rivington, 1834), book 15, chapter 3, section 6, 769–70.

οἶδε γὰρ καὶ παρρησιάζεσθαι· ὡς ὅταν λέγῃ, "Ἄνδρες ἀδελφοὶ, οὐδὲν ἐναντίον ποιήσας τῷ λαῷ, ἢ τοῖς πατρῴοις ἔθεσι, δέσμιος ἐξ Ἱερουσαλὴμ παρεδόθην." Ὅτι γὰρ ταπεινοφροσύνης ἦν τὰ ῥήματα, ἄκουσον πῶς αὐτοῖς ἐπιτιμᾷ διὰ τῶν ἑξῆς, οὕτω λέγων· "Καλῶς εἶπε τὸ πνεῦμα τὸ ἅγιον, ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε."

Εἶδες ἀνδρείαν; Ὅρα καὶ Ἰωάννου τοῦ βαπτιστοῦ τὴν ἀνδρείαν, ᾗ πρὸς τὸν Ἡρώδην ἐχρήσατο λέγων· "Οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ σου." Τοῦτο παρρησία, τοῦτο ἀνδρεία· οὐκ ἐκεῖνο τὸ τοῦ Σεμεεὶ, ὅτε ἔλεγεν, "Ἔξελθε ὁ ἀνὴρ τῶν αἱμάτων·" καίτοι κἀκεῖνος ἐπαρρησιάσατο· ἀλλ' οὐκ ἔστι τοῦτο ἀνδρεία, ἀλλὰ θρασύτης καὶ ὕβρις καὶ γλῶττα ἀκόλαστος. Ὕβρισε καὶ Ἰεζάβελ τὸν Ἰηοῦ λέγουσα· "Ὁ φονεὺς τοῦ κυρίου αὐτοῦ·" ἀλλὰ θρασύτης ἦν, οὐ παρρησία. Ὕβρισε καὶ ὁ Ἠλίας, ἀλλὰ παρρησία καὶ ἀνδρεία ἦν· "Οὐκ ἐγὼ διαστρέφω τὸν λαὸν, ἀλλὰ σὺ καὶ ὁ οἶκος τοῦ πατρός σου." Ἐπαρρησιάσατο πάλιν πρὸς ὁλόκληρον δῆμον ὁ Ἠλίας, λέγων· "Ἕως πότε χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν;" Τοῦτο παρρησία καὶ ἀνδρεία, τὸ καθάψασθαι· τοῦτο καὶ οἱ προφῆται ἐποίουν· ἀλλ' ἐκεῖνο θρασύτητος ἦν.

Θέλεις ἰδεῖν καὶ ταπεινοφροσύνης καὶ οὐ κολακείας ῥήματα; Ἄκουε Παύλου λέγοντος· "Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. Οὐδὲν γὰρ ἐμαυτῷ σύνοιδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι." Τοῦτο φρονήματος Χριστιανῷ πρέποντος. Καὶ πάλιν, "Τολμᾷ τις ὑμῶν πρὸς τὸν ἕτερον πρᾶγμα ἔχων κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;" Βούλει κολακείαν ἰδεῖν τῶν ἀνοήτων Ἰουδαίων; Ἄκουε λεγόντων, "Η[57]μεῖς οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα." Βούλει ταπεινοφροσύνην ἰδεῖν; Ἄκουε πάλιν τοῦ Παύλου λέγοντος· "Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν." Βούλει καὶ κολακείαν ἰδεῖν, καὶ θρασύτητα; θρασύτητα τὴν τοῦ Νάβαλ, καὶ κολακείαν τὴν τῶν Ζιφαίων; προδεδώκασι γὰρ τῇ γνώμῃ τὸν Δαυΐδ. Βούλει φιλοσοφίαν, καὶ οὐ κολακείαν ἰδεῖν τὴν τοῦ Δαυΐδ; πῶς εἶλε

freely, as when he says: "*Brethren, although I have done nothing against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem*" [Acts 28:17]. To prove in fact that the words come from humility, listen to how he shows honor to them in the following passage, when he speaks like this: "*The Holy Spirit was right in saying: 'You will indeed hear but you will not understand, and you will indeed see but you will not perceive*'" [Acts 28:25–26; cf. Isa 6:9–10].

Did you see his bravery? See too the bravery of John the Baptist, which he used in saying to Herod, "*It is not lawful to have the wife of your brother Philip*" [Mark 6:18]. That's frankness of speech; that's bravery. Not so that of Shimei, when he said, "*The man has come out of blood*" [2 Kgdms 16:7]. And yet he too was speaking out of frankness. No, this isn't courage but arrogance and hubris and an unbridled mouth. Jezebel too was guilty of hubris when she said to Jehu, "*The murderer of your lord*" [2 Kgs 9:31]. Yes, this was arrogance, not frankness of speech. Elijah too was guilty of hubris, but there was frankness of speech and bravery there too. "*It's not I who destroy the people, but you and your father's house*" [1 Kgs 18:18]. Again, Elijah showed freedom of speech before the entire people when he said: "*How long will you continue to limp on both your hams?*" [1 Kgs 18:21]. This is frank speech and bravery, to accost them. The prophets did this too, but that other was a sign of audacity.

Do you want to see words that come from humility and not flattery? Listen to Paul when he says: "*But for me it is a very small thing that I should be judged by you or by a human tribunal. No, I don't even judge myself. For I'm not aware of anything against myself, but I am not thereby acquitted*" [1 Cor 4:3–4]. This is characteristic of the thought that befits a Christian. And again: "*When one of you has a grievance against another does he dare to go to law before the unrighteous instead of the saints?*" [1 Cor 6:1]. Do you want to see the flattery of the senseless Jews? Listen to them saying, **[57]** "*We have no king but Caesar*" [John 19:15]. Do you want to see humility? Listen once more to Paul as he says, "*For we proclaim not ourselves but Christ Jesus our Lord, whereas we are your servants for Jesus's sake*" [2 Cor 4:5]. Do you want to see flattery too, and daring? Nabal's daring [cf. 1 Kgdms 25:10–11] and the Ziphites' [cf. 1 Kgdms 23:19–24] flattery? For they betrayed David in their determination.[63] Do you want to see love of wisdom and not the flattery of David? How he captured Saul then spared

63. On the concept of γνώμη, see Laird, *Mindset*.

τὸν Σαοὺλ, *καὶ ἐφείσατο;* Βούλει *κολακείαν ἰδεῖν τῶν ἀποκτεινάντων τὸν* Μεμφιβοσθὲ, *οὓς καὶ ἀνεῖλεν ὁ* Δαυῒδ;

Ἁπλῶς δὲ, *καὶ ὡς ἐν ὑποτυπώσει, ἐν κεφαλαίῳ εἰπεῖν, θρασύτης μέν ἐστιν, ὅταν τις ὀργίζηται καὶ ὑβρίζῃ ἐπὶ μηδενὶ προσήκοντι, ἢ ἑαυτὸν ἐκδικῶν, ἢ ἀδίκως πως θρασυνόμενος· παρρησία δὲ καὶ ἀνδρεία, ὅταν κινδύνων καὶ θανάτων κατατολμᾷ, καὶ φιλίας καὶ ἀπεχθείας ὑπερορᾷ ὑπὲρ τῶν δοκούντων τῷ θεῷ.* Πάλιν *κολακεία μὲν ἔστι καὶ ἀνελευθερία, ὅταν τις θεραπεύῃ τινὰς ἐπὶ μηδενὶ τῶν δεόντων, ἀλλὰ θηρώμενός τι τῶν βιωτικῶν· ταπεινοφροσύνη δὲ, ὅταν τις ὑπὲρ τῶν τῷ θεῷ δοκούντων τοῦτο ποιῇ, καὶ, ὥστε ἀνύσαι τι μέγα καὶ θαυμαστὸν, ἀπὸ τοῦ ἀξιώματος καταβῇ τοῦ ἑαυτοῦ.* Ἂν *ταῦτα εἰδῶμεν, μακάριοί ἐσμεν, ἐὰν ποιῶμεν αὐτά.* Οὐ *γὰρ ἀρκεῖ τὸ εἰδέναι·* "Οὐ *γὰρ οἱ ἀκροαταὶ τοῦ νόμου, φησὶν, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται·" μᾶλλον δὲ καὶ κατακρίνει τὸ εἰδέναι, ὅταν χωρὶς τῆς πράξεως ᾖ καὶ τῶν κατορθωμάτων.* Ἵνα *οὖν τὴν κατάκρισιν φύγωμεν, μετέλθωμεν τὴν πρᾶξιν, ἵνα τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν, ἐν* Χριστῷ Ἰησοῦ *τῷ κυρίῳ ἡμῶν, ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας.* Ἀμήν.

him [cf. 1 Kgdms 26:5–12]? Do you want to see the flattery of Ish-bosheth,[64] whom David also captured [cf. 2 Kgdms 4:8]?

To speak simply and concisely, and in summary form as it were, this is daring: when someone is angry and abusive on no appropriate pretext, or else they are avenging themselves, or are somehow overconfident in an unjust cause. It is a question of frank speech and bravery when someone is daring in the face of danger and death[65] and disregards both friendships and enmities for the sake of what pleases God. Again, it's fawning and servility when someone pays court to people not for anything they need but hunting for something from this life, whereas it's humility when someone does this because it's pleasing to God and, in order to accomplish a great and amazing deed, abandons their own station in life. If we know about these deeds, we are blessed if we perform them. I mean that knowing isn't enough; "*for it's not the hearers of the law,*" it says, "*but the doers of the law that will be justified*" [Rom 2:13]. I should say that knowledge itself condemns when it occurs without action and virtuous deeds. So in order to avoid judgment, let us seek out action in order to attain the good things that have been promised, in Christ Jesus our Lord, that to him be the glory forever. Amen.

64. The text reads Memphiboseth (Mephibosheth) like some LXX MSS.

65. These two nouns are plural in Greek: "dangers and deaths."

ΛΟΓΟΣ Ζ.

> *Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ· ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς, ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.*

Ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς πρὸς τὰ μεγάλα προτρέ[**58**]*πων τοὺς ἑαυτοῦ μαθητὰς, ἑαυτὸν ὑπόδειγμα τίθησι, καὶ τὸν πατέρα, καὶ τοὺς προφήτας, ὡς ὅταν λέγῃ· "Οὕτω γὰρ ἐποίησαν τοῖς προφήταις τοῖς πρὸ ὑμῶν·" καὶ πάλιν, "Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσι·" καὶ, "Μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι·" καὶ πάλιν, "Οἰκτίρμονες γίνεσθε, ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς." Τοῦτο καὶ ὁ μακάριος Παῦλος ἐποίησε· προτρέπων αὐτοὺς εἰς ταπεινοφροσύνην, τὸν Χριστὸν εἰς μέσον παρήγαγε· καὶ οὐκ ἐνταῦθα μόνον, ἀλλὰ καὶ ὅτε περὶ φιλοπτωχίας διαλέγεται, οὕτω πώς φησι· "Γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ἡμᾶς ἐπτώχευσε πλούσιος ὤν." Οὐδὲν γὰρ οὕτω τὴν μεγάλην καὶ φιλόσοφον ψυχὴν διανίστησι πρὸς τὴν τῶν ἀγαθῶν ἐργασίαν, ὡς τὸ μαθεῖν, ὅτι τῷ θεῷ κατὰ τοῦτο ὁμοιοῦται. Τί γὰρ ἴσον τούτου εἰς προτροπήν; Οὐδέν. Ὃ δὴ καὶ Παῦλος εἰδὼς, προτρέπων αὐτοὺς εἰς ταπεινοφροσύνην, πρῶτον μὲν παρεκάλεσεν, ἱκετηρίαν ἔθηκεν· εἶτα καὶ ἐντρεπτικῶς, εἶπεν ὅτι "Ἐν ἑνὶ πνεύματι στήκετε·" εἶπεν ὅτι "Ἐκείνοις ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας·" καὶ τοῦτο λοιπὸν τίθησι· "Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών."*

Προσέχετε, παρακαλῶ, καὶ διανάστητε. Καθάπερ γάρ τις μάχαιρα ὀξεῖα ἑκατέρωθεν ἠκονημένη, ὅπουπερ ἂν ἐμπέσῃ, κἂν εἰς μυρίας φάλαγγας, εὐκόλως

Homily 7

> *Have this mind among yourselves, which you have in Christ Jesus, who, although he was in the form of God, did not count equality with God a thing to be grasped but emptied himself, taking the form of a servant, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death, death on a cross* [Phil 2:5–8].

Our Lord Jesus Christ, while exhorting his disciples to great deeds, **[58]** makes an example of himself and his Father, and the prophets, as when he says: "*For in this way they dealt with the prophets, who were before you*" [Matt 5:12]; and again: "*If they have persecuted me, they will persecute you too*" [John 15:20]; and "*Learn from me that I am gentle*" [Matt 11:29]; and again: "*Be merciful, like your Father, who is in heaven*" [Luke 6:36]. Blessed Paul did this too—by exhorting them to humility, he brought Christ to the fore, and not only in this passage but also when he discourses about love of the poor he says something like: "*For you know the grace of our Lord Jesus Christ, that although he was rich, for our sake he became poor*" [2 Cor 8:9]. You see, nothing so rouses the great soul that loves wisdom to performing good works as understanding that through doing this it becomes like God. I mean, what is equal to this by way of exhortation? Nothing. Note that Paul too knowing this, when he exhorted them to humility, first appealed to them, begged them; then, commanding their respect, he said: "*Stand firm in one spirit*" [Phil 1:27]. He said: "*It's a clear omen to them of destruction, but to you of salvation*" [Phil 1:28]. And afterward he says this: "For *have this mind among yourselves, which you have in Christ Jesus, who, although he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant*."

Please pay attention and be alert.[66] You see, just as a sharp two-edged sword easily cuts through and destroys even myriad battle lines wherever it

66. On preacher-audience interaction, see Olivar, *Predicación*, 761–814; Mary B. Cunningham and Pauline Allen, eds., *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics* (A New History of the Sermon 1; Leiden: Brill, 1998).

αὐτὰς διακόπτει καὶ ἀφανίζει, τῷ πάντοθεν ὀξεῖαν εἶναι, καὶ μηδὲν τὴν ἀκμὴν αὐτῆς φέρειν· οὕτω δὴ καὶ τὰ τοῦ πνεύματος ῥήματα. Διὰ γὰρ τούτων τῶν ῥημάτων καὶ τοὺς Ἀρείου τοῦ Ἀλεξανδρέως, καὶ τοὺς Παύλου τοῦ Σαμοσατέως, καὶ τοὺς Μαρκέλλου τοῦ Γαλάτου, καὶ τοὺς Σαβελλίου τοῦ Λίβυος, καὶ τοὺς Μαρκίωνος τοῦ Ποντικοῦ, καὶ τοὺς Οὐαλεντίνου, καὶ τοὺς τοῦ Μάνεντος, καὶ τοὺς τοῦ Λαοδικέως Ἀπολλιναρίου, καὶ Φωτεινοῦ, καὶ Σωφρονίου, καὶ πάσας ἁπλῶς τὰς αἱρέσεις κατέβαλεν. Ὡς οὖν τοιαύτην ὀψόμενοι θέαν, καὶ μιᾷ πληγῇ τοσαύτας φάλαγγας πιπτούσας, διεγέρθητε, ὥστε μὴ τοῦ θεάματος παραδραμεῖν ὑμᾶς τὴν τέρψιν. Εἰ γὰρ ἐπὶ τῶν ἁμιλλητηρίων ἁρμάτων ἐν ταῖς τῶν ἵππων ἁμίλλαις οὐδὲν οὕτως ἐστὶ τερπνὸν, ὡς ὅταν ὁλόκληρα ἅρματα μετὰ τῶν ἡνιόχων κρούσας τις **[59]** *καταβάλῃ, καὶ πολλὰ τέθριππα ὕπτια ῥίψας μετὰ τῶν ἐφεστώτων ἡνιόχων παρελάσῃ μόνος πρὸς τὴν νύσσαν καὶ τὸ τέρμα τοῦ ἀγῶνος, καὶ πολὺς πάντοθεν ὁ κρότος καὶ ἡ κραυγὴ πρὸς οὐρανὸν ἀνίῃ, καὶ ὥσπερ πτηνὸς ὑπὸ τῆς χαρᾶς ἐκείνης καὶ τῶν κρότων, οὕτω τὸ στάδιον ἅπαν διατρέχῃ μετὰ τῶν ἵππων· πόσῳ μᾶλλον ἐνταῦθα πλείων ἔσται ἡ ἡδονὴ, ὅταν*

falls, because it's sharp on all sides and nothing can withstand its edge—so too, note, do the words of the Spirit [cf. Heb 4:12; Rev 1:16]. I mean, through these words the Spirit has slain the followers of Arius of Alexandria,[67] those of Paul of Samosata,[68] those of Marcellus the Galatian,[69] those of Sabellius the Libyan,[70] those of Marcion of Pontus,[71] those of Valentinus,[72] those of Mani,[73] those of Apollinaris of Laodicea,[74] of Photinus,[75] and of Sophronius,[76] and, in a word, all heresies. So if you're going to see a sight like that, and so many battle lines fallen at one blow, rouse yourselves, so that the enjoyment of the spectacle doesn't pass you by. After all, if in chariot contests and horse races nothing is so entertaining as when someone crashes into all the chariots and their drivers **[59]** and overturns them, and, throwing on their backs many four-horse chariots and the drivers standing in them, is the only one to reach the finishing post and the end of the race, and on all sides the applause is great and shouting goes skyward, and just like a bird, because of the joy and the bursts of applause the winner rides through the entire stadium with his horses—how much more will the

67. The subordinationist views of Arius, an Alexandrian born ca. 260, were condemned by the Council of Nicaea in 325. Theodoret, *In Phil.* 2 (PG 82:572C–D), adds Eunomius to the company of Arius.

68. Paul of Samosata (fl. 260–70) supposedly advocated a monarchian or adoptionist Christology, whereby the union between Jesus and the Logos was a moral one. Pseudo-Oecumenius (PG 118:1280D) adds after Paul's name that of Nestorius.

69. Bishop of Ancyra in Galatia, Marcellus attended the Council of Nicaea in 325. He held a modalist doctrine and was accused of being a Sabellian (see next note).

70. In ca. 220 Sabellius, whose Libyan origins are uncertain, was condemned at Rome for being a patripassian monarchianist.

71. Marcion (fl. ca. 120–30) held a composite, rigorist doctrine, chiefly gnostic, that rejected the Old Testament and procreation.

72. An Egyptian gnostic of the second century, Valentinus was apparently a biblical theologian, but his portrait is shadowy.

73. The syncretistic doctrines of Mani (b. 216) were influential throughout the Roman Empire and as far east as China.

74. The most notorious part of the anti-Arian doctrine of Apollinaris of Laodicea (b. ca. 315) was the denial of a true soul in Christ. This is the sole reference to Apollinaris in Chrysostom's works, although an Apollinarian bishop, Vitalis, was briefly resident in Antioch in 375.

75. A disciple of Marcellus of Ancyra and bishop of Sirmium in Pannonia, Photinus was linked by some early Christians with Paul of Samosata and thus with monarchianism. Photinus is not mentioned in Theodoret's commentary.

76. Sophronius of Pompeiopolis was condemned and deposed as a homoiousian at the Council of Constantinople in 360. Otherwise little is known of him.

ὁλοκλήρων αἱρέσεων συστήματα καὶ διαβολικὰ ἐργαστήρια μετὰ τῶν ἡνιόχων αὐτῶν καταβάλωμεν τῇ τοῦ θεοῦ χάριτι πάντα ἀθρόον καὶ ὁμοῦ;

Καὶ, *εἰ δοκεῖ, πρότερον στήσωμεν τὰς αἱρέσεις αὐτὰς κατὰ τάξιν· βούλεσθε τὴν τῆς ἀσεβείας, ἢ τὴν τῶν χρόνων;* Τὴν *τῶν χρόνων· τὴν γὰρ τῆς ἀσεβείας δύσκολον συνιδεῖν.* Οὐκοῦν *πρῶτος* Σαβέλλιος *ὁ* Λίβυς *παρήχθω.* Τί *οὖν οὗτός φησιν;* Ὅτι *τὸ πατὴρ, καὶ υἱὸς, καὶ ἅγιον πνεῦμα, ὀνόματά ἐστι ψιλὰ καθ' ἑνὸς προσώπου κείμενα.* Μαρκίων *δὲ ὁ* Ποντικός *φησιν, ὅτι ὁ θεὸς ὁ πάντα συστησάμενος οὐκ ἔστιν ἀγαθὸς, οὐδὲ πατὴρ τοῦ ἀγαθοῦ* Χριστοῦ, *ἀλλ' ἕτερός τις δίκαιος, καὶ σάρκα οὐκ ἀνέλαβεν ὑπὲρ ἡμῶν.* Μάρκελλος *καὶ* Φωτεινὸς *καὶ* Σωφρόνιος *τὸν λόγον ἐνέργειαν εἶναί φασι, τὴν δὲ ἐνέργειαν ταύτην ἐνοικῆσαι τῷ ἐκ σπέρματος* Δαυῒδ, *οὐκ οὐσίαν ἐνυπόστατον.* Ἄρειος *υἱὸν μὲν ὁμολογεῖ, ῥήματι δὲ μόνῳ· κτίσμα δὲ αὐτὸν εἶναί φησι, καὶ τοῦ πατρὸς ἐλάττονα πολύ.* Ἕτεροι *δὲ οὔ φασιν αὐτὸν ἔχειν ψυχήν.* Εἶδες *τὰ ἅρματα ἑστῶτα; θεώρει τοίνυν αὐτῶν καὶ τὰ πτώματα, πῶς ὁμοῦ πάντας κατακρούων βάλλει, καὶ μιᾷ πληγῇ πάντας ἀθρόον.* Πῶς; "Τοῦτο *γὰρ φρονείσθω ἐν ὑμῖν, φησὶν, ὃ καὶ ἐν* Χριστῷ Ἰησοῦ, *ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ·" καὶ* Παῦλος *ὁ* Σαμοσατεὺς *ἔπεσε, καὶ* Μάρκελλος, *καὶ* Σαβέλλιος. "Ἐν *μορφῇ γὰρ, φησὶ, θεοῦ ὑπάρχων."* Πῶς *οὖν λέγεις, ὅτι ἀπὸ* Μαρίας, *ὦ μιαρὲ, ἤρξατο, καὶ πρὸ τούτου οὐκ ἦν; πῶς δὲ σὺ λέγεις, ἐνέργεια ἦν;* Μορφὴ *γὰρ θεοῦ,* [**60**] *φησὶ, μορφὴν δούλου ἔλαβεν.* Ἡ *μορφὴ τοῦ δούλου ἐνέργεια δούλου ἐστὶν, ἢ φύσις δούλου;* Πάντως *δήπου φύσις δούλου.* Οὐκοῦν *καὶ ἡ μορφὴ τοῦ θεοῦ, θεοῦ φύσις· οὐκ ἄρα ἐνέργεια.* Ἰδοὺ *καὶ* Μάρκελλος *ὁ* Γαλάτης, *καὶ* Σωφρόνιος, *καὶ* Φωτεινὸς *κατέπεσον.* Ἰδοὺ *καὶ* Σαβέλλιος. "Οὐχ *ἁρπαγμὸν ἡγήσατο, φησὶ, τὸ εἶναι ἴσα θεῷ·" ἴσον δὲ ἐπὶ ἑνὸς οὐ λέγεται προσώπου· τὸ γὰρ ἴσον, τινί ἐστιν ἴσον.* Ὁρᾷς *δύο προσώπων ὑπόστασιν, οὐχὶ ὀνόματα ψιλὰ χωρὶς πραγμάτων λεγόμενα; ἤκουσας τὴν προαιώνιον ὕπαρξιν τοῦ μονογενοῦς;*

enjoyment of many be here when, by the grace of God, we overturn all the bands and the devilish gangs of all heresies with their drivers, in one fell swoop?[77]

And, if you like, let's first make an inventory of the heresies themselves. Do you want to do it in order of their impiety, or their dates? Let's take their dates, because it's difficult to get an overview of their impiety. Well, let Sabellius the Libyan come forward first. So what does he maintain? That the Father, Son, and Holy Spirit are simply names lying behind one person. Marcion of Pontus maintains that God, who brought everything into being, isn't good, that he isn't the Father of the good Christ but some other just person, and that he didn't assume flesh on our behalf. Marcellus and Photinus and Sophronius maintain that the Word is an activity but that this activity dwells in the one who was from the seed of David and is not an enhypostatic essence. Arius confesses the Son, but only verbally: he maintains that the Son is a creature and much inferior to the Father. Other heretics deny that the Son has a soul.[78] Have you seen their chariots standing ready? Look, then, at how they fall, how [the Spirit] crashes into all of them at once and hits them, just with one blow, all at once. How? "*Have this mind among yourselves*," he says, "*which you have in Christ Jesus, who, although he was in the form of God, did not count equality with God a thing to be grasped.*" And Paul of Samosata fell, and Marcellus, and Sabellius. "For *he was in the form of God*," Paul says. So how can you say, foul one, that he originated from Mary and didn't exist previously? How can you say that he was an activity? For it says that *the form of God* **[60]** *assumed the form of a servant*. Is the form of a servant the activity of a servant or the nature of a servant? Obviously, I assume, it's the nature of a servant. So too the *form of God* is the nature of God—surely not an activity. Look, Marcellus the Galatian, and Sophronius, and Photinus have fallen. Look, Sabellius has too. "*He did not count equality with God a thing to be grasped*," Paul says. Equality isn't predicated on one person, for equality is to be equal with someone. Do you see the hypostasis of two persons, not mere names predicated without effect? Did you hear of the eternal preexistence of the Only Begotten?

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77. To modern readers there is a high degree of irony here as the homilist, elsewhere an opponent of the races and the theater, draws his congregation in by vividly imagining the heretics in a chariot race. The heretical charioteers are not presented initially in chronological order; Chrysostom rectifies this in what follows.

78. Apollinaris of Laodicea is meant here.

Τί οὖν πρὸς Ἄρειον εἴπωμεν λοιπὸν, τὸν λέγοντα ἑτέρας εἶναι οὐσίας τὸν υἱόν; Εἰπὲ δή μοι, "μορφὴν δούλου ἔλαβε," τί ἐστιν; Ἄνθρωπος ἐγένετο, φησίν. Οὐκοῦν καὶ ἐν μορφῇ θεοῦ ὑπάρχων, θεὸς ἦν· μορφὴ γὰρ, καὶ μορφὴ κεῖται. Εἰ τοῦτο ἀληθὲς, κἀκεῖνο. Φύσει ἄνθρωπος, ἡ μορφὴ τοῦ δούλου· οὐκοῦν φύσει θεὸς, ἡ μορφὴ τοῦ θεοῦ. Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ τὸ ἴσον αὐτῷ μαρτυρεῖ, ὥσπερ οὖν καὶ Ἰωάννης, ὅτι οὐδὲν ἐλάττων ἐστὶ τοῦ πατρός· "Οὐχ ἁρπαγμὸν ἡγήσατο, φησὶ, τὸ εἶναι ἴσα θεῷ." Ἀλλὰ τίς ὁ σοφὸς αὐτῶν λόγος; Καὶ μὴν τοὐναντίον δείκνυσι, φησίν. Εἶπε γὰρ, ὅτι ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἥρπασε τὸ εἶναι ἴσα θεῷ. Καὶ μὴν εἰ ἦν θεὸς, πῶς εἶχεν ἁρπάσαι; καὶ πῶς οὐκ ἀπερινόητον τοῦτο; Τίς γὰρ ἂν εἴποι, ὅτι ὁ δεῖνα ἄνθρωπος ὢν, οὐχ ἥρπασε τὸ εἶναι ἄνθρωπος; πῶς γὰρ ἄν τις ὅπερ ἐστὶν ἁρπάσειεν; Οὔ, φησίν· ἀλλ' ὅτι θεὸς ὢν ἐλάττων, οὐχ ἥρπασε τὸ εἶναι ἴσα τῷ θεῷ τῷ μεγάλῳ καὶ μείζονι.

Μικρὸς καὶ μέγας θεὸς ἔνι; καὶ τὰ Ἑλληνικὰ τοῖς τῆς ἐκκλησίας δόγμασιν ἐπεισάγετε; Μέγας γὰρ καὶ μικρὸς παρ' αὐτοῖς θεός· εἰ δὲ καὶ παρ' ὑμῖν, οὐκ οἶδα. Παρὰ μὲν γὰρ ταῖς γραφαῖς οὐδαμοῦ εὑρήσεις· ἀλλὰ μέγαν μὲν πανταχοῦ, μικρὸν δὲ οὐδαμοῦ. Εἰ γὰρ μικρὸς, πῶς καὶ θεός; Εἰ μικρὸς οὐκ ἔστιν ἄνθρωπος καὶ μέγας, ἀλλὰ μία φύσις, καὶ εἴ τι οὐκ ἔστι τῆς φύσεως ταύτης μιᾶς, οὐκ ἄνθρωπος, πῶς ἂν εἴη μικρὸς θεὸς καὶ μέγας; Ὁ μὴ ὢν ἐκείνης τῆς φύσεως, οὐ θεός· πανταχοῦ γὰρ μέγας λέγεται παρὰ τῇ **[61]** γραφῇ. "Μέγας κύριος, καὶ αἰνετὸς σφόδρα." Ἰδοὺ καὶ περὶ τοῦ υἱοῦ· πανταχοῦ γὰρ κύριον αὐτὸν καλεῖ. "Μέγας εἶ σὺ, καὶ ποιῶν θαυμάσια· σὺ εἶ ὁ θεὸς μόνος·" καὶ πάλιν, "Μέγας ὁ κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας." Ἀλλ' ὁ υἱὸς, φησὶ, μικρός. Ἀλλὰ σὺ τοῦτο λέγεις· ἡ γὰρ γραφὴ τοὐναντίον· ὥσπερ περὶ τοῦ πατρὸς, οὕτω καὶ περὶ τοῦ υἱοῦ φησιν. Ἄκουε γὰρ Παύλου λέγοντος, "Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ." Ἀλλ' ἆρα μὴ περὶ τοῦ πατρὸς ἐπιφάνειαν εἶπεν; Ἵνα δὲ καὶ μᾶλλον ὑμᾶς ἐλέγξῃ, κατὰ τὴν ἐπιφάνειαν τοῦ μεγάλου θεοῦ προσέθηκεν. Ἄρα οὖν μὴ περὶ τοῦ πατρὸς εἴρηται; Οὐδαμῶς· ἡ γὰρ ἐπαγωγὴ οὐκ ἀφίησι, λέγουσα, "Κατὰ τὴν ἐπιφάνειαν τοῦ μεγάλου θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ." Ἰδοὺ καὶ ὁ υἱὸς μέγας. Πῶς οὖν λέγεις μικρὸν καὶ μέγαν; Ἄκουε

So what shall we say against Arius next—the one who maintains that the Son is of another essence? Now tell me, what's the meaning of "*he took the form of a servant*"? It means that he became a human being. Therefore, being in the *form of God*, he was God. Yes, one form and [another] form are assumed. If the one's true, so too is the other. The *form of a servant* means a human being by nature; therefore *the form of God* means God by nature. And not only that, but Paul testifies to his equality, as indeed John did too, saying that he is in no way inferior to the Father. "*He did not count equality with God*," he says, "*a thing to be grasped*." But what's their wise reasoning? "No," they say, "it demonstrates the opposite, for he said that although the Son was *in the form of God*, *he didn't grasp equality with God*. Indeed, if he *was* God, how could he grasp equality?" And how is this not incomprehensible? I mean, who would say that so-and-so, being human, didn't grasp being a human being? How could someone grasp what he is? "No," they say, "because the Son is a lesser god he didn't grasp equality with God, who is great and superior."

Is there a small and a great God? Are you trying to introduce the Hellenes' ideas into the church's teachings too? I mean, they have a great and a small god. I don't know if that's what you've got; you won't find it anywhere in the Scriptures. No, you'll find everywhere that God is great, and you won't find anywhere that God is small. If he's small, how can he be God too? If a human being isn't a small or great human being, but just one nature, and if what doesn't belong to this one nature isn't human, how could there be a small or a great God? The one who doesn't belong to that nature isn't God, for everywhere in Scripture God is said to be great. **[61]** "*Great is the Lord and exceedingly to be praised*" [Ps 47:1]. Look at the case of the Son too, for everywhere Scripture calls him "Lord": "*You are great and do wondrous things. You alone are God*" [Ps 85:10]. And again: "*Great is our Lord and great is his might, and there is no limit to his greatness*" [Ps 144:3]. "But the Son," someone says, "is small." No, *you* say that. You see, Scripture says the opposite. Just as it speaks about the Father, so too does it speak about the Son. Listen to Paul saying, "*Awaiting our blessed hope and the appearance of the glory of our great God*" [Titus 2:13]. But surely Paul didn't speak about the appearance of the Father? To refute you even further he added: "according to *the appearance of our great God.*" So surely this wasn't said about the Father? Not at all, for the addition doesn't permit that interpretation when it says: "according to *the appearance of our great God and Savior Jesus Christ*." See that the Son is great too. How then can you speak of small and great? Listen to the prophet too speaking about him:

καὶ τοῦ προφήτου λέγοντος αὐτὸν, "Μεγάλης βουλῆς ἄγγελον." Ὁ μεγάλης βουλῆς ἄγγελος οὐ μέγας; ὁ ἰσχυρὸς θεὸς οὐ μέγας, ἀλλὰ μικρός;

Τί οὖν φασιν οἱ ἀναίσχυντοι καὶ ἰταμοὶ; Ὅτι μικρὸς ὢν θεός· λέγω ἃ λέγουσι πολλάκις, ἵνα μᾶλλον αὐτοὺς φύγητε· μικρὸς ὢν, φησὶ, θεὸς, οὐχ ἥρπασε τὸ εἶναι κατὰ τὸν μέγαν. Τί γὰρ, εἰπέ μοι· ἀλλὰ μὴ νομίσητε ἡμῶν εἶναι τὰ ῥήματα· εἰ μικρὸς ἦν κατ' αὐτοὺς, καὶ πολὺ τῆς δυνάμεως ἀποδέων τῆς τοῦ πατρὸς, πῶς ἂν ἠδυνήθη ἁρπάσαι τὸ εἶναι ἴσα θεῷ; Φύσις γὰρ ἐλάττων οὐκ ἂν δύναιτο ἁρπάσαι τὸ εἶναι ἐν τῇ μεγάλῃ· οἷον ὁ ἄνθρωπος οὐκ ἂν δύναιτο ἁρπάσαι τὸ γενέσθαι ἴσος ἀγγέλῳ κατὰ τὴν φύσιν· ὁ ἵππος οὐκ ἂν δύναιτο ἁρπάσαι, κἂν θέλῃ, τὸ εἶναι ἴσος ἀνθρώπῳ κατὰ τὴν φύσιν. Καὶ χωρὶς δὲ τούτου, ἐκεῖνο ἐρῶ· τί βούλεται κατασκευάσαι ὁ Παῦλος διὰ τούτου τοῦ ὑποδείγματος; Εἰς ταπεινοφροσύνην πάντως ἐναγαγεῖν τοὺς Φιλιππησίους. Τί οὖν, εἰπέ μοι, τοῦτο παρήνεγκεν εἰς μέσον; Οὐδεὶς γὰρ βουλόμενος προτρέψαι ταπεινοφρονεῖν τοῦτό φησιν· ἔσο ταπεινὸς, καὶ ἔλαττον φρόνει τῶν ὁμοτίμων· καὶ γὰρ ὁ δεῖνα ὁ δοῦλος οὐκ **[62]** *ἐπανέστη τῷ δεσπότῃ· μιμοῦ τοίνυν ἐκεῖνον. Καὶ μὴν τοῦτο οὐκ ἔστι ταπεινοφροσύνης, εἴποι τις ἂν, ἀλλ' ἀπονοίας. Μάθετε τί ἐστι ταπεινοφροσύνη ὑμεῖς οἱ τῦφον ἔχοντες διαβολικόν.*

Τί οὖν ἐστι ταπεινοφροσύνη; Τὸ ταπεινὰ φρονεῖν· ταπεινὰ δὲ φρονεῖ, οὐχ ὁ ἀπὸ ἀνάγκης ὢν ταπεινὸς, ἀλλ' ὁ ἑαυτὸν ταπεινῶν. Οἷόν τι λέγω· προσέχετε δέ· ὅταν τις ὑψηλὰ δυνάμενος φρονῆσαι ταπεινοφρονῇ, οὗτος ταπεινόφρων ἐστίν· ὅταν δὲ παρὰ τὸ μὴ δύνασθαι ταπεινοφρονῇ, οὐκέτι ταπεινόφρων ἐστίν. Οἷον ὁ βασιλεὺς τῷ ὑπάρχῳ ἂν ὑποτάττηται, ταπεινόφρων ἐστὶν, ὅτι ἀπὸ τοῦ ὕψους κατέβη· ὁ μέντοι ὕπαρχος ἐὰν τοῦτο ποιῇ, οὐ ταπεινοφρονήσει· πῶς γάρ; οὐ γὰρ ἀπὸ τοῦ ὕψους ἐταπείνωσεν ἑαυτόν. Οὐκ ἔστι δὲ ἄλλως ταπεινοφρονῆσαι, εἰ μὴ ἐν ἐξουσίᾳ γένοιτο. Εἰ γὰρ ἀνάγκη ἐστὶ τεταπεινῶσθαι καὶ ἄκοντα, οὐκέτι τῆς φρονήσεώς ἐστι τὸ κατόρθωμα, οὐδὲ τοῦ βουλήματος, ἀλλὰ τῆς ἀνάγκης· ταπεινοφροσύνη δὲ διὰ τοῦτο λέγεται, ὅτι τοῦ φρονήματός ἐστι ταπείνωσις.

Εἰπέ μοι, εἴ τις μὴ ἔχων ἐξουσίαν πλεονεκτεῖν, μένοι τὰ ἑαυτοῦ κεκτημένος, τοῦτον ἐπαινεσόμεθα ἐπὶ δικαιοσύνῃ; Οὐδαμῶς. Διὰ τί; Τῇ γὰρ ἀνάγκῃ τὸ τῆς προαιρέσεως ἐγκώμιον ἀφήρηται. Εἰπέ μοι, εἴ τις μὴ δυνάμενος τυραννεῖν καὶ βασιλεύειν, μένοι ἰδιωτεύων, τοῦτον ἐπαινεσόμεθα, ὡς ἀπράγμονα; Οὐδαμῶς.

"*an angel of great counsel*" [Isa 9:6]. Isn't the angel of great counsel great? Is the mighty God not great but small?

So what do the shameless and reckless people reply? That he's a small God? I repeat their words often, that you may avoid them the more. "Since he is a small God," they say, "he couldn't grasp being like the great one." Tell me, what does that mean? (No, don't think they're my words.) If, according to them, he was small and far inferior to the Father's power, how would he have been able to *grasp equality with God*? An inferior nature wouldn't be able to grasp existing in a great one. For example, a human couldn't grasp equality with an angel by virtue of their nature. Even if it wished to, a horse couldn't grasp equality with a human being by virtue of its nature. And apart from that, let me ask this: what does Paul wish to achieve by this example? To urge on the Philippians completely to humility. So tell me, why did he bring this to the fore? I mean, nobody who wants to urge people to be humble says: "Be humble, and think less of yourself than of people who are your equals. Indeed, some slave or other doesn't **[62]** rise up against his master, so imitate him." "No, that's not a mark of humility," someone might say, "but of lack of sense." You who are puffed up with devilish pride must learn what humility is.

What's humility, then? Thinking humble thoughts. It's not the person who is humble out of necessity who thinks humble thoughts but the person who humbles himself. I'll give you an example—but pay attention! When someone who's capable of lofty thoughts practices humility, they are humble, whereas the person who practices humility beyond their capabilities is no longer humble. For example, if the emperor subjects himself to a prefect, he's humble because he's descended from a lofty position. However, if the prefect does this, he won't be humble. How could he be? He hasn't humbled himself from a lofty position. It's not possible to practice humility under any other conditions except when it's in our power to do so. I mean, if there's a necessity for someone to practice humility even unwillingly, it's not the achievement of the mind, or of the will either, but of necessity. It's called humble-mindedness on this account—that it's the humbling of the mind.

Tell me, if someone doesn't have the power of defrauding another person, but remains in possession of what is their own, shall we praise them on account of their justice? Not at all. Why not? Because praise of their free will has been removed by necessity. Tell me, if someone is incapable of ruling and being emperor, but remains a private citizen, shall we praise them because they don't meddle in politics? Not at all. So it doesn't

Οὐκοῦν οὐδὲ ἐνταῦθα. Ὁ γὰρ ἔπαινος, ὦ πάντων ὑμεῖς ἀμαθέστατοι, οὐκ ἐν τῇ τούτων ἀποχῇ, ἀλλ' ἐν τῇ τῶν ἀγαθῶν ἐργασίᾳ γίνεται. Ἐκεῖνο μὲν γὰρ ψόγου ἀπήλλακται, οὔπω δὲ καὶ ἐπαίνου μετέχει· τὸ δὲ ἐγκώμιόν ἐστιν ἄξιόν ἐκείνου. Ὅρα γοῦν καὶ τὸν Χριστὸν οὕτως ἐπαινοῦντα, ὅταν λέγῃ· "Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με." Οὐκ εἶπεν, ἐπειδὴ οὐκ ἐπλεονεκτήσατε, οὐδὲ, ἐπειδὴ οὐχ ἡρπάσατε, μικρὰ γὰρ ταῦτα, ἀλλ' ἐπειδὴ πεινῶντά με εἴδετε, καὶ ἐθρέψατε. Καὶ τίς ἂν οὕτως ἐπήνεσεν ἢ τοὺς φίλους, ἢ τοὺς ἐχθρούς; Οὐκ ἂν οὐδὲ Παῦλον· τί λέγω Παῦλον; οὐδὲ τὸν τυχόντα τις ἄνδρα, ὡς σὺ τὸν Χριστὸν ἐπαινεῖς, ἐπήνεσεν, ὅτι μὴ προσήκουσαν ἀρχὴν οὐκ ἔλαβε. Τὸ γὰρ ἐπὶ τοιούτοις θαυμάζειν, πολλήν ἐστι κακίαν μαρτυρούν[**63**]*των. Πῶς; Ὅτι ἐπ' ἐκείνων τὸ τοιοῦτον ἔπαινός ἐστιν, οἷον ὁ κλέπτων, ἐὰν μηκέτι κλέπτῃ· ἐπὶ δὲ τῶν ἀγαθῶν οὐκέτι. Ὅτι οὐχ ἥρπασε μὴ προσήκουσαν ἀρχὴν καὶ τιμὴν, ἐπαινετός; Καὶ ποίας ταῦτα ἀνοίας; Προσέχετε, παρακαλῶ· μακρὸς γὰρ ὁ λόγος.*

Ἄλλως δὲ, τίς ἂν ἀπὸ τούτων εἰς ταπεινοφροσύνην προέτρεψε; Τὰ γὰρ ὑποδείγματα πολλῷ μείζονα δεῖ εἶναι τῆς ὑποθέσεως, εἰς ἣν παρακαλοῦμεν· οὐ γὰρ ἄν τις ἐξ ἀλλοτρίων προτραπείη. Οἷον, προέτρεπεν ὁ Χριστὸς εὖ ποιεῖν τοὺς ἐχθρούς· ἤνεγκε παράδειγμα μέγα, τὸ τοῦ πατρὸς, ὅτι ἀνατέλλει τὸν ἥλιον ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους· προέτρεπεν εἰς ἀνεξικακίαν· ἤνεγκε παράδειγμα· "Μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ·" καὶ πάλιν, "Εἰ ἐγὼ ὁ κύριος καὶ ὁ διδάσκαλος ταῦτα ποιῶ, πόσῳ μᾶλλον ὑμεῖς;" Ὁρᾷς πῶς οὐκ ἀφέστηκε τὰ παραδείγματα; οὐδὲ γὰρ τοσοῦτον ἀφεστάναι δεῖ· καὶ γὰρ καὶ ἡμεῖς οὕτω ποιοῦμεν. Ἄλλως δὲ καὶ ἐνταῦθα οὐδὲ ἐγγύς ἐστι τὸ παράδειγμα. Πῶς; Ὅτι εἰ δοῦλός ἐστι, καὶ ἐλάττων ἐστὶ, καὶ ὑπήκοος τῷ μείζονι. Τοῦτο δὲ οὐ ταπεινοφροσύνη ἐστί· τοὐναντίον γὰρ ἔδει ποιῆσαι, μείζονά τινα τῷ ἐλάττονι ὑπακούσαντα δεῖξαι· ἀλλ' ἐπειδὴ τοῦτο οὐχ εὗρεν ἐπὶ θεοῦ, μείζονα καὶ ἐλάττονα, τὸ γοῦν ἴσον ἐποίησεν. Εἰ δὲ

happen in this case either. For praise, you most stupid of all people, comes not from abstinence from these things but from performing good works. I mean that while such action is free of blame, there's no way it shares in praise. But praise of the other is deserved. See Christ too giving praise in this way, when he says: "*Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and you gave me food, I was thirsty and you gave me drink*" [Matt 25:34–35]. He didn't say, "because you didn't defraud another" or "because you didn't plunder" (for these are of no moment), but [said], "because you saw that *I was hungry* and nourished me." And who would praise either friends or enemies in this way? No, they wouldn't even praise Paul. Why do I mention Paul? Nobody has praised a person they have come across as you praise Christ, on the grounds that they didn't assume an office that wasn't appropriate. I mean, what's amazing in such cases is that there are witnesses to great evil. **[63]** How's that? Because in the case of these people praise is something like this: "*the thief, if he no longer steals*" [Eph 4:28]. But it's not the case with good people. Because they haven't plundered office and honor that was inappropriate, are they praiseworthy? And what sort of senselessness is that? Please pay attention, for the homily is becoming long.[79]

Let me put it another way: who would exhort someone to humility by such arguments? I mean, the examples must be much stronger than the subject to which we are encouraging people—someone wouldn't compel by arguments foreign to the subject. For example, Christ compelled people to do good to their enemies [cf. Matt 5:43]. He adduced a powerful example, that of the Father when *he makes the sun rise on the bad and the good and sends rain on the just and the unjust* [Matt 5:45]. He compelled them to long-suffering; he adduced an example: "*Learn from me that I am gentle and humble of heart*" [Matt 11:29], and again: "*If I, your lord and teacher, do this, how much more should you?*" [John 13:14]. Do you see how he didn't use far-fetched examples? I mean, the examples ought not to be too far-fetched. After all, our practice is precisely the same. But it's different in this passage—the example isn't even close. How's that? Because if he's a servant, he's both inferior and subject to the greater one. That's not humility, for it should be done the other way around, to show that the greater one is obedient to the inferior one. But since Paul didn't find this in God's case (greater and inferior), he made them equal anyway. If the Son were

79. See n. 40 above on audience attention.

ἐλάττων ἦν ὁ υἱὸς, οὐχ ἱκανὸν εἰς ταπεινοφροσύνην προτρέψαι. Διὰ τί; Ὅτι οὐκ ἔστι ταπεινοφροσύνη τὸ τὸν ἐλάττονα μὴ ἐπαναστῆναι τῷ μείζονι, τὸ μὴ ἁρπάσαι τὴν ἀρχὴν, τὸ ὑπακοῦσαι μέχρι θανάτου.

Ἄλλως δὲ, ὅρα καὶ μετὰ τὸ ὑπόδειγμα τί φησι· "Τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν." Ἡγούμενοι, φησίν. Ἐπειδὴ γὰρ καὶ κατὰ τὴν οὐσίαν ἕν ἐστε, καὶ κατὰ τὴν τιμὴν τὴν παρὰ τοῦ θεοῦ, δεῖ λοιπὸν τῆς ὑπολήψεως εἶναι τὸ πρᾶγμα. Ἐπὶ δὲ τῶν μειζόνων καὶ ἐλαττόνων οὐκ ἂν τοῦτο εἶπεν, ὅτι ἡγούμενοι, ἀλλὰ, τιμᾶτε τοὺς ὑπερέχοντας ὑμῶν· καθὼς καὶ ἀλλαχοῦ φησι, "Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε." Ἐκεῖ τῆς φύσεως τοῦ πράγματός ἐστιν ἡ ὑποταγή· ἐνταῦθα τῆς κρίσεως [**64**] *δεῖ γενέσθαι τῆς ἡμετέρας. "Τῇ ταπεινοφροσύνῃ, φησὶν, ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν," ὥσπερ καὶ ὁ Χριστὸς ἐποίησε. Καὶ τὰ μὲν ἐκείνων οὕτως ἀνατέτραπται· τὰ δὲ ἡμέτερα λοιπὸν εἰπεῖν χρὴ, πρότερον ἐν κεφαλαίῳ τὰ ἐκείνων εἰπόντα, ὅτι εἰς ταπεινοφροσύνην παρακαλῶν οὐκ ἂν τὸν ἐλάττονα ὄντα καὶ τῷ μείζονι ὑπακούσαντα παρήγαγεν. Εἰ μὲν γὰρ δούλους δεσπόταις παρεκάλει ὑπακούειν, εἰκότως· εἰ δὲ ἐλευθέρους ἐλευθέροις, τί τοῦ δούλου πρὸς τὸν δεσπότην τὴν ὑποταγὴν ἔφερε; τί τοῦ ἐλάττονος πρὸς τὸν μείζονα; Μὴ γὰρ εἶπεν, οἱ ἐλάττονες τοῖς μείζοσιν ὑπακουέτωσαν; ἀλλ' ἰσότιμοι ἀλλήλων ὄντες, ὑπακούετε, "ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν." Διὰ τί δὲ μὴ παρήγαγεν, εἰ ἄρα, κἂν τὸ τῆς γυναικὸς, ὅτι ὥσπερ ἡ γυνὴ ὑπακούει τῷ ἀνδρὶ, οὕτω καὶ ὑμεῖς ὑπακούετε; Εἰ δὲ ὅπερ ἴσον ἐστὶ καὶ ἐλευθέριον οὐ παρήγαγεν, ἐπειδὴ ὅλως μικρά τις ἦν ὑποταγὴ, πόσῳ μᾶλλον τὸ τοῦ δούλου οὐκ ἂν παρήγαγεν;*

Εἶπον φθάσας, ὅτι οὐδεὶς οὕτως ἐπαινεῖ ἀπὸ τῆς τῶν κακῶν ἀποχῆς, οὐδὲ ὅλως αὐτοῦ μέμνηται· οὐδὲ σώφρονα βουλόμενος ἐπαινέσαι τις οὕτως ἐρεῖ, ὅτι οὐκ ἐμοίχευσεν, ἀλλ' ὅτι καὶ τῆς ἰδίας ἀπέστη γυναικός. Οὐδαμοῦ γὰρ τὴν τῶν κακῶν ἀποχὴν τίθεμεν· γέλως γὰρ τοῦτο. Εἶπον ὅτι ἡ μορφὴ τοῦ δούλου ἀληθὴς, καὶ οὐδὲν ἐλάττων· οὐκοῦν καὶ ἡ μορφὴ τοῦ θεοῦ τελεία, καὶ οὐκ ἐλάττων. Διὰ τί μὴ εἶπεν, ἐν μορφῇ θεοῦ γενόμενος, ἀλλ', "ὑπάρχων;" Ἴσον ἐστὶ τοῦτο τοῦ εἰπεῖν, "Ἐγώ εἰμι ὁ ὤν." Τὸ ἀπαράλλακτον ἡ μορφὴ δείκνυσι, καθό ἐστι μορφή. Οὐκ ἔστι δὲ ἄλλης οὐσίας ὄντα, τὴν ἄλλης μορφὴν ἔχειν· οἷον, οὐδεὶς ἀνθρώπων ἀγγέλου ἔχει μορφὴν, οὐδὲ ἄλογον ἀνθρώπου ἔχει μορφήν· πῶς οὖν ὁ υἱός; Εἶτα ἐπὶ μὲν ἡμῶν, ἐπειδὴ σύνθετοί ἐσμεν, ἡ μορφὴ τοῦ σώματός ἐστιν· ἐπὶ δὲ τοῦ ἁπλοῦ καὶ ἀσυνθέτου πάντως, τῆς οὐσίας. Εἰ δὲ τὸ χωρὶς ἄρθρου εἰρῆσθαι οὐ

inferior, it wouldn't be sufficient to compel people to humility. Why not? Because it's not humility for the inferior one not to attack the greater one, not to usurp office, to be *obedient to the point of death*.

To put it another way: see what Paul says after the example: "*in humility count others better than yourselves*" [Phil 2:3]. "*Count*," he says. I mean that since you are one in substance as well as in honor in God's sight, from now on there must be the question of estimation. He wouldn't have said this, "*counting*," about greater and inferior people; no, "honor those who are better than you," just as he says in another passage: "*Remember your leaders and obey them*" [Heb 13:17]. There subordination is the result of the nature of the case; here it ought to result from our judgment. **[64]** "*In humility*," he says, "*counting others better than yourselves*," just as Christ did too. And in this way the heretics' arguments are overturned, whereas from now on we have to speak of ours, first speaking about theirs in summary. While exhorting them to humility, he wouldn't have introduced the topic of the one who is inferior and the fact that he was obedient to the greater one. You see, if he exhorts servants to obey their masters, that's fine; but if he exhorted free men to obey free men, why did he adduce the subjection of the servant to the master? Why that of the inferior to the greater one? For surely he didn't say: "Let the inferior obey the greater"; no, rather: "being of equal honor with each other, obey, *counting others better than yourselves*." Why didn't he add: "Surely in the case of the wife, just as she obeys her husband, so you too should obey"? But if he didn't adduce what is equal and free, because the subordination was a totally insignificant one, how much more wouldn't he adduce the case of the servant?

I said earlier that nobody should praise someone in this way—because they have avoided evil; no, they shouldn't even mention them at all. Nor in wishing to praise a chaste man would someone say, "he hasn't fornicated," but "he has renounced his own wife." For nowhere do we posit abstinence from evil [as praiseworthy]—that would be ridiculous. I said that the form of the servant was a true one, and nothing less. Surely, then, too the *form of God* is perfect, and not less. Why he say not, "becoming in the *form of God*," but "*being*"? It's the same as saying, "*I am who am*" [Exod 3:14]. The form, insofar as it's a form, points to what is unchangeable. It's not possible for it to be of another substance, to have the form of another. For example, no human has the form of an angel, nor does an animal have the form of a human. So how could the Son, then? In our case, because we are composite our form is a bodily one, but in the case of a totally simple and uncomposite nature, the form is the essence. But if speaking without the

δείκνυσι τὸν πατέρα, πολλαχοῦ τοῦτο δείκνυται χωρὶς ἄρθρου εἰρημένον. Καὶ τί λέγω πολλαχοῦ; ἐν γὰρ αὐτῷ εὐθέως τῷ χωρίῳ τούτῳ, "Οὐχ ἁρπαγμὸν, φησὶν, **[65]** *ἡγήσατο τὸ εἶναι ἴσα θεῷ·" καὶ οὐκ εἶπε, τῷ θεῷ, περὶ τοῦ πατρὸς λέγων. Βούλομαι καὶ τὰ ἡμέτερα προσθεῖναι, ἀλλὰ δέδοικα μὴ καταχώσωμεν ὑμῶν τὰς διανοίας. Τέως δὲ τὰ εἰρημένα μέμνησθε πρὸς ἀνατροπὴν ἐκείνων· τέως τὰς ἀκάνθας ἐκτέμωμεν, καὶ τότε τὸν σπόρον καταβαλοῦμεν τὸν καλὸν μετὰ τὸ τὰς ἀκάνθας ἐκτμηθῆναι, καὶ μικρὸν ἀναπνεῦσαι τὴν γῆν· ἵνα πᾶσαν τὴν ἐκεῖθεν ἀποθεμένη κακίαν, μετὰ πολλῆς τῆς ἀρετῆς δέχηται τὰ θεῖα σπέρματα.*

Εὐχαριστήσωμεν ὑπὲρ τῶν εἰρημένων τῷ θεῷ· ἀξιώσωμεν αὐτὸν δοῦναι φυλακὴν καὶ διατήρησιν αὐτῶν, ἵνα καὶ ἡμεῖς καὶ ὑμεῖς εὐφραινώμεθα, καὶ οἱ αἱρετικοὶ καταισχύνωνται. Παρακαλέσωμεν αὐτὸν καὶ εἰς τὸ ἑξῆς ἡμῖν ἀνοῖξαι στόμα, ὥστε καὶ τὰ ἡμέτερα μετὰ τῆς αὐτῆς πάλιν σπουδῆς παρακαταθέσθαι. Δεηθῶμεν αὐτοῦ, ὥστε καὶ τῆς πίστεως βίον ἄξιον ἡμῖν παρασχεῖν, ἵνα εἰς δόξαν αὐτοῦ ζῶμεν, ἵνα μὴ τὸ ὄνομα αὐτοῦ βλασφημῆται δι' ἡμᾶς. "Οὐαὶ γὰρ ὑμῖν, φησὶ, δι' οὓς τὸ ὄνομα τοῦ θεοῦ βλασφημεῖται." Εἰ γὰρ υἱὸν ἔχοντες· καίτοι τί υἱοῦ γνησιώτερον; εἰ υἱὸν τοίνυν ἔχοντες, ὅταν δι' αὐτὸν βλασφημώμεθα, ἀποκηρύττομεν αὐτὸν, ἀποστρεφόμεθα, οὐ προσιέμεθα· πόσῳ μᾶλλον ὁ θεὸς δούλους ἔχων ἀγνώμονας, βλασφημοῦντας αὐτὸν καὶ ὑβρίζοντας, οὐκ ἀποστραφήσεται καὶ μισήσει; ὃν δ' ἂν ὁ θεὸς μισήσῃ καὶ ἀποστραφῇ, τίς προσλήψεται; Οὐδεὶς, ἀλλ' ἢ ὁ διάβολος, ἀλλ' ἢ οἱ δαίμονες· ὃν δ' ἂν οἱ δαίμονες λάβωσι, ποίαν ἕξει σωτηρίας ἐλπίδα; ποίαν παραμυθίαν ζωῆς; Ἕως ἂν ἐν τῇ χειρὶ ὦμεν τοῦ θεοῦ, οὐδεὶς ἡμᾶς ἁρπάζειν δύναται· ἰσχυρὰ γάρ ἐστιν· ὅταν δὲ τῆς χειρὸς ἐκείνης ἐκπέσωμεν καὶ τῆς βοηθείας, ἀπολώλαμεν, πᾶσιν ἕτοιμοι προκείμεθα εἰς ἁρπαγὴν, "ὡς τοῖχος κεκλιμένος καὶ φραγμὸς ὠσμένος." Ὅταν ᾖ ἀσθενὴς ὁ τοῖχος, εὐεπίβατος ἔσται πᾶσι.

Μὴ γὰρ ἐπὶ τῆς Ἱερουσαλὴμ οἴεσθε τοῦτο λέγεσθαι μόνον, ὃ μέλλω λέγειν, ἀλλὰ καὶ ἐπὶ παντὸς ἀνθρώπου. Τί δὲ ἐπὶ τῆς Ἱερουσαλὴμ ἐλέγετο; "Ἄισω δὴ τῷ ἠγαπημένῳ **[66]** *ᾆσμα τοῦ ἀγαπητοῦ μου, τῷ ἀμπελῶνί μου. Ἀμπελὼν ἐγενήθη τῷ ἠγαπημένῳ ἐν κέρατι, ἐν τόπῳ πίονι. Καὶ φραγμὸν περιέθηκα, καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἄμπελον Σωρὴκ, καὶ ᾠκοδόμησα πύργον ἐν*

article does not point to the Father, in many other passages where Paul speaks without the article it does indicate this. And why do I say, "in many other passages"? In that very same spot immediately after, Paul says, "*He did not count* **[65]** *equality with God a thing to be grasped*." And he didn't say, "the God," when speaking about the Father. I want to add my own arguments too, but I'm afraid of overwhelming your minds. For the time being, remember what I said about overturning the heretics. For the time being, let's cut off the thorns, and then we shall sow good seed after the thorns have been cut off and the earth has drawn breath a little. The result will be that, when the earth has rejected every evil from that source,[80] she will receive divine seeds with great virtue.

Let's give thanks to God for what has been said. Let's ask him for the gift of keeping and safeguarding what he's said, so that both we and you may rejoice and the heretics may be put to shame. Let us beg him for what follows too to open our mouth, so that our affairs, for their part, may be entrusted to him with the same diligence. Let's beseech him to give us a life worthy of faith, so that we may live for his glory, so that his name may not be blasphemed by us. "*For woe to you*," it says, "*through whom the name of God is blasphemed*" [Isa 52:5]. If we have a son—what is more legitimate than a son? So if we do have a son, when we are blasphemed by him, we denounce him, we turn our backs on him, we don't admit him. How much more so, if God has ungrateful servants who blaspheme against him and revile him, won't he turn his back on them and hate them? Who will take in the one whom God hates and turns his back on? Nobody, except the devil, except the demons. What hope of salvation will the one have whom the demons grab? What consolation in life? As long as we are in God's hand, nobody can snatch us away, for the hand is strong. When we fall away from the help of his hand we are lost, we lie ready to be seized by everybody, "*like a leaning wall and a tottering fence*" [Ps 61:4]. When the wall becomes weak, it'll be easy for everyone to break in.

Don't think that what I'm about to say was said only about Jerusalem—no, it's about every human being. What was said about Jerusalem? "*I will sing a song of love to my beloved,* **[66]** *concerning my*[81] *vineyard. My beloved had a vineyard on a hill, in a fertile spot. He built a fence around it, and dug it, and planted a Sorek vine,*[82] *and he built a watchtower in the midst of it,*

80. I.e., from the thorns, which are the heretics.

81. LXX reads "his."

82. That is, the choice, red (Heb. שׂרק) grapevine. See R. Dennis Cole, "Vine,

μέσῳ αὐτοῦ, καὶ προλήνιον ὤρυξα ἐν αὐτῷ, καὶ ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δὲ ἀκάνθας. Καὶ νῦν ἄνθρωπος τοῦ Ἰούδα, καὶ οἱ κατοικοῦντες ἐν Ἱερουσαλὴμ, κρίνατε ἐν ἐμοὶ καὶ ἀνὰ μέσον τοῦ ἀμπελῶνός μου. Τί ἔδει ποιῆσαι τῷ ἀμπελῶνί μου, καὶ οὐκ ἐποίησα αὐτῷ; διότι ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δὲ ἀκάνθας. Νῦν οὖν ἀναγγελῶ ὑμῖν, τί ποιήσω τῷ ἀμπελῶνί μου· ἀφελῶ τὸν φραγμὸν αὐτοῦ, καὶ ἔσται εἰς διαρπαγὴν, καὶ καθελῶ τὸν τοῖχον αὐτοῦ, καὶ ἔσται εἰς καταπάτημα· καὶ ἀνήσω τὸν ἀμπελῶνά μου, καὶ οὐ μὴ τμηθῇ, οὐδ' οὐ μὴ σκαφῇ· καὶ ἀναβήσονται εἰς αὐτὸν, ὡς εἰς χέρσον, ἄκανθαι· καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν. Ὁ γὰρ ἀμπελὼν κυρίου Σαβαὼθ οἶκος τοῦ Ἰσραήλ ἐστι, καὶ ἄνθρωπος τοῦ Ἰούδα, νεόφυτον ἠγαπημένον· ἔμεινα ἵνα ποιήσῃ κρίσιν, ἐποίησε δὲ ἀνομίαν· καὶ οὐ δικαιοσύνην, ἀλλὰ κραυγήν." Τοῦτο καὶ ἐφ' ἑκάστης λέγεται ψυχῆς. Ὅταν γὰρ πάντα πληρώσῃ, ἃ ἐχρῆν, ὁ φιλάνθρωπος θεὸς, εἶτα ποιήσῃ ἀκάνθας ἀντὶ σταφυλῆς, ἀφελεῖ τὸν φραγμὸν, καὶ καθαιρεῖ τὸν τοῖχον, καὶ ἐσόμεθα εἰς διαρπαγήν.

Ἄκουε γὰρ πῶς καὶ ἕτερος προφήτης ὀδυρόμενος ἔλεγεν· "*Ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς, καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι τὴν ὁδόν; Ἐλυμήνατο αὐτὴν ὗς ἐκ δρυμοῦ, καὶ μονιὸς ἄγριος κατενεμήσατο αὐτήν."* Ἐκεῖ μὲν περὶ τοῦ Μήδου καὶ τοῦ Βαβυλωνίου φησίν· ἐνταῦθα δὲ περὶ τούτου οὐκ ἔστιν εἰπεῖν, ἀλλὰ ὗς καὶ μονιὸς ὁ διάβολός ἐστι, καὶ πᾶσα αὐτοῦ ἡ δύναμις, διὰ τὸ ἄγριον καὶ ἀκάθαρτον αὐτοῦ τοῦ παραστήματος. Ὅταν μὲν γὰρ αὐτοῦ τὸ ἁρπακτικὸν βούληται δηλῶσαι, φησίν· "*Ὡς λέων ὠρυόμενος περιέρχεται, ζητῶν τίνα καταπίῃ·"* ὅταν δὲ τὸ ἰοβόλον καὶ θανάσιμον καὶ ὀλέθριον, ὄφιν αὐτὸν καλεῖ καὶ σκορπιόν· "*Πατεῖτε, φησὶν, ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἀντικειμένου·"* ὅταν δὲ τὸ ἰσχυρὸν ὁμοῦ καὶ ἰοβόλον, δράκοντα αὐτὸν καλεῖ, ὡς ὅταν [**67**] λέγῃ· "*Δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῷ·"* καὶ δράκοντα, καὶ ὄφιν σκολιὸν, καὶ ἀσπίδα αὐτὸν καλεῖ πανταχοῦ. Πολύπλοκον γὰρ τὸ θηρίον καὶ ποικίλον, καὶ πολλὴν ἔχει τὴν ἰσχύν· πάντα κινεῖ, πάντα θορυβεῖ, πάντα ἄνω καὶ κάτω στρέφει. Ἀλλὰ μὴ φοβηθῆτε, ἀλλὰ μὴ δείσητε· γρηγορεῖτε μόνον, καὶ ὡς στρουθίον ἔσται, φησί· "*Πατεῖτε*

and hewed out a wine vat in it, and expected it to yield grapes, but it produced thorns. And now, people of Judah and inhabitants of Jerusalem, judge between me and my vineyard. What should I have done for my vineyard that I didn't do for it? Because I expected it to yield grapes, but it produced thorns. So now I'm going to tell you what I'll do with my vineyard. I'm going to remove its fence, and it will be plundered; and I'll demolish the wall, and it will be trampled underfoot; and I'll destroy my vineyard, and it won't be pruned or hoed; and thorns will grow up in it, as in a wasteland, and I will command the clouds not to release rain onto it. For the vineyard of the Lord Sabaoth is the house of Israel, and the people of Judah are his cherished planting. And I expected that it would make a decision, but it effected injustice, and not righteousness, but a cry" [Isa 5:1–7]. This is said about every soul. For when the God of loving-kindness completes everything that is necessary, next the human soul produces thorns instead of grapes, God removes the fence and demolishes the wall, and we shall be plundered.

Listen to how another prophet lamented when he said, "*Why have you broken its fence, and those who pass along the road can pick its fruit? A boar from the forest has ravaged it, and a ferocious wild beast has grazed on it*" [Ps 79:13–14]. In the former passage he's talking about Medea and Babylon, though here it's not possible to designate the place, but a boar and a ferocious beast is the devil, and all his forces, on account of his wild and impure disposition. I mean, when [Scripture] wants to demonstrate his rapacious nature, it says, "*He prowls around like a roaring lion, seeking someone to devour*" [1 Pet 5:8], whereas when it's the devil's venomous and deadly and destructive nature, it calls him a snake and a scorpion. "*Tread on snakes and scorpions,*" it says, "*and on all the power of the enemy*" [Luke 10:19]. But when it's a case of the mighty and the venomous together, it calls him a dragon, as when **[67]** it says, "*There's the dragon,*[83] *which you formed to sport in*" [Ps 103:26]. And everywhere it calls him a dragon and a crooked snake and an asp [cf. Ps 74:13, 14]. For the beast is complex and changeable and possesses great strength. It shifts everything, disturbs everything, and turns everything up and down [cf. Isa 27:1; 51:9; Ezek 29:3; 32:2]. But don't be afraid, don't be fearful—just be vigilant, and it will be like an ostrich, it

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Vineyard," in *Eerdmans Dictionary of the Bible* (ed. David N. Freedman; Grand Rapids: Eerdmans, 2000), 1356–57.

83. That is, Leviathan, or the mythical sea serpent with various manifestations, representative of chaos. See further John L. McLaughlin, "Leviathan," in *Anchor Bible Dictionary* (ed. David N. Freedman; 6 vols.; New York: Doubleday, 1992), 4:803.

γὰρ ἐπάνω ὄφεων καὶ σκορπίων." Καταπάτημα *αὐτὸν τῶν ἡμετέρων ἐποίησε ποδῶν, ἂν βουλώμεθα. Ὅρα τοίνυν πόσος γέλως, πόση ἀθλιότης, ὃν ἐλάβομεν πατεῖν, τοῦτον ὁρᾶν ὑπὲρ κεφαλῆς ἑστῶτα τῆς ἡμετέρας.*

Πῶς δὲ *τοῦτο γίνεται;* Παρ' *ἡμῶν· ἂν ἡμεῖς βουλώμεθα, μέγας ἐστίν· ἂν ἡμεῖς βουλώμεθα, γίνεται μικρός. Ἐὰν προσέχωμεν ἑαυτοῖς, καὶ μετὰ τοῦ βασιλέως ὦμεν τοῦ ἡμετέρου, συστέλλεται, καὶ παιδίου μικροῦ οὐδὲν ἄμεινον διακείσεται ἐν τῇ πρὸς ἡμᾶς μάχῃ· ὅταν ἀποστῶμεν αὐτοῦ, μεγάλα φυσᾷ, βρυχᾶται, τρίζει τοὺς ὀδόντας, ἅτε ἐρήμους ἡμᾶς τῆς μεγάλης συμμαχίας λαβών· οὐ γὰρ πρόσεισιν, ἐὰν μὴ συγχωρήσῃ ὁ θεός.* Εἰ *γὰρ χοίρων ἀγέλαις οὐ κατετόλμησεν ἐπεμβῆναι, μὴ τοῦ θεοῦ συγχωροῦντος, πολλῷ μᾶλλον ἀνθρώπων ψυχαῖς.* Συγχωρεῖ δὲ θεὸς, *ἢ παιδεύων, ἢ δίκην ἀπαιτῶν, ἢ δοκιμωτέρους ποιῶν, ὡς τὸν Ἰώβ.* Ὁρᾷς *αὐτὸν μὴ προσερχόμενον, μηδὲ τολμῶντα γενέσθαι ἐγγὺς, ἀλλὰ δεδοικότα καὶ τρέμοντα;* Καὶ τί λέγω περὶ τοῦ Ἰώβ; τῷ γὰρ Ἰούδᾳ *ἐφαλλόμενος, οὐκ ἐτόλμησεν, ἕως αὐτὸν τοῦ ἱεροῦ χοροῦ ἀπέσχισεν ὁ* Χριστὸς, *λαβεῖν ὁλόκληρον, καὶ εἰσελθεῖν εἰς αὐτόν.* Τότε *μὲν οὖν ἔξωθεν* προσέβαλλεν, *ἔνδον δὲ εἰσελθεῖν οὐκ ἐτόλμα· ἐπειδὴ δὲ εἶδεν ἀποσχισθέντα τῆς ἱερᾶς ἀγέλης, παντὸς λύκου σφοδρότερον ἐφήλατο, καὶ οὐ πρότερον ἀπέστη, ἕως αὐτὸν ἀνεῖλε θάνατον διπλοῦν.*

Ταῦτα *πρὸς νουθεσίαν ἡμῶν γέγραπται. Ἐπεὶ ποῖον κέρδος τὸ γνῶναι, ὅτι εἷς τῶν δώδεκα προέδωκε; ποία ὄνησις; ποία ὠφέλεια;* Μεγάλη. Ὅταν *γὰρ μάθωμεν πόθεν ἐκεῖνος ἐπὶ τὴν ὀλέθριον ταύτην ἦλθε βουλὴν, φυλαττόμεθα καὶ αὐτοὶ μὴ τὰ* [**68**] *αὐτὰ παθεῖν.* Πόθεν *οὖν ἦλθεν ἐπὶ τοῦτο;* Ἀπὸ *φιλαργυρίας· κλέπτης ἦν· τριάκοντα ἀργυρίων τὸν κύριον προέδωκεν.* Οὕτως *ἐμέθυε τῷ πάθει· τὸν τῆς οἰκουμένης δεσπότην τριάκοντα ἀργυρίων προέδωκε.* Τί *τῆς μανίας ταύτης χεῖρον;* Οὗ *οὐδὲν ἀντάξιον οὐδὲ ἴσον, ᾧ τὰ ἔθνη εἰς οὐδὲν ἐλογίσθη, τοῦτον τριάκοντα ἀργυρίων προέδωκε.* Χαλεπὴ *γὰρ τῆς φιλαργυρίας ἡ τυραννὶς, δεινὴ ψυχὴν ἐκστῆσαι.* Οὐχ *οὕτω τις ὑπὸ τῆς μέθης παραπλὴξ γίνεται, ὡς ὑπὸ φιλαργυρίας· οὐχ οὕτως ὑπὸ μανίας καὶ παραπληξίας, ὡς ὑπὸ φιλαργυρίας.* Τί *γὰρ, εἰπέ μοι;* Ἄσημον *ὄντα σε καὶ ἀγνῶτα ἐκάλεσε, καὶ ἕνα τῶν δώδεκα ἐποίησε, διδασκαλίας σοι μετέδωκεν, ὑπέσχετο μυρία*

says. "*For you will tread on snakes and scorpions*." It has made the dragon something trodden by our feet, should we wish. See, therefore, how ridiculous it is, how miserable, to see the one on whom we have been allowed to trample standing above our heads.

But how does this happen? Through us. If we wish, the devil becomes great; if we wish, he becomes small. If we pay attention to ourselves and stand with our king, he contracts and will be in no better position than a small child in his battle against us. When we withdraw from the king, he puffs mightily, bellows, gnashes his teeth, because he's seizing us when we are bereft of our great alliance. I mean, he won't approach us unless God gives permission. For if he didn't dare to set upon a herd of pigs without God's permission [cf. Luke 8:26–33], so much more won't he set upon the souls of humans. But God gives permission, whether instructing, or exacting punishment, or making people more trustworthy, like Job. Do you see how the devil doesn't approach, doesn't dare even come close, but is afraid and trembling? And what shall I say about Job? Having assailed Judas, he didn't dare capture him completely and enter him until Christ had separated him from the holy throng. On that occasion, therefore, he attacked from outside but didn't dare to go inside, whereas when he saw that Judas had been separated from the sacred herd, he charged more viciously than any wolf and didn't stop before he'd removed him by a double death.

These words are written as a warning to us. Since what kind of gain is the knowledge that one of the Twelve betrayed Christ? What kind of benefit? What kind of help? A great one. You see, when we learn how Judas came upon that destructive plan, we protect ourselves **[68]** from the same fate. So how did he come upon it? Through greed. He was a thief. For *thirty pieces of silver* he betrayed the Lord [Matt 26:14–16 par.]. So drunk was he with desire, he betrayed the master of the world for thirty pieces of silver. What is worse than this madness? The one who has no rival or equal in worth, by whom the nations are accounted as nothing [cf. Isa 40:17], he betrayed for *thirty pieces of silver*. For the tyranny of greed is oppressive—it's capable of disordering the soul. A person wouldn't become as disoriented from drink[84] as they would from greed; they wouldn't become as disoriented from madness and disorientation as they would from greed. Tell me, what does this mean? As an undistinguished and ignorant person Christ called you and made you one of the Twelve; he shared his teaching with you, promised

84. Cf. *Hom. Rom.* 13/14 (Field, 1:220–23).

ἀγαθὰ, θαύματά σε ἐργάζεσθαι πεποίηκε, τραπέζης, ὁδῶν, ὁμιλίας, συνουσίας, πάντων ἐκοινώνησας, ὧν καὶ οἱ λοιποί. Ταῦτα *οὐκ ἦν ἱκανὰ κατασχεῖν;* Τίνος *ἕνεκεν προέδωκας; τί ἔχων ἐγκαλεῖν, ὦ μιαρέ; τί δὲ οὐκ εὖ παθών;* Ἤιδει *σου τὴν διάνοιαν, οὐκ ἐπαύσατο τὰ παρ' ἑαυτοῦ εἰσφέρων· πολλάκις εἶπεν, ὅτι* "Εἷς *ἐξ ὑμῶν παραδώσει με·" πολλάκις ἔστιξε, καὶ ἐφείσατό σου, καὶ εἰδώς σε τοιοῦτον, οὐκ ἐξέβαλε τοῦ χοροῦ· ἔτι διεβάσταζεν, ἔτι ὡς γνήσιον καὶ ἕνα τῶν δώδεκα, οὕτως ἐτίμα, οὕτως ἐφίλει.* Τὸ *τελευταῖον, ὢ τῆς μιαρίας, καὶ λέντιον λαβὼν ἔνιψε ταῖς ἀχράντοις ἐκείναις χερσὶ τοὺς μιαρούς σου πόδας, καὶ οὐδὲ τοῦτό σε κατέσχεν.* Ἔκλεπτες *τὰ τῶν πενήτων· καὶ ἵνα μὴ προέλθῃς εἰς μεῖζον κακὸν, καὶ τοῦτο ἔφερεν· οὐδέν σε ἔπεισεν.* Εἰ *γὰρ θηρίον ἦς, εἰ γὰρ λίθος, οὐ ταῖς εὐεργεσίαις ταῖς εἰς σὲ, οὐ τοῖς θαύμασιν, οὐ ταῖς διδασκαλίαις;* Ἀλλὰ *καὶ οὕτως ἐκτεθηριωμένον ἐκάλει, καὶ διὰ τῶν θαυμασίων ἔργων ἐπήγετο τὸν λίθων ἀναισθητότερον.*

Σὺ *δὲ οὐδενὶ τούτων γέγονας βελτίων.* Θαυμάζετε *ἴσως τὴν τοσαύτην ἄνοιαν τοῦ προδότου· οὐκοῦν φοβήθητε τὸ ἐκείνου τραῦμα.* Ἀπὸ *φιλαργυρίας τοιοῦτος ἐγένετο, ἀπὸ τοῦ τῶν χρημάτων ἔρωτος.* Ἔκκοψον *τὸ πάθος· τοιαῦτα γὰρ τίκτει νοσήματα· ἀσεβεῖς ποιεῖ, καὶ τὸν θεὸν ἀγνοεῖν παρασκευάζει, κἂν μυριάκις εὐεργετηθῶμεν.* Ἔκκοψον, *παρακαλῶ· οὐκ ἔστι τῶν τυχόν*[**69**]*των· θανάτους οἶδε τίκτειν ὀλεθρίους μυρίους.* Εἴδομεν *τὸ ἐκείνου πάθος· φοβηθῶμεν μὴ τοῖς αὐτοῖς αὐτοὶ περιπέσωμεν.* Διὰ *τοῦτο γέγραπται, ἵνα μὴ τὰ αὐτὰ πάθωμεν καὶ ἡμεῖς· διὰ τοῦτο πάντες οἱ εὐαγγελισταὶ τοῦτο διηγήσαντο, ἵνα ἡμᾶς σωφρονίσωσι.* Πόρρωθεν *φεῦγε.* Οὐκ *ἔστι τοῦτο μόνον φιλαργυρία, τὸ πολλῶν ἐρᾶν, ἀλλὰ τὸ ὅλως χρημάτων ἐρᾶν.* Φιλαργυρία *δεινὴ, τὸ πλέον τῆς χρείας αἰτεῖν.* Μὴ *γὰρ τάλαντα χρυσοῦ ἦν τότε τὰ πείσαντα τὸν προδότην; τριάκοντα ἀργυρίων αὐτὸν προέδωκεν.* Ἆρα *μέμνησθε, ὅτε ἔλεγον πρὸ τούτου, ὅτι οὐκ ἐν τῷ λαμβάνειν πολλὰ ἡ πλεονεξία δείκνυται, ἀλλὰ πολλῷ μᾶλλον ἐν τῷ ὀλίγα;* Ἰδοὺ *ὅσον κακὸν οὗτος εἰργάσατο δι' ὀλίγον χρυσίον· μᾶλλον δὲ οὐ διὰ χρυσίον, ἀλλὰ δι' ἀργύρια.* Οὐκ *ἔστιν, οὐκ ἔστιν ἄνδρα φιλάργυρον ἰδεῖν ποτε τοῦ* Χριστοῦ *τὸ πρόσωπον· ἓν τῶν ἀδυνάτων τοῦτο.* Ῥίζα *ἐστὶ τῶν κακῶν.* Εἰ *δὲ ἕν τις ἔχων κακὸν, ἐκπίπτει τῆς δόξης ἐκείνης, ὁ τὴν ῥίζαν ἐπιφερόμενος ποῦ στήσεται;*

you myriad good things, made you work wonders, allowed you to participate in meals, journeys, conversation, company, everything, and the rest of it. Weren't these things sufficient to hold you back? For what reason did you betray him? What did you have to complain about, you foul fellow? In what respect didn't you fare well? He knew your mind; he didn't stop doing his part. Often he said: "*One of you will betray me*" [Matt 26:21]. Often he noticed you and forgave you, and although he knew what kind of man you were, he didn't throw you out of the group. He still put up with you, still as an authentic member of the Twelve he honored and loved you in this way. Finally—what foulness!—he even took the towel and with his pure hands washed your foul feet [cf. John 14:4–5], and not even this held you back. You stole what belonged to the poor, and so that you didn't proceed to a greater evil, he bore this too. Nothing changed your mind. I mean, if you were a beast, if you were a stone, wouldn't you have been changed by his acts of kindness to you, by his miracles, by his teachings? But even though you had become such a brute, he called you and through his miraculous works drew you to himself, although you were more unfeeling than stone.

But you became better than none of these things. Perhaps you are amazed at such senselessness on the part of the traitor; therefore, fear his wound. He became the fellow he was through greed, through the love of money. Eradicate the passion, for it breeds illnesses such as these. It makes us impious and causes us to disbelieve in God, even if we have experienced his loving-kindness myriad times. Eradicate it, please! It doesn't happen **[69]** to people by accident: it knows how to breed myriads of destructive deaths. We know the feeling that Judas suffered. Let's be fearful lest we fall into the same circumstances ourselves. It's on this account that the words are written, so that we too don't suffer the same things. It's for this reason that all the evangelists explained the situation, to teach us restraint. Flee far from it! Greed isn't just loving a lot of things; no, it's being completely in love with money. Greed is clever at asking for more than it needs. I mean, surely it wasn't the golden talents that won over the traitor on that occasion? For *thirty pieces of silver* he betrayed him [Matt 26:15; 27:3, 9]. Surely you remember that I said before that greed is shown up not by receiving a lot but much rather by receiving a little? See how much evil Judas wrought for the sake of a little gold. I should say for the sake not of gold but of silver. It isn't possible, it isn't, for a greedy man ever to see the face of Christ. This is one of the things that can't happen. Greed is the root of evils. If someone who has one evil falls from that glory, where will the person stand who bears the root?

Οὐκ ἔστι τὸν χρημάτων ὄντα δοῦλον, δοῦλον εἶναι Χριστοῦ γνήσιον. Αὐτὸς ὁ Χριστὸς ἀπεφήνατο, ὅτι τὸ πρᾶγμα ἀδύνατον. "Οὐ δύνασθε, φησὶ, θεῷ δουλεύειν καὶ μαμωνᾷ·" καὶ, "Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·" ἐναντία γὰρ ἐπιτάττουσιν. Ὁ Χριστὸς λέγει, φείδου τῶν πενομένων· ὁ μαμωνᾶς λέγει, ἀπόδυσον καὶ αὐτὰ ἃ ἔχουσιν· ὁ Χριστὸς λέγει, κένωσον ἅπερ ἔχεις· ὁ μαμωνᾶς λέγει, λάβε καὶ ἅπερ οὐκ ἔχεις. Εἶδες ἐναντίωσιν, εἶδες πόλεμον; πῶς οὐ δύναταί τις ῥᾳδίως ἀμφοτέρων ὑπακούειν, ἀλλ' ἑνὸς δεῖ καταφρονῆσαι; ἢ οὐ δεῖ λόγου; Πῶς; Ἐν τοῖς ἔργοις οὐχ ὁρῶμεν τοῦτο, τὸν Χριστὸν μὲν καταφρονούμενον, τὸν δὲ μαμωνᾶν τιμώμενον; Ὁρᾶτε πῶς καὶ τὰ ῥήματα φορτικά; πόσῳ μᾶλλον τὰ πράγματα; Ἀλλ' ἐπὶ τῶν πραγμάτων οὐ φαίνεται φορτικὰ ὁμοίως, ἐπειδὴ τῷ πάθει κατεχόμεθα. Νῦν μὲν γὰρ κἂν ὀλίγον ᾖ καθαρεύουσα τοῦ πάθους ἡ ψυχὴ, ἕως ἂν ἐνταῦθα ἑστήκῃ, δύναται κρίνειν ὀρθῶς· [**70**] ἐκεῖ δὲ ἀπελθοῦσα, καὶ κατασχεθεῖσα τῷ πυρετῷ, καὶ ἐν τῇ ἡδονῇ τοῦ πράγματος γενομένη, οὐκ ἔχει καθαρὸν τὸ κριτήριον, οὐκ ἔχει τὸ δικαστήριον ἀδέκαστον. Ὁ Χριστός φησιν, "Ἐὰν μή τις ἀποτάξηται πᾶσιν αὐτοῦ τοῖς ὑπάρχουσιν, οὐκ ἔστι μου μαθητής·" ὁ μαμωνᾶς φησι, λάβε ἀπὸ τοῦ πεινῶντος τὸν ἄρτον· ὁ Χριστὸς λέγει, περίβαλε τὸν γυμνόν· οὗτος λέγει, τὸν γυμνὸν ἀπόδυσον· ὁ Χριστὸς λέγει, τοὺς οἰκείους τοῦ σπέρματός σου οὐχ ὑπερόψει· ὁ μαμωνᾶς λέγει, οὐκ ἐλεήσεις τοὺς οἰκείους τοῦ σπέρματός σου· κἂν μητέρα ἴδῃς, κἂν πατέρα, καταφρόνει. Καὶ τί λέγω πατέρα καὶ μητέρα; καὶ τῆς σαυτοῦ ψυχῆς, καὶ ταύτην ἀπόλλυε· ἀλλ' ὅμως ἀκούεται. Οἴμοι, ὁ τὰ ὠμὰ καὶ ἀπηνῆ καὶ θηριώδη προστάττων ἀκούεται μᾶλλον τοῦ τὰ ἐπιεικῆ καὶ σωτήρια ἡμῖν κελεύοντος. Διὰ τοῦτο γέεννα, διὰ τοῦτο πῦρ, διὰ τοῦτο ποταμὸς πυρὸς, διὰ τοῦτο σκώληξ ἀτελεύτητος.

Οἶδα ὅτι πολλοὶ ταῦτα οὐχ ἡδέως ἀκούουσιν ἡμῶν λεγόντων. Οὐδὲ γὰρ ἐγὼ ἡδέως αὐτὰ λέγω· τίς γὰρ χρεία ταῦτα λέγειν; Ἐβουλόμην τὰ περὶ βασιλείας ὑμῖν ἀεὶ διηγεῖσθαι, τὴν ἀνάπαυσιν, τὸ ὕδωρ τὸ τῆς ἀναπαύσεως, τὸν τόπον τῆς χλόης. "Ἐπὶ ὕδατος γὰρ, φησὶν, ἀναπαύσεως ἐξέθρεψέ με, καὶ εἰς τόπον χλόης ἐκεῖ με κατεσκήνωσεν." Ἐβουλόμην περὶ τοῦ τόπου λέγειν, ἔνθα ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός· ἐβουλόμην διηγεῖσθαι τῆς τοῦ Χριστοῦ συνουσίας τὴν ἡδονήν· καίτοιγε πάντα ὑπερβαίνει λόγον, καὶ πάντα νοῦν· ἀλλ' ὅμως κατὰ δύναμιν ἐβουλόμην ταῦτα λέγειν. Ἀλλὰ τί πάθω; Οὐκ ἔνι τῷ πυρέττοντι καὶ κακῶς διακειμένῳ περὶ βασιλείας λέγειν· τέως γὰρ περὶ ὑγείας

It's not possible for the servant of money to be an authentic servant of Christ. Christ himself revealed that it's an impossible business. "*You can't serve God and Mammon*" [Matt 6:24], he says, and "*Nobody can serve two lords*" [Matt 6:24]. They're actually giving conflicting orders. Christ says: "Spare the poor." Mammon says: "Strip off even what they have." Christ says: "Empty yourself of what you have." Mammon says: "Grab even what you don't have." Did you see the opposition, did you see the conflict—how somebody can't easily obey both but has to despise one of them? Or isn't there need of explanation? How can that be? In their actions don't we see Christ despised, while Mammon is revered? Do you see how even the words are hard to bear? How much more so are the facts? But in the case of the facts they don't seem hard to bear in the same way, because we're in the grip of the passion of greed. For at present if the soul's purified even a little from passion, while it remains here it can make correct judgments. **[70]** But when it departs there and is in the grip of fever and is immersed in the enjoyment of the act, it doesn't have a pure means of judging, it doesn't have an impartial tribunal. Christ says: "*Unless someone renounces all his possessions, he will not be my disciple*" [Luke 14:33]. Mammon says: "Take bread from the hungry person." Christ says: "Clothe the naked" [cf. Matt 25:36]. The other says: "Strip the naked." Christ says: "You will not look down on your blood relatives" [cf. 1 Tim 5:8]. Mammon says: "You will not have pity for your blood relatives. Even if you see your mother, even if you see your father, despise them. And why do I say father and mother? And your own soul—destroy it too" [cf. Mark 7:11–12]. But nonetheless he is listened to. Oh dear! The one who gives savage and harsh and beastly orders is listened to more than the one who gives us gentle and salutary commands. This is why Gehenna, this is why fire, this is why the river of fire, this is why the eternal worm exist.

I know that many don't enjoy hearing what I say. Nor do I enjoy speaking on these topics. I mean, what need is there to speak of them? I wish I could explain to you constantly things about the kingdom, the rest there, the water of rest, the place of green pastures. "For *he educated me by the water of rest*," it says, "*and he settled me there in the place of green pastures*" [Ps 22:2]. I wish I could speak about the place where pain and sorrow and groaning are absent. I wish I could explain about the pleasure of having Christ's company. Yet it exceeds every act of speech and every mind. Nonetheless, I wish I could speak on these topics to the best of my ability. But what can I do? It's not possible for the person who has fever and is in a bad state to speak about the kingdom. I mean, for the time being they should

χρὴ διαλέγεσθαι. Οὐκ ἔνι τῷ δίκης ὑπευθύνῳ περὶ τιμῆς διαλέγεσθαι· τέως γὰρ τὸ ζητούμενον, δίκης ἀπαλλαγῆναι, καὶ τῆς κολάσεως καὶ τῆς τιμωρίας· ἂν μὴ τοῦτο γένηται, πῶς ἐκεῖνο ἔσται; Διὰ τοῦτο ταῦτα λέγω συνεχῶς, ἵνα ἐπ' ἐκεῖνα ἔλθωμεν ταχέως. Καὶ γὰρ ὁ θεὸς διὰ τοῦτο γέενναν ἠπείλησεν, ἵνα μηδεὶς εἰς γέενναν ἐμπέσῃ, ἵνα πάντες βασιλείας ἐπιτύχωμεν. Καὶ ἡμεῖς διὰ τοῦτο συνεχῶς γεέννης μεμνήμεθα, ἵνα πρὸς τὴν [71] βασιλείαν ὑμᾶς ὠθήσωμεν, ἵνα τῷ φόβῳ μαλάξαντες ὑμῶν τὴν διάνοιαν, παρασκευάσωμεν ἄξια τῆς βασιλείας ποιεῖν.

Μὴ τοίνυν δυσχεραίνετε πρὸς τὸ τῶν ῥημάτων βαρύ· τὸ γὰρ βαρὺ τῶν ῥημάτων τοῦτο κούφας ἡμῖν ἐργάζεται ἀπὸ τῶν ἁμαρτημάτων τὰς ψυχάς. Ἐπεὶ καὶ ὁ σίδηρος βαρύς ἐστι, καὶ ἡ σφῦρα βαρεῖα, ἀλλὰ κατασκευάζει σκεύη εὔχρηστα χρυσᾶ καὶ ἀργυρᾶ, καὶ τὰ διεστραμμένα ὀρθοῖ· ὡς εἰ μὴ βαρεῖα ἦν, οὐκ ἂν ἴσχυσε διορθῶσαι τὴν διεστραμμένην ὕλην. Οὕτω καὶ ὁ λόγος ἡμῶν ὁ βαρὺς ῥυθμίσαι τὴν ψυχὴν ἰσχύει. Μὴ τοίνυν φεύγωμεν τὴν βαρύτητα τῶν ῥημάτων, μηδὲ τὰς ἀπὸ τούτων πληγάς. Οὐχ ἵνα διακλάσῃ, οὐδ' ἵνα διαθρύψῃ τὴν ψυχὴν, καταφέρεται ἡ πληγὴ, ἀλλ' ἵνα διορθώσηται. Οἴδαμεν πῶς πλήττομεν, πῶς ἐπάγομεν τὴν πληγὴν τῇ τοῦ θεοῦ χάριτι, ὥστε μὴ συντρίψαι τὸ σκεῦος, ἀλλ' ὥστε λεᾶναι, ὥστε ὀρθῶσαι, ὥστε ποιῆσαι εὔχρηστον τῷ δεσπότῃ, ὥστε αὐτὸ προσενεγκεῖν ἀποστίλβον τὴν ὑγείαν, καλῶς ἐκτετορευμένον κατ' ἐκείνην τὴν ἡμέραν, καθ' ἣν ὁ ποταμὸς τοῦ πυρὸς, ὥστε προσενεγκεῖν μὴ δεόμενον τῆς ἐκεῖ πυρᾶς. Ἂν γὰρ μὴ πυρώσωμεν ὑμᾶς ἐνταῦθα, ἀνάγκη πάντως πυρωθῆναι ἐκεῖ, καὶ οὐκ ἔνι ἄλλως· "Ἡ γὰρ ἡμέρα κυρίου ἐν πυρὶ ἀποκαλύπτεται." Κρεῖσσον τοῖς ἡμετέροις ὑμᾶς κατακαυθῆναι λόγοις πρὸς βραχὺ, ἢ διαπαντὸς ἐκείνῃ τῇ φλογί. Πάντως γὰρ ὅτι τοῦτο ἔσται, δῆλον, καὶ πολλάκις ὑμῖν εἶπον λογισμοὺς ἀναντιρρήτους. Δεῖ μὲν γὰρ ἀπὸ τῶν γραφῶν πείθεσθαι· ἐπειδὴ δὲ φιλονείκως τινὲς διάκεινται, καὶ ἀπὸ τῶν λογισμῶν ἐκινήσαμεν πολλά· οὐδὲν δὲ κωλύει καὶ νῦν τοὺς αὐτοὺς εἰπεῖν. Τίνες δὲ ἦσαν; Δίκαιός ἐστιν ὁ θεός· πάντες ὁμολογοῦμεν τοῦτο, καὶ Ἕλληνες, καὶ Ἰουδαῖοι, καὶ αἱρετικοὶ, καὶ Χριστιανοί. Ἀλλ' ἐνταῦθα πολλοὶ τῶν ἡμαρτηκότων ἀπῆλθον μὴ κολασθέντες· πολλοὶ καὶ τῶν κατορθωσάντων ἀπῆλθον μυρία παθόντες δεινά. Εἰ τοίνυν δίκαιος ὁ θεὸς, ποῦ τούτοις τὰ ἀγαθὰ ἀποδώσει, ποῦ ἐκείνοις τὰς τιμωρίας, εἰ γέεννα μὴ ἔστιν, εἰ ἀνάστασις μὴ ἔστι; Τοῦτο οὖν ἀεὶ καὶ ἐκείνοις καὶ ἑαυτοῖς τὸν λόγον κατεπᾴδετε, καὶ οὐκ ἀφήσει [72] ὑμᾶς διαπιστῆσαι τῇ ἀναστάσει. Ὁ

speak about health. It's not possible for the person who is subject to punishment to speak about honor. I mean, for the time being what they seek is to be free from punishment and chastisement and vengeance. If this doesn't happen, how will the other come about? This is why we repeat these topics frequently, so that we'll come to the others quickly. Indeed, God has threatened Gehenna for this reason: so that nobody falls into Gehenna, so that we all get to heaven. And for this reason too we mention Gehenna frequently, **[71]** to incite you to the kingdom, so that softening your mind with fear we may prepare you to perform acts worthy of the kingdom.

So don't be annoyed at the weight of my words, for the weight of the words lightens our souls from their sins. After all, the sword is heavy too, and the hammer is heavy, but they fashion useful vessels of gold and silver and make straight what is out of shape. So if the hammer isn't heavy, it won't be strong enough to make straight the wood that's out of shape. So too our heavy homily has the strength to compose the soul. Therefore, let's not avoid the weight of the words or the blows resulting from them. It's not to smash or to break up the soul that the blow is brought to bear, but so that it will be straightened. We know how we strike, how we inflict the blow by the grace of God, not to smash the vessel, but to polish it, to make it straight, to make it useful to the Master, to offer it in shining health, nicely rounded off completely on that day when the river of fire happens, to offer it as not needing the fire there. If we're not going to make you burn here, of necessity you'll certainly have to burn there, and there's no other way possible. "*For the day of the Lord will be revealed in fire*" [1 Cor 3:13]. It's better for you to burn from our words for a short time than to burn in that fire forever. That this is definitely going to happen is clear, and I've often given you reasons for this, which can't be contradicted.[85] I mean, you should be persuaded by the Scriptures, but since some people are disposed to be argumentative, we have raised many arguments from reason as well. Nothing prevents me even now from making the same points. What were they? God is just: we all confess this—Hellenes, Jews, heretics, and Christians. But here many sinners have died unpunished, and many of those who lived in virtue have died after suffering myriad woes. So if God is just, where will he bestow good things on the former, punishments on the latter, if there's no Gehenna, if there's no resurrection? Repeat this constantly both to them and to yourselves, and it won't allow **[72]** you to disbelieve in the resurrec-

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85. E.g., *Hom. Rom.* 31/32 (Field, 1:482–85).

δὲ μὴ ἀπιστῶν τῇ ἀναστάσει, σπουδάσει μετὰ πολλῆς ζῆν τῆς προσοχῆς, ὥστε τῶν αἰωνίων τυχεῖν ἀγαθῶν· ὧν γένοιτο πάντας ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

tion. But the one who doesn't disbelieve in the resurrection will be eager to live their life with much attention in order to obtain the good things of eternity. May we all be judged worthy of this, by the grace and loving-kindness of our Lord Jesus Christ, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

ΛΟΓΟΣ Η.

Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ· ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς, ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. ΔΔιὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσηται, ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός.

ΕΙΡΗΤΑΙ *ἡμῖν τὰ παρὰ τῶν αἱρετικῶν· εὔκαιρον δὴ λοιπὸν καὶ τὰ ἡμέτερα εἰπεῖν. Ἐκεῖνοι λέγουσιν, ὅτι οὐχ ἁρπαγμὸν ἡγήσατο τὸ ἁρπάσαι· ἐδείξαμεν, ὅτι πάντη ἕωλον καὶ ἄτοπον τοῦτο· ὅτι οὔτε εἰς ταπεινοφροσύνην τις ἐντεῦθεν παρακαλεῖ, οὔτε τὸν θεὸν οὕτω θαυμάζει, ἀλλ' οὐδὲ ἄνθρωπον. Τί οὖν ἐστιν, ἀγαπητοί; Προσέχετε τοῖς λεγομένοις νῦν. Ἐπειδὴ πολλοὶ τῶν ἀνθρώπων νομίζουσιν, ὅταν ταπεινόφρονες ὦσιν, ἀποστερεῖσθαι τοῦ οἰκείου ἀξιώματος, καὶ ἐλαττοῦσθαι καὶ ταπεινοῦσθαι, τοῦτον ἐξαίρων τὸν φόβον, καὶ δεικνὺς ὅτι οὐ χρὴ οὕτω διακεῖσθαι, φησὶν ὅτι ὁ θεὸς ὁ μονογενὴς, ὁ ἐν μορφῇ θεοῦ ὢν, ὁ μηδὲν ἔλαττον ἔχων τοῦ πατρὸς, ὁ ἴσος αὐτῷ, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ.*

Τί δὲ τοῦτό ἐστι, μάνθανε. Ὅπερ ἂν ἁρπάσῃ τις, καὶ παρὰ τὸ προσῆκον λάβῃ, τοῦτο ἀποθέσθαι οὐ τολμᾷ, δεδοικὼς μὴ ἀπόληται, μὴ ἐκπέσῃ, ἀλλὰ διαπαντὸς αὐτὸ κατέχει· ὁ μέντοι φυσικόν τι ἔχων **[73]** *ἀξίωμα, οὐ δέδοικε καὶ καταβῆναι ἀπ' ἐκείνου τοῦ ἀξιώματος, εἰδὼς ὅτι οὐδὲν τοιοῦτον πείσεται.*

Homily 8

Have this mind among yourselves, which you have in Christ Jesus, who, although he was in the form of God, did not count equality with God a thing to be grasped but emptied himself, taking the form of a servant, being born in the likeness of humans. And being found in human form he humbled himself and became obedient to the point of death, death on a cross. Therefore, God has exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father [Phil 2:5–11].[86]

I have stated the heretics' views to you.[87] Note that now it's fitting to state our views as well. The heretics say that Christ didn't count *equality a thing to be grasped*.[88] We have shown that this argument is completely out of date and absurd, that neither does somebody exhort another to humility on these grounds, nor do they praise God in this way—no, nor a human either. So what does it mean, dearly beloved? Pay attention now to what I say. Since many people reckon that when they're humble they're deprived of their own rank and become inferior and made lowly, Paul removes this fear and shows that it's not necessary for us to be affected in this way: he says that God the Only Begotten, being in the *form of God*, having nothing less than the Father, being equal to him, *didn't count equality with God a thing to be grasped*.

Learn what's going on here. When somebody steals something and takes what doesn't belong to them, they don't dare relinquish it for fear that it will be taken away or be lost but hold onto it constantly. The person who has some rank natural to them, on the other hand, **[73]** doesn't fear even to step down from that rank because they know that nothing of that kind

86. On the overlap here with the previous homily as an argument against the homogeneity of this "series," see Allen and Mayer, "Re-examination," 278–79.

87. See *Homily* 7, above.

88. See introduction, Contents of John Chrysostom's *Homilies on Philippians*.

Οἷον, ὡς ἐπὶ ὑποδείγματος ἵνα εἴπω· ὁ Ἀβεσσαλὼμ ἥρπασε τὴν τυραννίδα, καὶ ἀποθέσθαι ταύτην οὐκ ἐτόλμα λοιπόν. Καὶ ἐπὶ ἄλλο δὲ ἐλευσόμεθα ὑπόδειγμα. Ἂν δὲ μὴ ἰσχύῃ τὰ ὑποδείγματα τὸ πᾶν παραστῆσαι, μὴ δυσχεραίνετε· τὰ γὰρ ὑποδείγματα τοιαῦτά ἐστι· τὸ πλέον ἀφιᾶσι τῇ διανοίᾳ λογίζεσθαι. Ἐπανέστη τις βασιλεῖ, καὶ τὴν βασιλείαν ἥρπασεν· οὗτος ἀποθέσθαι καὶ κρύψαι τὸ πρᾶγμα οὐ τολμᾷ· ἂν γὰρ ἅπαξ κρύψῃ, εὐθέως ἀπόλωλεν. Ἢ καὶ ἐπὶ ἄλλου τινὸς ἔλθωμεν ὑποδείγματος· οἷον, ἥρπασέ τις τι, τοῦτο κατέχει διαπαντός· ἂν γὰρ ἀπόθηται, εὐθέως ἀπώλεσε. Καὶ ὅλως οἱ ἐξ ἁρπαγῆς ἔχοντές τι, δεδοίκασιν ἀποθέσθαι καὶ κρύψαι, καὶ μὴ διαπαντὸς εἶναι ἐν ἐκείνῳ, ἐν ᾧ εἰσιν. Ἀλλ' οὐχ οἱ μὴ ἐξ ἁρπαγῆς ἔχοντες· οἷον, ὁ ἄνθρωπος ἀξίωμα ἔχει, τὸ εἶναι λογικός. Οὐχ εὑρίσκω παράδειγμα. Οὐ γάρ ἐστι παρ' ἡμῖν ἀρχὴ φυσική· οὐδὲν γάρ ἐστι τῶν ἀγαθῶν φυσικόν· ἐπὶ δὲ τοῦ θεοῦ τῇ φύσει συγκεκλήρωται. Τί οὖν φησιν; Ὅτι ὁ τοῦ θεοῦ υἱὸς οὐκ ἐφοβήθη καταβῆναι ἀπὸ τοῦ ἀξιώματος· οὐ γὰρ ἁρπαγμὸν ἡγήσατο τὴν θεότητα, οὐκ ἐδεδοίκει μή τις αὐτὸν ἀφέληται τὴν φύσιν, ἢ τὸ ἀξίωμα. Διὸ καὶ ἀπέθετο αὐτὸ, θαρρῶν ὅτι αὐτὸ ἀναλήψεται· καὶ ἔκρυψεν, ἡγούμενος οὐδὲν ἐλαττοῦσθαι ἀπὸ τούτου.

Διὰ τοῦτο οὐκ εἶπεν, οὐχ ἥρπασεν, ἀλλ', "οὐχ ἁρπαγμὸν ἡγήσατο." Οὐχ ἁρπάσας εἶχε τὴν ἀρχὴν, ἀλλὰ φυσικὴν, οὐ δεδομένην, καὶ μόνιμον καὶ ἀσφαλῆ. Διὸ οὐ παραιτεῖται καὶ τὸ τῶν ὑπασπιστῶν ἀναλαβεῖν σχῆμα. Ὁ τύραννος δέδοικεν ἐν πολέμῳ ἀποθέσθαι τὴν ἁλουργίδα, ὁ δὲ βασιλεὺς μετὰ πολλῆς αὐτὸ ποιεῖ τῆς ἀσφαλείας. Διὰ τί; ὅτι οὐχ ἁρπαγμὸν ἔχει τὴν ἀρχήν. Οὐχ ὡς ἁρπάσας οὖν οὐκ ἀπετίθετο, ἀλλ' ὡς φυσικὴν ἔχων, καὶ οὐδέποτε ἀποστῆναι δυναμένην, ἔκρυψε. Τοῦτο τὸ εἶναι ἴσα θεῷ οὐχ ὡς ἁρπαγμὸν εἶχεν, ἀλλὰ φυσικόν· διὸ ἐκένωσεν ἑαυτόν. Ποῦ οἱ λέγοντες, ὅτι ἀνάγκην ὑπέστη, ὅτι ὑπετάγη; "Ἑαυτὸν, φησὶν, ἐκένωσεν, ἑαυτὸν ἐταπείνωσεν, ὑπήκοος γενόμενος μέχρι θανάτου." Πῶς ἐκένωσε; "Μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ

will happen to them. Let me give you an example to illustrate this. Absalom seized power and from then on didn't dare to relinquish it [cf. 2 Kgdms 15–18]. And let's proceed to another example. (If the examples can't represent the entire situation, don't be annoyed, for that's the nature of examples: they leave the greater part of the situation up to the imagination to work out.) Somebody revolted against a king and seized his kingdom. This fellow didn't dare to relinquish it or to cover up the act, for once he had covered it up, he would have immediately lost it. Let's proceed to yet another example: someone's seized something, they hold onto it constantly, for if they relinquished it, they would lose it immediately. And, generally speaking, those who possess something through seizing it are afraid of relinquishing it or covering it up and of being constantly in the situation in which they find themselves, but not those whose possessions don't result from seizure. For example, the human has the dignity of being able to reason. I can't find an example, for natural preeminence doesn't exist with us—none of the good things is natural but is inherent in the nature of God. So what is Paul saying? That the Son of God didn't fear to step down from his rank, for he didn't *count* the Godhead *a thing to be grasped*; he wasn't afraid that someone would take his nature or his rank away from him. That's why he relinquished his rank, confident that he would regain it, and he hid it, reckoning that he became in no way inferior as a result.

On this account Paul didn't say, "he didn't grasp," but [said], "*he didn't count it a thing to be grasped.* He ruled not because he'd seized power but because it was natural rule, not conferred on him, but stable and safe. That's why he didn't refuse to assume the form of an inferior."[89] The tyrant is afraid to take off the purple[90] during war, but the king wears it with great safety. Why? Because he doesn't hold power as a result of having seized it. Therefore, it's not because he's seized it that he hasn't relinquished it but because, having it as natural power and never being able to relinquish it, he hid it. This state of being equal to God he had not because he had seized it but because it was his by nature. That's why he emptied himself. Where are the ones who say that he was subject to necessity, that he was subordinate? "*He emptied himself*," Paul says, "*he humbled himself, becoming obedient to the point of death.*" How did he empty himself? "*By taking the form of a servant,*

89. ὑπασπιστῶν, lit. "of attendants." Chrysostom is thinking either of lowly ranked soldiers attending on an officer or of bodyguards surrounding the emperor.

90. The color purple, always a signifier of rank in the Greco-Roman world, was an especial marker of imperial power. See *OCD* 1280 *s.v.*

σχήματι [74] *εὑρεθεὶς ὡς ἄνθρωπος.*" Ἐνταῦθα πρὸς τὸ, "*Ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν,*" τοῦτο εἶπε, τὸ ἑαυτὸν ἐκένωσεν· ἐπεὶ εἰ ὑπετάγη, οὐδὲ ταπεινοφροσύνης ἦν τὸ πρᾶγμα, εἰ μὴ οἴκοθεν τοῦτο εἵλετο, εἰ μὴ παρ' ἑαυτοῦ. Ἢ γὰρ οὐκ ᾔδει, ὅτι δεῖ τοῦτο γενέσθαι, καὶ ἔσται ἀτελής· ἢ εἰδὼς περιέμενε τὸν καιρὸν τοῦ πράγματος, καὶ ἔσται καιρὸν οὐκ εἰδώς· ἢ εἰ ᾔδει καὶ ὅτι δεῖ γενέσθαι, καὶ πότε γενέσθαι, τίνος ἕνεκεν ὑποταγῆναι ὑπέμενεν; Ἵνα δείξῃ τὴν ὑπεροχήν; Τοῦτο οὐ πατρός ἐστι δεῖξαι ὑπεροχὴν, ἀλλ' οἰκείαν εὐτέλειαν· οὐ γὰρ ἱκανὸν τὸ τοῦ πατρὸς ὄνομα δεῖξαι τὰ πρεσβεῖα τοῦ πατρός; Χωρὶς γὰρ τούτου πάντα τὰ αὐτά ἐστι τῷ παιδί. Οὐ γὰρ ἱκανὴ αὕτη ἡ τιμὴ παρὰ τοῦ πατρὸς εἰς τὸν υἱόν.

Τί οὖν φασιν οἱ αἱρετικοί; Ἰδοὺ, φησὶν, οὐκ ἐγένετο ἄνθρωπος· οἱ Μαρκίωνος, λέγω· ἀλλὰ τί; ἐν ὁμοιώματι, φησὶν, ἀνθρώπων. Πῶς δέ ἐστιν ἐν ὁμοιώματι ἀνθρώπων γενέσθαι; σκιὰν περιβαλλόμενον; Οὐκοῦν εἴδωλον τοῦτό ἐστι, καὶ οὐκέτι ἀνθρώπου ὁμοίωμα· ἀνθρώπου γὰρ ὁμοίωμα, ἄνθρωπος ἕτερος. Τί δὲ ἐρεῖς Ἰωάννῃ λέγοντι, "*Ὁ λόγος σὰρξ ἐγένετο;*" Ἀλλὰ καὶ αὐτὸς οὗτός φησιν ὁ μακάριος ἀλλαχοῦ, "*Ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.*" "*Καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος.*" Ἰδοὺ, φησὶ, καὶ σχήματι, καὶ ὡς ἄνθρωπος. Τοῦτο δὲ οὐκ ἔστιν ἄνθρωπος ἀληθῶς, τὸ ὡς ἄνθρωπον εἶναι, καὶ τὸ σχήματι εἶναι ἄνθρωπον· τὸ γὰρ σχήματι εἶναι ἄνθρωπον, οὐκ ἔστι φύσει ἄνθρωπον εἶναι.

Ὁρᾶτε μεθ' ὅσης ἐγὼ εὐγνωμοσύνης τὰ παρὰ τῶν ἐχθρῶν τίθημι; Ἡ γὰρ λαμπρὰ νίκη καὶ ἐκ περιουσίας γινομένη αὕτη ἐστὶν, ὅταν τὰ δοκοῦντα αὐτῶν ἰσχυρὰ εἶναι μὴ ἀποκρύπτωμεν· [75] τοῦτο γὰρ ἀπάτη ἐστὶ μᾶλλον, ἢ νίκη. Τί οὖν φασι; πάλιν αὐτὰ ἀναλάβωμεν. Τὸ σχήματι, οὐκ ἔστι φύσει, καὶ τὸ ὡς ἄνθρωπον εἶναι, καὶ τὸ ἐν ὁμοιώματι ἀνθρώπου εἶναι, οὐκ ἔστι τοῦτο ἄνθρωπον εἶναι. Ἄρα καὶ τὸ μορφὴν δούλου λαβεῖν, οὐκ ἔστι μορφὴν δούλου λαβεῖν. Οὐκοῦν μάχη ἐνταῦθα· καὶ διὰ τί μὴ ἐκεῖνο σὺ πρότερος λύεις; Ὥσπερ γὰρ ταῦτα νομίζεις ἡμῖν ἀντικεῖσθαι, οὕτω καὶ ἡμεῖς φαμεν ἐκεῖνό σοι ἀντικεῖσθαι. Οὐ γὰρ εἶπεν, ὡς μορφὴ δούλου, οὐδὲ, ἐν ὁμοιώματι μορφῆς δούλου, οὐδὲ, ἐν σχήματι μορφῆς δούλου, ἀλλὰ, "*μορφὴν δούλου ἔλαβε.*" Τί οὖν ἐστι; καὶ γὰρ

being born in the likeness of humans, and being found in human form." **[74]** In this passage, with reference to the words "*counting others as better than yourselves*," Paul said that Christ "*emptied himself*," because if Christ had been subordinate, it wasn't a question of humility if he hadn't chosen this of his own accord, if it didn't come from himself. I mean, if he didn't know that this had to happen, then he would have been imperfect; or, if knowing this, he waited for the time of the deed, then he didn't know the time; or if he knew both that it had to happen and when it would happen, for what reason did he submit to being subordinate? To demonstrate the superiority of the Father? This demonstrates not the superiority of the Father but his own benefit. I mean, isn't the name of the Father enough to demonstrate the Father's priority? For apart from this, the child has all the same things. This honor is not capable of being transferred from the father to the son.

So what do the heretics claim? "Look," they say, "he wasn't born as a human" (I'm talking about the followers of Marcion[91]). Well, as what? "*In the likeness of humans*," they say. But how can one be *born in the likeness of humans*? By putting on a shadow? Surely this is a phantom, and no longer the likeness of a human? I mean, the likeness of a human is another human. But what reply will you make to John when he says, "*The Word became flesh*" [John 1:14]? Indeed, the same blessed Paul says in another passage, "*in the likeness of sinful flesh*" [Rom 8:3]. "And *being found in human form*" [Phil 2:7]. "Look," he says, "both in form and like a human." But this is not truly a human—being like a human, and being a human in form. You see, being in the form of a human is not being a human by nature.

Do you see with what considerateness I present the arguments from our enemies? I mean that the resounding victory that comes from advantage occurs when we don't conceal that their beliefs are seemingly powerful**.** **[75]** For to conceal this is deceit rather than victory. So what do they claim? Let's repeat the arguments again: "to be a human in form is not to be a human by nature, and both to be like a human and in the likeness of a human are not to be a human." Accordingly, to take the *form of a servant* is not taking the *form of a servant*. Surely there's a contradiction here, and why don't you solve it first? I mean, just as you think this contradicts us, so too do we say that the other contradicts you: Paul didn't say, "as in the *form of a servant*," or "in the likeness of the *form of a servant*," or "in the appearance of the *form of a servant*," but [said], "*he took the form of a ser-*

91. On Marcion, see n. 71 above.

μάχη ἐστίν. Οὐ*δεμία μάχη, μὴ γένοιτο· ἀλλὰ τίς ὁ ψυχρὸς αὐτῶν λόγος, καὶ καταγέλαστος;* Μορφὴν *δούλου, φησὶν, ἔλαβεν, ὅτε τὸ λέντιον περιζωσάμενος ἔνιψε τοὺς πόδας τῶν μαθητῶν.* Τοῦτο *μορφὴ δούλου ἐστίν;* Ἀλλ' *οὐκ ἔστι τοῦτο μορφὴ δούλου, ἀλλ' ἔργον δούλου.* Ἕτερον *δέ ἐστιν ἔργον εἶναι δούλου, καὶ μορφὴν δούλου λαβεῖν.* Διὰ *τί γὰρ οὐκ εἶπεν, ὅτι ἔργον ἐποίησε δούλου, ὃ σαφέστερον ἦν;* Οὐδαμοῦ *δὲ ἐν τῇ γραφῇ μορφὴ ἀντὶ ἔργου εἴρηται· πολὺ γὰρ τὸ μέσον· τὸ μὲν γὰρ φύσεώς ἐστι, τὸ δὲ ἐνεργείας.* Καὶ *ἐν τῇ συνηθείᾳ δὲ οὐδαμοῦ τὴν μορφὴν ἀντὶ ἔργου λέγοντες λαμβάνομεν.*

Ἄλλως *δὲ, οὐδὲ τὸ ἔργον ἔλαβε κατ' ἐκείνους, οὐδὲ διεζώσατο.* Εἰ *γὰρ φαντασία τὸ πρᾶγμα ἦν, οὐκ ἦν ἀλήθεια· εἰ μὴ χεῖρας εἶχε, πῶς ἔνιψεν; εἰ μὴ ὀσφὺν εἶχε, πῶς λέντιον περιεζώσατο; ποῖα δὲ καὶ ἱμάτια ἔλαβεν;* "Ἔλαβε *γὰρ τὰ ἱμάτια αὐτοῦ," φησίν.* Ὥστε *οὐδὲ τὸ ἔργον ἐνταῦθα εὑρίσκεται γεγονὸς, ἀλλὰ ἀπάτη ἐστὶ μόνον, οὐδὲ ἔνιψε τοὺς μαθητάς.* Εἰ *γὰρ ἡ ἀσώματος φύσις οὐκ ἐφάνη, ἐν σώματι οὐκ ἦν· τίς οὖν τοὺς μαθητὰς ἔνιψε;* Τί *οὖν πάλιν πρὸς* Παῦλον *τὸν* Σαμοσατέα; Τί *γὰρ ἐκεῖνός φησι;* Καὶ *αὐτὸς τὸ αὐτό φησιν.* Ἀλλ' *οὐκ ἔστι τοῦτο κένωσις, τὸ φύσεως ὄντα ἀνθρωπίνης καὶ ἄνθρωπον ψιλὸν, νίψαι τοὺς ὁμοδούλους.* Ἃ *γὰρ πρὸς* Ἀρειανοὺς *εἴπο*[**76**]*μεν, ταῦτα καὶ πρὸς τούτους ῥητέον· οὐδὲν γὰρ ἀλλήλων διεστήκασιν, ἀλλ' ἢ ὀλίγῳ χρόνῳ· καὶ γὰρ οὗτοι κἀκεῖνοι κτίσμα τὸν υἱὸν τοῦ θεοῦ φασι.* Τί *οὖν ἐροῦμεν πρὸς αὐτούς;* Εἰ *ἄνθρωπος ἀνθρώπους ἔνιψεν, οὐκ ἐκένωσεν, οὐκ ἐταπείνωσεν ἑαυτόν· εἰ ἄνθρωπος ὢν οὐχ ἥρπασε τὸ εἶναι ἴσα θεῷ, οὐκ ἐπαινετός.* Τὸ *μὲν γὰρ θεὸν ὄντα ἄνθρωπον γενέσθαι, πολλὴ ταπείνωσις, ἄφατος, ἀνεκδιήγητος· τὸ δὲ ἄνθρωπον ὄντα τὰ τῶν ἀνθρώπων ποιεῖν, ποία ταπείνωσις;* Ποῦ *δὲ μορφὴ θεοῦ ἔργον θεοῦ λέγεται;* Εἰ *γὰρ ἄνθρωπος ἦν ψιλὸς, καὶ διὰ τὰ ἔργα λέγεται μορφὴ θεοῦ,*

vant." So what does that mean? "Indeed, there is a contradiction." No contradiction—heaven forbid! No, their talk is cold and ridiculous. "He *took the form of a servant*," they say, "when he *wrapped his hips with the towel and washed the disciples' feet*" [John 13:4]. Is this the *form of a servant*? No, this isn't the *form of a servant* but the task of a servant. There's a difference between being the task of a servant and taking the *form of a servant*. Why didn't he say that he did the work of a servant, which would have been clearer? But nowhere in Scripture is the word "form" said instead of "task," for the difference is huge: one expression is about nature, the other about activity. And in common speech nowhere do we understand "form" as "task."

To put it another way: according to them, neither did he accept the "task" nor did he prepare himself [with the towel]. I mean that if the business was an illusion, there was no reality. If Christ didn't have hands, how did he wash feet?[92] If he didn't have hips, how did he wrap his hips with the towel? What kind of clothes did he take? "*For he took his clothes*" [John 13:4], it says. So in this instance not even the task is found to have taken place, but it's only a deception, and he didn't wash the disciples. I mean, if his incorporeal nature didn't appear, he wasn't present in the body. So who washed the disciples? Again, what do we reply to Paul of Samosata?[93] I mean, what does he say? He says the same thing too. But this isn't emptying—washing your fellow servants when you have a human nature and you are a mere human. What we said to the Arians[94] **[76]** will have to be said to these people too, for they are no different, only a little in chronology. Yes, the former and the latter maintain that the Son of God was a creature. So what reply shall we make to them? If a human washed humans he didn't empty himself, he didn't humble himself; if, being a human, he didn't *seize equality with God*, he's not praiseworthy. I mean, for someone who is God to become a human is a huge act of humility, unutterable, indescribable, but what sort of humility is it for someone who is human to perform human acts? Where is the *form of God* called "the task of God"? You see, if he was purely a human and through his tasks is said to be the *form of God*, why

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92. On the theme of footwashing in Patristic literature, see Pier Franco Beatrice, *La lavanda dei piedi: Contributo alla storia delle antiche liturgie cristiane* (Ephemerides liturgicae subsidia 28; Rome: Centro Liturgico Vicenziano, 1983).

93. On Paul of Samosata, see n. 68 above.

94. On Arius, see n. 67, and on Chrysostom's chronological ranking of heretics, see *Homily* 7, above.

διὰ τί μὴ καὶ ἐπὶ Πέτρου τὸ αὐτὸ ποιοῦμεν; μείζονα γὰρ αὐτοῦ εἰργάσατο. Διὰ τί μὴ καὶ ἐπὶ Παύλου λέγεις, ὅτι μορφὴν θεοῦ εἶχε; διὰ τί μὴ καὶ παρ' ἑαυτοῦ τὸ παράδειγμα εἰσήνεγκε Παῦλος, ὁ μυρία πράξας δουλικὰ, καὶ μηδὲ παραιτησάμενος λέγειν, "Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν." Γέλως ταῦτα καὶ φλυαρία. Πῶς ἐκένωσεν ἑαυτὸν, εἰπὲ, καὶ τί ἡ κένωσις; τί ἡ ταπείνωσις; ἢ ἐπειδὴ θαύματα εἰργάσατο; Τοῦτο ἐποίησε καὶ Παῦλος, καὶ Πέτρος, ὥστε οὐ τοῦ υἱοῦ τοῦτο ἐξαίρετον.

Τί οὖν ἐστιν, "ἐν ὁμοιώματι ἀνθρώπων γενόμενος;" Πολλὰ μὲν εἶχεν ἡμέτερα, πολλὰ δὲ οὐκ εἶχεν· οἷον ἀπὸ συνουσίας οὐκ ἐτέχθη, οἷον ἁμαρτίαν οὐκ ἐποίησε. Ταῦτα ὑπῆρχεν αὐτῷ, ἃ μηδενὶ τῶν ἀνθρώπων. Οὐκ ἦν τὸ φαινόμενον μόνον, ἀλλὰ καὶ θεός. Ἐφαίνετο ἄνθρωπος, οὐκ ἦν δὲ τοῖς πολλοῖς ὅμοιος. Τὴν μὲν γὰρ σάρκα ὅμοιος ἦν. Τοῦτο οὖν λέγει, ὅτι οὐκ ἦν ψιλὸς ἄνθρωπος. Διὰ τοῦτό φησιν, "ἐν ὁμοιώματι ἀνθρώπων." Ἡμεῖς μὲν γὰρ ψυχὴ καὶ σῶμά ἐσμεν· ἐκεῖνος δὲ θεὸς, καὶ ψυχὴ, καὶ σῶμα. Διὰ τοῦτό φησιν, "ἐν ὁμοιώματι." Ἵνα γὰρ μὴ ἀκούσας, ὅτι ἐκένωσεν ἑαυτὸν, μεταβολὴν νομίσῃς καὶ μετάπτωσιν καὶ ἀφανισμόν τινα, μένων, φησὶν, ὃ ἦν, ἔλαβεν ὃ οὐκ ἦν, καὶ σὰρξ γενόμενος ἔμενε θεὸς λόγος ὤν. Ὥστε κατὰ τοῦτο ὅμοιος [77] *ἀνθρώπῳ, καὶ διὰ τοῦτό φησι, "καὶ σχήματι." Οὐχ ἡ φύσις μετέπεσεν, οὐδὲ σύγχυσίς τις ἐγένετο, ἀλλὰ σχήματι ἐγένετο. Εἰπὼν γὰρ, ὅτι μορφὴν δούλου ἔλαβεν, ἐθάρσησε λοιπὸν καὶ τοῦτο εἰπεῖν, ὡς ἐκείνου πάντας ἐπιστομίζοντος. Ἐπεὶ καὶ ὅταν λέγῃ, "ἐν ὁμοιώματι σαρκὸς ἁμαρτίας," οὐ τοῦτό φησιν, ὅτι σάρκα οὐκ εἶχεν, ἀλλ' ὅτι ἡ σὰρξ ἐκείνη οὐχ ἥμαρτεν, ἀλλ' ὁμοία ἦν τῇ ἁμαρτωλῷ. Κατὰ τί ὁμοία; Κατὰ τὴν φύσιν, οὐ κατὰ τὴν κακίαν· διὰ τοῦτο ὁμοία ἁμαρτωλοῦ ψυχῆς. Ὥσπερ οὖν ἐκεῖ τὸ ὅμοιον διὰ τὸ μὴ πάντα εἶναι ἴσον, οὕτω καὶ ἐνταῦθα ὁμοίωμα διὰ τὸ μὴ πάντα εἶναι ἴσα· οἷον τὸ μὴ ἐκ συνουσίας, τὸ χωρὶς ἁμαρτίας, τὸ μὴ ψιλὸν ἄνθρωπον. Καὶ καλῶς εἶπεν, "ὡς ἄνθρωπος·" οὐ γὰρ ἦν εἷς τῶν πολλῶν, ἀλλ' ὡς εἷς τῶν πολλῶν. Οὐ γὰρ εἰς ἄνθρωπον μετέπεσεν ὁ θεὸς λόγος, οὐδὲ οὐσία μετεβλήθη, ἀλλ' ὡς ἄνθρωπος ἐφάνη, οὐ φαντασιοκοπῶν ἡμᾶς, ἀλλὰ παιδεύων εἰς ταπεινοφροσύνην. Ὅταν οὖν εἴπῃ, "ὡς ἄνθρωπος," τοῦτό φησιν· ἐπεὶ καὶ ἀλλαχοῦ φησιν αὐτὸν ἄνθρωπον, ὅταν λέγῃ· "Εἷς θεὸς, καὶ εἷς μεσίτης, ἄνθρωπος Χριστὸς Ἰησοῦς."*

don't we do the same in the case of Peter, for he performed greater miracles than Christ? Why don't you say in the case of Paul too that he had the *form of God*? Why didn't Paul in fact adduce the example of himself—Paul who performed myriad acts of servitude and didn't even refuse to say, "*For what we preach is not ourselves but Christ Jesus as Lord, and ourselves as your servants for Jesus's sake*" [2 Cor 4:5]. These claims are ridiculous rubbish. How did he empty himself, tell me, and what was the act of emptying? What was the act of humility? Was it when he performed miracles? Paul did this too, and Peter, so this isn't peculiar to the Son.

Then what's the meaning of "*born in the likeness of humans*"? On the one hand he possessed many of our properties, on the other he didn't. For example, he wasn't born from intercourse; for example, he didn't commit sin. These characteristics were proper to him and to no human. He wasn't only what he appeared to be but also God. He looked like a human, but he wasn't like the multitude: he was like them with regard to their flesh. Therefore, Paul says that Christ wasn't a mere human. That's why he says, "*in the likeness of humans.*" Whereas we are soul and body, he was God and soul and body. That's why he says, "*in the likeness.*" Lest on hearing "*he emptied himself*" you think of some transformation and change and destruction, Paul says that, remaining what he was, Christ took on what he wasn't and, when he became flesh, remained God the Word. To show that in this respect he was like a human, **[77]** Paul for this reason says also, "*and in the form.*" It isn't that the nature was transferred, or that some mingling occurred—no, he was born in [human] form. For having said that Christ took the *form of a servant*, Paul took courage then and said this, to silence all his opponents. Since, in fact, when he said, "*in the likeness of sinful flesh*," he didn't mean that Christ didn't have flesh but that his flesh didn't sin but was like that of a sinner. In what respect was it like the flesh of a sinner? With respect to its nature, not to evil. On that account it was like the soul of a sinner. Therefore, just as there the likeness consists in everything not being equal, so too here the likeness consists in everything not being equal—such as not being from intercourse, being without sin, not being a mere human. And Paul put it well, "*as a human*," for he wasn't one of many but was like one of many. I mean that God the Word didn't change into a human, nor was his essence transformed, but he appeared as a human, not deluding us by his appearance but teaching us humility. Therefore, when Paul says, "*as a human*," this is what he means, since also in other passages he calls Christ a human when he says, "*There is one God, and one mediator, the human Christ Jesus*" [1 Tim 2:5].

Εἴρηται ἡμῖν καὶ τὰ πρὸς τούτους· καὶ πρὸς τοὺς μὴ λέγοντας δὲ ἀνειληφέναι ψυχὴν, ἀναγκαῖον εἰπεῖν. Εἰ ἡ μορφὴ τοῦ θεοῦ τέλειος θεὸς, καὶ ἡ μορφὴ τοῦ δούλου τέλειος δοῦλος. Πάλιν πρὸς Ἀρειανούς. "Μορφὴ θεοῦ ὑπάρχων, φησὶν, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ." Ἐνταῦθα περὶ τῆς θεότητος, οὐδαμοῦ τὸ, ἐγένετο, οὐδαμοῦ τὸ, ἔλαβεν. "Ἀλλ᾽ ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος." Ἐνταῦθα περὶ τῆς ἀνθρωπότητος, τὸ ἔλαβε, καὶ ἐγένετο. Τοῦτο ἐγένετο, τοῦτο ἔλαβεν· ἐκεῖνο ὑπῆρχε. Μὴ δὴ συγχέωμεν, μηδὲ διϊστῶμεν. Εἷς θεὸς, εἷς Χριστὸς, ὁ υἱὸς τοῦ θεοῦ. Τὸ δὲ, εἷς, ὅταν εἴπω, ἕνωσιν λέγω, οὐ σύγχυσιν, τῆς φύσεως ταύτης εἰς ἐκείνην μεταπεσούσης, ἀλλὰ ἡνωμένης. "Ἐταπείνωσεν ἑαυτὸν, ὑπήκοος γενόμενος **[78]** μέχρι θανάτου, θανάτου δὲ σταυροῦ." Ἰδοὺ, φησὶν, ὑπήκοος γέγονεν ἑκὼν, οὐκ ἴσος ἦν τῷ ᾧ ὑπήκουσεν. Οὐδὲν τοῦτο αὐτὸν ἐλαττοῖ, ὦ ἀγνώμονες καὶ ἀνόητοι· ἐπεὶ καὶ φίλοις ὑπακούομεν ἡμεῖς, καὶ οὐδὲν τοῦτο ποιεῖ. Ὡς υἱὸς πατρὶ ὑπήκουσεν, οὐκ εἰς δουλικὸν ἀξίωμα καταπεσὼν, ἀλλὰ τούτῳ αὐτῷ μάλιστα φυλάττων τῆς γνησιότητος τὸ θαῦμα, τῇ πολλῇ περὶ τὸν πατέρα τιμῇ. Ἐτίμησε τὸν πατέρα, οὐχ ἵνα σὺ αὐτὸν ἀτιμάσῃς, ἀλλ' ἵνα μᾶλλον θαυμάσῃς, ἵνα καὶ ἀπὸ τούτου μάθῃς, ὅτι γνήσιος υἱὸς, τῷ μάλιστα πάντων τὸν πατέρα τετιμηκέναι. Οὐδεὶς οὕτως ἐτίμησε τὸν θεόν. Ὅσον εἶχε τὸ ὕψος, τοσαύτην ταπείνωσιν ὑπέστη ἀντίρροπον. Ὥσπερ πάντων ἐστὶ μείζων, καὶ οὐδεὶς αὐτῷ ἴσος, οὕτω καὶ τῇ περὶ τὸν πατέρα τιμῇ πάντας ἐνίκησεν, οὐκ ἀναγκασθεὶς, οὐδὲ ἄκων, ἀλλὰ καὶ τοῦτο τῆς ἀρετῆς αὐτοῦ· ἢ οὐκ ἔχω πῶς εἴπω.

Βαβαὶ, μέγα καὶ τὸ δοῦλον γενέσθαι, καὶ σφόδρα ἄρρητον· τὸ δὲ καὶ θάνατον ὑποστῆναι, πάλιν πολλῷ πλέον. Ἀλλ' ἔστι καὶ ἕτερόν τι τούτου μεῖζον καὶ παραδοξότερον. Διὰ τί; Ὅτι οὐχ ἅπας θάνατος ὅμοιος. Οὗτος γὰρ ὁ πάντων ἐπονειδιστικώτερος εἶναι ἐδόκει, οὗτος ὁ αἰσχύνης γέμων, οὗτος ὁ ἐπάρατος· "Ἐπικατάρατος γὰρ, φησὶ, πᾶς ὁ κρεμάμενος ἐπὶ ξύλου." Διὰ τοῦτο καὶ Ἰουδαῖοι τούτῳ ἐσπούδασαν αὐτὸν ἀνελεῖν, ὥστε καὶ ἐπονείδιστον ἐργάσασθαι, ἵνα εἰ καὶ τῷ ἀναιρεθῆναι μηδεὶς ἀπέχηται αὐτοῦ, ἀλλὰ τῷ οὕτως ἀναιρεθῆναι.

I have made these statements against those heretics.[95] It is necessary to speak as well against those who deny that Christ assumed a soul.[96] If the *form of God* is a perfect god, the *form of the servant* is also a perfect servant. Again, against the Arians. "*Being in the form of God*," Paul says, "*he did not count equality with God a thing to be grasped.*" In this passage it's about the Godhead, nowhere about the expression "was born," nowhere about the expression "he took." "*But he emptied himself, took the form of a servant, being born in the likeness of humans*." In this passage it's about the humanity, about the words "*took*" and "*born*": Christ was *born* as this, he *took* this, he existed as that. Note: let's not confuse the two natures, or separate them. One God, one Christ, the Son of God. When I say the word "one," I mean a union, not a mingling, where this nature's transformed into that; rather, where it's been unified. "*He humbled himself and became obedient* **[78]** *to the point of death*, *death on a cross*." "Look," someone says, "he became obedient willingly, he wasn't equal to the one to whom he was obedient." That doesn't make him inferior at all, you stupid idiots, since we obey our friends too, and that doesn't make us inferior at all. It was as Son that he obeyed the Father; he didn't drop down to the rank of servant; no, rather by this very fact he safeguarded the wonder of his legitimacy, by honoring his Father greatly. He honored his Father, not so that you should dishonor him, but so that you should honor him more, so that you should learn from this too that he is the legitimate Son, because he honored the Father more than all. Nobody has honored God in this way. The sublimity that he possessed was counterbalanced by the humility he underwent. Just as he is greater than everyone and nobody is his equal, so too did he surpass everybody by honoring the Father, not because he was compelled to or was unwilling—no, this too was a mark of his virtue. Otherwise I don't know how to put it.

Wonderful! It's great and exceedingly ineffable to become a servant, but to undergo death is much more so again. But there's something else that's greater and more marvelous than this. Why? Not every death is similar. Jesus's death seemed more disgraceful than all others; his was full of shame, his was accursed: "*Cursed be everyone*," it says, "*who hangs on a tree*" [Deut 21:33; Gal 3:13]. That's why the Jews were keen to kill him in this manner, to make him a disgrace, so that even if nobody walked away from

95. The followers of Marcion and Arius are meant here.

96. That is, the Apollinarians.

Διὰ τοῦτο καὶ λῃσταὶ δύο μεταξὺ αὐτοῦ ἐσταυρώθησαν, ἵνα κοινωνήσῃ τῆς δόξης αὐτοῖς, καὶ πληρωθῇ τὸ εἰρημένον, "Καὶ μετὰ ἀνόμων ἐλογίσθη." *Ἀλλὰ τοσούτῳ μᾶλλον ἡ ἀλήθεια λάμπει, τοσούτῳ φαιδροτέρα γίνεται. Ὅταν γὰρ τοσαῦτα ᾖ μηχανήματα παρὰ τῶν ἐχθρῶν κατὰ τῆς δόξης αὐτοῦ γινόμενα, διαλάμπῃ δὲ, τοσούτῳ μεῖζον δείκνυται.* Οὐ γὰρ *τῷ ἀποκτεῖναι, ἀλλὰ καὶ τῷ οὕτως ἀποκτεῖναι ᾤοντο βδελυκτὸν αὐτὸν ἐργάσασθαι, καὶ πάντων ἀποφαίνειν βδελυκτότερον· καὶ οὐδὲν ἴσχυσαν.* Οὕτω *δὲ μιαροί τινες ἦσαν ἀμφότεροι οἱ λῃσταί· ὕστερον γὰρ ὁ εἷς μετεβάλετο· ὅτι καὶ ἐν σταυρῷ ὄντες, ὠνείδιζον* [**79**] *αὐτῷ· καὶ οὔτε τὸ συνειδὸς τῶν ἰδίων ἁμαρτημάτων, οὔτε τὸ ἐν κολάσει εἶναι, οὔτε τὸ καὶ αὐτοὺς τὰ αὐτὰ πάσχειν, κατεῖχεν αὐτῶν τὴν μανίαν. Ὅπερ οὖν καὶ ὁ εἷς τῷ ἑνὶ εἶπε, καὶ ἐπεστόμισε λέγων·* "Οὐδὲ φοβῇ τὸν θεὸν σὺ, ὅτι ἐν τῷ αὐτῷ κρίματί ἐσμεν;" Τοσαύτην *εἶχον τὴν κακίαν.*

"Διὸ, *φησὶ, καὶ ὁ θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα.*" *Ὅταν τῆς σαρκὸς ἐπιλάβηται ὁ μακάριος* Παῦλος, *πάντα λοιπὸν τὰ ταπεινὰ μετὰ ἀδείας φθέγγεται. Ἕως μὲν γὰρ οὐκ ἔλεγεν, ὅτι μορφὴν δούλου ἔλαβεν, ἀλλὰ περὶ τῆς θεότητος διελέγετο, ὅρα πῶς ὑψηλῶς· ὑψηλῶς λέγω κατὰ τὴν δύναμιν· κατὰ γὰρ τὴν ἀξίαν οὐ φθέγγεται τὴν αὐτοῦ· οὐδὲ γὰρ δύναται·* "Ἐν μορφῇ, φησὶ, θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ." Ἐπειδὴ *δὲ εἶπεν, ὅτι ἐνηνθρώπησε, λοιπὸν ἀδεῶς τὰ ταπεινὰ φθέγγεται, θαρρῶν ὡς οὐδὲν βλάπτει τὴν θεότητα τὸ ταπεινὰ λέγεσθαι, τῆς σαρκὸς αὐτοῦ δεχομένης ταῦτα.* "Διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ, ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσηται, ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός."

Εἴπωμεν *πρὸς τοὺς αἱρετικοὺς, εἰ περὶ τοῦ μὴ σαρκωθέντος ταῦτα λέγεται, εἰ περὶ τοῦ θεοῦ λόγου, πῶς αὐτὸν ὑπερύψωσεν; ὡς πλέον τι δεδωκώς;* Οὐκοῦν *ἀτελὴς ἦν κατὰ τοῦτο, καὶ δι' ἡμᾶς ἐγένετο τέλειος.* Εἰ *γὰρ μὴ ἡμᾶς εὐηργέτησεν,*

him because of his death, they would because of the manner of his death. That's why also two robbers were crucified with him in the middle [cf. Matt 27:38],[97] so that he might share their ill repute and fulfill the saying: "*And he was numbered among the lawless*" [Isa 53:12]. But the more truth shines, the more brilliant it becomes. I mean, when plots of such magnitude by his enemies attacked his reputation, the truth shone forth and was shown to be so much greater. For it wasn't by killing him but by killing him in this way that they thought they would make him abominable and show him up as more abominable than everyone; it availed them nothing. So both the robbers were such foul fellows (one of them changed later on) that even being on the cross they reproached **[79]** him; and neither the reproach of their own sins, nor the fact of being punished, nor the fact that they were enduring the same suffering, restrained their madness. Therefore, the one even spoke to the other[98] and silenced him with the words: "*Don't you fear God, because we're under the same sentence of condemnation?*" [Luke 23:40]. So great was their wickedness.

"*Therefore God has highly exalted him*," Paul says, "*and bestowed on him the name that is above every name.*" When blessed Paul mentions the flesh, he subsequently makes all his comments about humility fearlessly. For as long as he didn't say that Christ took the *form of a servant* but was discoursing about the divinity, see how loftily he speaks—I mean, loftily according to his ability; he didn't make comments according to Christ's worthiness, nor could he. "*Although he was in the form of God*," he says, "*he did not count equality with God a thing to be grasped.*" Since he has said that Christ became a human, he subsequently makes comments about humility fearlessly, feeling secure that speaking about humility will cause the Godhead no harm, because Christ's flesh had accepted these. "*Therefore God has highly exalted him, and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father*."

Let's say against the heretics that if these statements were made about a person who was not made flesh, if they were made about God the Word, how did God exalt him? Was it as if he gave him something extra? Then Christ would have been imperfect in that respect and would have become

97. This is the elliptical use of μεταξύ (see *PGL s.v.*), which Field (5:515) finds harsh.

98. Lit. "the one."

οὐκ ἂν ἔτυχε τῆς τιμῆς. "Καὶ *ἐχαρίσατο, φησὶν, ὄνομα.*" Ἰδοὺ, *οὐδὲ ὄνομα εἶχε καθ' ὑμᾶς.* Πῶς δὲ, *εἰ ὀφειλὴν ἔλαβεν, εὑρίσκεται ἐνταῦθα χάριτι καὶ δωρεᾷ λαβὼν, καὶ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα;* Ποῖον δὲ *ἴδωμεν καὶ τὸ ὄνομα·* "*ἵνα ἐν τῷ ὀνόματι* Ἰησοῦ Χριστοῦ, *φησὶ, πᾶν γόνυ κάμψῃ.*" Ὄνομα *αὐτοὶ τὴν δόξαν λέγουσιν.* Αὕτη *οὖν ἡ δόξα ὑπὲρ πᾶσαν δόξαν ἐστί; δόξα δὲ ὅλως ἐστὶ, τὸ προσκυνεῖν αὐτῷ;* [**80**] Πόρρω *ἀπέχετε τῆς τοῦ θεοῦ μεγαλειότητος ὑμεῖς, οἱ νομίζοντες εἰδέναι τὸν θεὸν, ὡς αὐτὸς οἶδεν ἑαυτόν.* Καὶ *ἀπὸ τούτου μὲν δῆλον, ὅσον ἀπέχετε τῆς ἐννοίας τῆς περὶ θεοῦ· δῆλον δὲ καὶ ἐκ τούτου.* Αὕτη *δόξα ἐστὶν, εἰπέ μοι;* Οὐκοῦν *πρὶν ἢ τοὺς ἀνθρώπους γενέσθαι, πρὶν ἢ τοὺς ἀγγέλους, πρὶν ἢ τοὺς ἀρχαγγέλους, οὐκ ἦν ἐν δόξῃ.* Εἰ *γὰρ αὕτη ἐστὶν ἡ δόξα ἡ ὑπὲρ πᾶσαν δόξαν· τοῦτο γάρ ἐστι* **τὸ** *ὑπὲρ πᾶν ὄνομα· εἰ καὶ ἐν δόξῃ ἦν, ἀλλ' ἐν ἐλάττονι ταύτης.* Οὐκοῦν *τοῦτο τὰ ὄντα ἐποίησε, καὶ διὰ τοῦτο, ἵνα ἐν δόξῃ γένηται, οὐκέτι ἀγαθότητι, ἀλλὰ δεόμενος τῆς παρ' ἡμῶν δόξης.*

Ὁρᾶτε *τὴν ἄνοιαν; ὁρᾶτε τὴν ἀσέβειαν;* Ἂν *μὲν οὖν περὶ τοῦ σαρκωθέντος ταῦτα ἔλεγεν, εἶχε λόγον· ἀνέχεται γὰρ ὁ θεὸς λόγος περὶ τῆς σαρκὸς ταῦτα λέγεσθαι· οὐ γὰρ τῆς φύσεως ἅπτεται, ἀλλὰ περὶ τὴν οἰκονομίαν τὸ πᾶν ἵσταται.* Τί *δέ ἐστιν,* "*ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων;*" Τουτέστιν, *ὁ κόσμος πᾶς, καὶ ἄγγελοι, καὶ ἄνθρωποι, καὶ δαίμονες· ἢ ὅτι καὶ οἱ δίκαιοι, καὶ οἱ ζῶντες, καὶ οἱ ἁμαρτωλοί.* "Καὶ *πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι κύριος* Ἰησοῦς Χριστὸς, *εἰς δόξαν θεοῦ πατρός.*" Τουτέστιν, *ἵνα πάντες τοῦτο εἴπωσι· τοῦτο δὲ δόξα τοῦ πατρός.* Ὁρᾷς *πανταχοῦ, ὅταν ὁ υἱὸς δοξάζηται, τὸν πατέρα δοξαζόμενον;* Οὕτω *καὶ ὅταν ἀτιμάζηται ὁ υἱὸς, ὁ πατὴρ ἀτιμάζεται.* Εἰ *γὰρ ἐφ' ἡμῶν τοῦτο, ἔνθα πολὺ τοῖς πατράσι πρὸς τοὺς υἱοὺς τὸ μέσον, πολλῷ μᾶλλον ἐπὶ τοῦ θεοῦ, ἔνθα μέσον οὐδὲν, ἐπ' αὐτὸν διαβαίνει καὶ ἡ τιμὴ καὶ ἡ ὕβρις.* Ἂν *γὰρ ἡ οἰκουμένη ὑποταγῇ τῷ υἱῷ, φησὶ, τοῦτο πατρός ἐστι δόξα.* Οὐκοῦν *καὶ ὅταν λέγωμεν, ὅτι τέλειός ἐστιν, ἀνενδεὴς, ὅτι οὐκ ἐλάττων τοῦ πατρὸς, τοῦτο δόξα τοῦ πατρός, ὅτι τοιοῦτον ἐγέννησε.* Τοῦτο *καὶ τῆς δυνάμεως αὐτοῦ*

perfect for our sake. For if he hadn't shown kindness to us, he wouldn't have received honor. "*And bestowed on him a name,*" Paul says. Look, according to you he didn't even have a name. But how, if he took what was owing to him, is he found in this passage to be taking it as a gracious gift and a name that's above every name? Let's look at what kind of name it is: "*so that at the name of Jesus*," it says, "*every knee should bow.*" The heretics call his name glory. Therefore, is that glory above every glory? Is it glory at all to worship him? **[80]** You're far removed from the greatness of God if you think you know God as he knows himself. And from this it's clear how removed you are from thoughts about God. But it's clear also from this. Tell me, is that glory? Therefore, before humans were made, before angels, or before archangels, he wasn't in glory. If this is the glory that's above every glory (for this is the meaning of "*the name that's above every name*"), even if he was in glory then, it's still inferior to his glory now. Therefore, for this reason he made creation, and on this account, to be in glory, no longer goodness, but because he needed glory from us.

Do you see the senselessness of this? Do you see the impiety? It follows that if he made these statements about the one made flesh, he had a reason. I mean, God the Word allowed these statements to be made about the flesh, for they don't touch the [divine] nature but establish every aspect concerning the divine plan.[99] But what's the meaning of "*in heaven and on the earth and under the earth*"? This means the whole world, and the angels and humans and demons. Or it means also the just and the living and the sinners. "*And every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father*." This means that everybody should say this. This is the glory of the Father. Do you see that, in every case, where the Son is glorified, the Father is glorified? Similarly too when the Son is dishonored, the Father is dishonored. For if this happens among us, where the difference between fathers and sons is great, how much more in the case of God, where there is no difference, do both honor and insult apply to him. For if the world is subject to the Son, Paul says, this is the glory of the Father. It follows that when we say too that he's perfect, wanting nothing, that he's not inferior to the Father, this is the glory of the Father, the fact that he's begotten such a son. This is also a great sign of his power and his

99. οἰκονομία. On this concept, see Gerhard Richter, *Oikonomia: Der Gebrauch des Wortes Oikonomia im Neuen Testament, bei den Kirchenvätern und in der theologischen Literatur bis ins 20. Jahrhundert* (Arbeiten zur Kirchengeschichte 90; Berlin: de Gruyter, 2008).

τεκμήριον μέγα, καὶ τῆς ἀγαθότητος καὶ τῆς σοφίας, ὅτι οὐδὲν ἐλάττονα, οὔτε κατὰ τὴν σοφίαν, οὔτε κατὰ τὴν ἀγαθότητα. Ὅταν [**81**] *εἴπω, ὅτι σοφός ἐστιν, ὡς ὁ πατὴρ, καὶ οὐδὲν ἐλάττων, τοῦτο τῆς πολλῆς τοῦ πατρὸς σοφίας τεκμήριον· ὅταν εἴπω, ὅτι δυνατός ἐστιν, ὡς ὁ πατὴρ, τοῦτο τῆς δυνάμεως αὐτοῦ τεκμήριον· ὅταν εἴπω, ὅτι ἀγαθός ἐστιν, ὡς ὁ πατὴρ, τοῦτο τῆς ἀγαθότητος αὐτοῦ δεῖγμα μέγιστον, ὅτι τοιοῦτον ἐγέννησεν, οὐδὲν αὐτοῦ λειπόμενον, οὐδὲ ἀποδέοντα· ὅταν εἴπω, ὅτι οὐκ ἐλάττονα κατὰ τὴν οὐσίαν, ἀλλ' ἴσον, οὐδὲ ἑτέρας οὐσίας, καὶ ἐν τούτῳ πάλιν τὸν θεὸν θαυμάζω, καὶ τὴν δύναμιν αὐτοῦ καὶ τὴν ἀγαθότητα καὶ τὴν σοφίαν, ὅτι ἄλλον ἡμῖν τοιοῦτον ἔδειξεν ἐξ αὐτοῦ, πλὴν τοῦ πατέρα εἶναι.* Ὥστε ὅσα ἂν εἴπω μεγάλα περὶ τοῦ υἱοῦ, ταῦτα εἰς τὸν πατέρα διαβαίνει. Εἰ *γὰρ τὸ μικρὸν τοῦτο καὶ εὐτελές· μικρὸν γάρ ἐστι πρὸς τὴν τοῦ θεοῦ δόξαν τὸ τὴν οἰκουμένην αὐτῷ προσκυνῆσαι· εἰς δόξαν θεοῦ γίνεται, πόσῳ μᾶλλον τὰ ἄλλα πάντα;*

Πιστεύωμεν *τοίνυν εἰς δόξαν αὐτοῦ, καὶ βιῶμεν εἰς δόξαν αὐτοῦ· ἐπεὶ οὐδὲν ὄφελος θατέρου.* Ὥστε *ὅταν δοξάζωμεν καλῶς, μὴ ζῶμεν δὲ καλῶς, τότε μάλιστα ὑβρίζομεν αὐτὸν, ὅτι ἐπιγραφόμενοι αὐτὸν δεσπότην καὶ διδάσκαλον, καταφρονοῦμεν αὐτοῦ, καὶ οὐ δεδοίκαμεν τὸ φοβερὸν ἐκεῖνο κριτήριον.* Τὸ *μὲν γὰρ* Ἕλληνας *ἀκαθάρτως βιοῦν, θαυμαστὸν οὐδὲν, οὐδὲ τοσαύτης καταγνώσεως ἄξιον· τὸ δὲ* Χριστιανοὺς *τοσούτων μετέχοντας μυστηρίων, τοσαύτης ἀπολαύοντας δόξης, οὕτως ἀκαθάρτως βιοῦν, τοῦτό ἐστι τὸ πάντων χείριστον, καὶ ἀφόρητον.* Εἰ*πὲ γάρ μοι· ὑπήκουσε τὴν ἐσχάτην ὑπακοὴν, διὰ τοῦτο ἔλαβε τὴν ἄνω τιμήν· δοῦλος ἐγένετο, διὰ τοῦτο δεσπότης ἐστὶ πάντων, καὶ ἀγγέλων καὶ τῶν ἄλλων ἁπάντων.* Ὥστε *καὶ ἡμεῖς μὴ νομίζωμεν κατέρχεσθαι ἀπὸ τοῦ ἀξιώματος, ὅταν ταπεινώσωμεν ἑαυτούς.* Τότε *γὰρ μᾶλλόν ἐστιν ὑψωθῆναι· εἰκότως· τότε μάλιστά ἐστι θαυμασθῆναι.* Ὅτι *γὰρ ὁ ὑψηλὸς ταπεινός ἐστιν, ὁ δὲ ταπεινὸς ὑψηλὸς, ἀρκεῖ μὲν καὶ ἡ τοῦ* Χριστοῦ *ἀπόφασις τοῦτο λέγουσα· πλὴν ἀλλὰ καὶ αὐτὸ τὸ πρᾶγμα ἐξετάσωμεν.*

Τί *ἐστι ταπεινωθῆναι; οὐ τὸ ψέγεσθαι, οὐ τὸ κατηγορεῖσθαι καὶ διαβάλλεσθαι;* Τί *δὲ ὑψωθῆναι; τὸ τιμᾶσθαι, τὸ ἐπαινεῖσθαι, τὸ δοξάζεσθαι.* Καλῶς. Ἴδωμεν *οὖν πῶς τοῦτο γίνεται.* Ἄγγελος *ὢν ὁ* Σατανᾶς, *ὕψωσεν* [**82**] *ἑαυτόν· τί οὖν; οὐχὶ πάντων μᾶλλον ἐταπεινώθη; οὐχὶ χωρίον ἔχει τὴν γῆν; οὐχὶ ὑπὸ πάντων κατηγορεῖται καὶ διαβάλλεται;* Ἄνθρωπος *ὢν ὁ* Παῦλος, *ἐταπείνωσεν*

goodness and wisdom, namely, that the Son is in no way inferior, neither with regard to wisdom nor with regard to goodness. When **[81]** I say that he's wise like the Father and in no way inferior, this is a testimony to the Father's great wisdom. When I say that he's powerful like the Father, this is a testimony to his power. When I say that he's good like the Father, this is the greatest indicator of his goodness, the fact that he begot such a son, falling short in nothing, nor wanting. When I say that he's not inferior with regard to essence, but equal, nor of another essence, with this statement too I am again marveling at God and his power and goodness and wisdom, because he's shown us another of such quality [begotten] from himself, except that he's not the father. The result is that whatever great statements I make about the Son are applicable to the Father—even if the statement is paltry and cheap; for it's a paltry thing for the glory of God that the world worships him. It happens for the glory of God, how much more in the case of everything else?

Therefore, let's believe in his glory and live for his glory, since there's no use doing anything else. The result is that when we glorify God properly but don't live properly, then we have insulted him to the greatest degree, because, while we ascribe to him the titles of Lord and Teacher, we despise him and don't fear that terrible judgment seat. The fact that Hellenes live uncleanly is no surprise, nor does it deserve much condemnation; but the fact that Christians who partake of such great mysteries and enjoy such great glory live so uncleanly is the worst of all, and unendurable. Tell me: Christ obeyed to the very last; on this account he brought honor to heaven. He became a servant; on this account he is the master of all, of both angels and all other creatures. The result is that we too shouldn't think we're stepping down from our rank when we humble ourselves. For then rather we are exalted, and with reason. Then above all we are admired. I mean, Christ's declaration that the exalted person is humbled and the humbled person exalted [cf. Luke 1:52][100] is sufficient on this point. But let's examine the matter itself.

What is it to be humbled? Isn't it to be blamed? To be accused and discredited? What is it to be exalted? To be honored, to be praised, to be glorified. Alright. So let's see how this happens. As an angel, Satan exalted **[82]** himself. What then? Wasn't he humbled more than everybody? Didn't he have the earth as his territory? Wasn't he accused and discredited by

100. This is in fact part of Mary's Magnificat rather than Christ's words.

ἑαυτόν· τί οὖν; οὐχὶ θαυμάζεται; οὐχὶ ἐπαινεῖται; οὐχὶ ἐγκωμιάζεται; οὐχὶ φίλος ἐστὶ τοῦ Χριστοῦ; οὐχὶ μείζονα εἰργάσατο ὧν ὁ Χριστὸς ἐποίησεν; οὐχ ὡς ἀνδραπόδῳ πολλάκις ἐπέταξε τῷ διαβόλῳ; οὐχὶ ὡς δήμιον περιέφερεν; οὐχὶ ἔπαιζεν ἐν αὐτῷ; οὐχὶ συντετριμμένην αὐτοῦ τὴν κεφαλὴν εἶχεν ὑπὸ τοὺς πόδας τοὺς αὐτοῦ; οὐχὶ καὶ ἑτέροις μετὰ πολλῆς τῆς παρρησίας τοῦτο ἐπηύχετο; Τί λέγω; Ἐπῆρεν ἑαυτὸν ὁ Ἀβεσσαλὼμ, ἐταπείνωσεν ἑαυτὸν ὁ Δαυΐδ· ποῖος ὑψηλὸς ἐγένετο; τίς ἐπίδοξος; Τί γὰρ ταπεινότερον τῶν ῥημάτων τούτων, ὧν ἐπὶ τοῦ Σεμεεῖ ἐφθέγγετο ὁ μακάριος οὗτος προφήτης, λέγων· "Ἄφετε αὐτὸν καταρᾶσθαι· κύριος γὰρ ἐνετείλατο αὐτῷ;" Καὶ ἐπ' αὐτῶν δὲ τῶν πραγμάτων ἐξετάσωμεν, εἰ δοκεῖ.

Ἐταπείνωσεν ἑαυτὸν ὁ τελώνης, καίτοιγε οὐδὲ ταπεινοφροσύνη τὸ πρᾶγμα ἦν, ἀλλὰ πῶς; εὐγνωμόνως ἀπεκρίνατο. Ὕψωσεν ἑαυτὸν ὁ Φαρισαῖος. Τί οὖν; ἐξετάσωμεν καὶ τὰ πράγματα. Ἔστωσαν δύο τινὲς, ἀμφότεροι καὶ πλουτοῦντες, καὶ μετέχοντες πολλῆς τιμῆς, καὶ ἐπὶ σοφίᾳ καὶ δυναστείᾳ, καὶ ἐπὶ τοῖς ἄλλοις τοῖς κοσμικοῖς πλεονεκτήμασι μεγαλοφρονοῦντες· εἶτα ἐκεῖνος μὲν καὶ ζητείτω τὰς παρὰ πάντων τιμὰς, καὶ μὴ λαμβάνων ὀργιζέσθω, καὶ πλέον ἢ δεῖ ἀπαιτείτω, καὶ ὑψούτω ἑαυτόν· οὗτος δὲ καταφρονείτω τοῦ πράγματος, πρὸς μηδένα ὑπὲρ τούτου δυσχεραινέτω, καὶ διδομένην τὴν τιμὴν διακρουέσθω. Δόξης γὰρ οὐκ ἔστιν ἄλλως ἐπιτυχεῖν, ἀλλ' ἢ ἐν τῷ δόξαν φεύγειν. Ἕως μὲν γὰρ αὐτὴν διώκωμεν, φεύγει ἡμᾶς· ὅταν δὲ αὐτὴν φεύγωμεν, διώκει ἡμᾶς. Εἰ βούλει ἔνδοξος εἶναι, μὴ ἐπιθύμει δόξης· εἰ βούλει ὑψηλὸς εἶναι, μὴ γίνου ὑψηλός. Καὶ ἄλλως δὲ, τὸν μὲν μὴ ἐφιέμενον τιμῆς πάντες τιμῶσι, τὸν [**83**] δὲ ἐπιζητοῦντα διαπτύουσι. Πέφυκε γάρ πως φιλόνεικον εἶναι τὸ ἀνθρώπινον γένος, καὶ ἀντιπαθές. Καταφρονῶμεν τοίνυν δόξης· οὕτω γὰρ δυνησόμεθα γενέσθαι ταπεινοὶ, μᾶλλον δὲ ὑψηλοί. Μὴ ὕψου σαυτὸν, ἵνα παρ' ἑτέρου ὑψωθῇς. Ὁ παρ' ἑαυτοῦ ὑψούμενος, παρ' ἑτέρων οὐχ ὑψοῦται· ὁ παρ' ἑαυτοῦ ταπεινούμενος, παρ' ἑτέρων οὐ ταπεινοῦται. Μέγα ἀπόνοια κακόν· μωρὸν εἶναι κρεῖττον, ἢ ἀπονενοημένον· ἐκεῖ μὲν γὰρ ἡ μωρία μόνον παρανοίας ἐστὶν, ἐνταῦθα δὲ χείρων ἐστὶ, καὶ μωρία μετὰ μανίας. Ὁ ἀνόητος ἑαυτῷ κακὸν, ὁ δὲ ἀπονενοημένος καὶ

everybody? As a human being, Paul humbled himself. What then? Wasn't he honored? Wasn't he praised? Wasn't he lauded? Isn't he a friend of Christ? Didn't he perform greater deeds than Christ did? Didn't he give frequent orders to the devil as if to a slave? Didn't he take him around like an executioner?[101] Didn't he make fun of him at his expense? Didn't he keep Satan's head trampled under his feet? Didn't he make this prayer with great frankness also for others? What shall I say? Absalom magnified himself [cf. 2 Kgdms 15:10–12], Daniel humbled himself [cf. Dan 2:30]. Which one became exalted? Who's the glorious one? After all, what is humbler than those words that that blessed prophet uttered about Shimei when he said: "*Let him curse, for the Lord has bidden him*" [2 Kgdms 16:11]. And let's examine these very matters, if it's alright.

The tax-collector humbled himself, yet it wasn't even a matter of humility—no; how? He answered prudently [cf. Luke 18:13]. The Pharisee exalted himself [cf. Luke 18:11–12]. What then? Let's examine these matters too. Imagine two people standing there, both of them rich and possessing great honor, and priding themselves on their wisdom and influence and other worldly advantages. Then let the second person seek honors from everybody, and let them become angry if they don't get them, and let them demand more than they need, and let them exalt themselves. But let the first person despise the matter, let them not be annoyed with anyone on this account, and let them evade the honor that has been bestowed on them. You see, it's not possible to achieve glory in any other way than by fleeing glory. I mean, while we're pursuing it, it's eluding us; when we're eluding it, it's pursuing us. If you want to be held in honor, don't desire honor. If you want to be exalted, don't become exalted. Let me put it another way: all honor the person who doesn't pursue honor, **[83]** and spit on the person who seeks it. You see, the human race is by nature somehow inclined to be contentious and to have conflicting affections. Therefore, let's despise glory: in this way we shall be able to become humble, or rather, exalted. Don't exalt yourself, so that you may be exalted by another. The person who's exalted by themselves isn't exalted by others; the person who's humbled by themselves isn't humbled by others. Arrogance is a great evil. It's better to be stupid than arrogant, for in the first case stupidity comes only from derangement, while in the second case it's worse—stupidity *with* madness. The senseless person is an evil to themselves, whereas the arro-

101. Cf. *Hom. 1 Tim.* 5 (Field, 6:44).

ἑτέροις λύμη. Ἀπὸ ἀνοίας τοῦτο τὸ πάθος τίκτεται. Οὐκ ἔστιν ὑψηλόφρονα εἶναι μὴ ὄντα μωρόν· ὁ δὲ μωρίας ἔμπλεως, ἐστὶν ἀπονενοημένος. Ἄκουε σοφοῦ τινος λέγοντος· "Εἶδον ἄνθρωπον δοκοῦντα φρόνιμον εἶναι παρ' ἑαυτῷ· ἐλπίδα δὲ ἔχει μᾶλλον ὁ ἄφρων αὐτοῦ." Ὁρᾷς ὅτι οὐκ εἰκῆ ἔλεγον, ὅτι χεῖρον μωρίας τὸ κακόν; "Ἐλπίδα γὰρ, φησὶ, μᾶλλον ἔχει ὁ ἄφρων αὐτοῦ." Διὰ τοῦτο καὶ ὁ Παῦλος ἔλεγε, "Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς."

Ἐπὶ τῶν σωμάτων, εἰπέ μοι, ποῖά φαμεν ὑγιαίνειν; τὰ ὄγκον ἔχοντα πολὺν, καὶ πολλοῦ πνεύματος ἔνδοθεν γέμοντα καὶ ὕδατος, ἢ τὰ κατεσταλμένα, καὶ τεταπεινωμένην ἔχοντα τὴν ἐπιφάνειαν; Δῆλον ὅτι ταῦτα. Οὐκοῦν καὶ ἐπὶ τῆς ψυχῆς, ἡ μὲν φλεγμαίνουσα ὑδέρου χεῖρον ἔχει νόσημα· ἡ δὲ κατεσταλμένη παντὸς ἀπήλλακται πάθους. Πόσα οὖν τίκτει ἡμῖν ἀγαθὰ ἡ ταπεινοφροσύνη; Τί βούλει; τὸ ἀνεξίκακον, τὸ ἀόργητον, τὸ φιλάνθρωπον, τὸ νηπτικὸν, τὸ προσεκτικόν; Πάντα ταῦτα ἀπὸ ταπεινοφροσύνης τὰ καλὰ, καὶ τὰ ἐναντία ἀπὸ τῆς ἀπονοίας. Ἀνάγκη τὸν τοιοῦτον καὶ ὑβριστὴν εἶναι, καὶ πλήκτην, καὶ ὀργίλον, καὶ πικρὸν, καὶ ἀμειδῆ, θηρίον μᾶλλον ἢ ἄνθρωπον. Ἰσχυρὸς εἶ, καὶ μέγα φρονεῖς; Οὐκοῦν διὰ τοῦτο μᾶλλον ὀφείλεις ταπεινοῦσθαι. Διὰ τί ἐπὶ πράγματι μέγα φρονεῖς οὐδαμινῷ;

Καὶ γὰρ καὶ λέων σου θρασύτερος, καὶ ὗς ἰσχυρότερος, καὶ οὐδὲ κώνωψ εἶ πρὸς αὐτούς· καὶ λῃσταὶ δὲ καὶ τυμβωρύχοι καὶ μονομάχοι, καὶ οἱ οἰκέται οἱ σοὶ, καὶ ἴσως οἱ ἀγνωμονέστεροι, ἰσχυρότεροί σου. Τοῦτο οὖν ἄξιον ἐπαίνου; καὶ οὐ **[84]** κατορύττεις σαυτὸν, ἐπὶ τούτῳ μέγα φρονῶν; Ἀλλὰ καλὸς εἶ καὶ ὡραῖος; Κορωνῶν τὸ καύχημα. Οὐκ εἶ τοῦ ταὼ καλλίων, οὐδὲ ἄνθους ἕνεκεν, οὐδὲ πτερῶν· ἐν τοῖς πτεροῖς τοῦ ὄρνιθος ἡ νίκη· πολύ σε παρελαύνει τῇ κόμῃ, τῷ ἄνθει. Καὶ ὁ κύκνος δὲ σφόδρα ἐστὶ καλὸς, καὶ πολλοὶ τῶν ὀρνίθων ἕτεροι, πρὸς οὓς εἰ παραβληθείης, οὐδὲν ὄψει σαυτόν. Πολλάκις δὲ καὶ παιδία εὐτελῆ, καὶ κόραι ἀπειρόγαμοι, καὶ πόρναι γυναῖκες, καὶ ἄνδρες μαλακοὶ τοῦτο ἔσχον τὸ καύχημα. Τοῦτο οὖν ἄξιον ἀπονοίας; Ἀλλὰ πλουτεῖς; πόθεν; τί κεκτημένος; χρυσὸν, ἄργυρον, λίθους τιμίους; Τοῦτο καὶ λῃστῶν ἐστι, καὶ ἀνδροφόνων τὸ καύχημα, καὶ τῶν τὰ μέταλλα ἐργαζομένων. Ὁ τῶν καταδίκων πόνος, τοῦτο σοι

gant person is a plague to others too. It's from senselessness that this sickness is born. It's not possible to be exalted in your thoughts unless you're stupid, but the person who's full of stupidity is arrogant. Listen to some wise person or other saying: "*I saw a man who was wise in his own eyes. The fool had more hope than he did*" [Prov 26:12]. Do you see that I didn't say for no reason that the evil of stupidity is worse? "*For the fool,*" he says, *"had more hope than he did.*" That's why Paul too said: "*Don't be haughty among yourselves*" [Rom 12:16].

Tell me, with regard to bodies, what ones would we say were healthy? Those with a large tumor, and filled internally with a great deal of wind and water, or those that are fit and have a trim appearance? Clearly the latter. Therefore, with regard to the soul too, the one that suffers from phlegm and dropsy has a worse sickness, whereas the one that is fit is freed from every sickness. How many benefits, then, does humility create for us? What do you want? Forbearance, lack of irascibility, loving-kindness, sobriety, assiduity? All these benefits come from humility, and their opposites from arrogance. It's unavoidable that such a person will also be insolent and violent and irascible and sharp and gloomy, more a beast than a human. Are you strong and proud of it? For this reason you need rather to be humble. Why do you take pride in a matter of no worth?

I mean, after all, a lion is bolder than you and a wild boar stronger, and compared to them you're not even a gnat. And robbers and grave looters and gladiators[102] and your household servants, perhaps even the more stupid ones, are stronger than you are. Does this therefore deserve praise? And aren't **[84]** you corrupting yourself, being proud on this account? Alright, you're handsome and have a good body? The boast of crows. You're not more beautiful than the peacock, on account neither of brilliant plumage nor of wings. The superiority of the bird lies in its wings: it outstrips you by far with its plumage, with its brilliant colors. And the swan is extremely beautiful, and many other birds—if you compare yourself with them, you'll see you're nothing. Often even shabby children and unmarried girls and female prostitutes and soft men make this boast. Does this then warrant arrogance? Alright, you're wealthy? Where did it come from? What did you acquire? Gold, silver, precious stones? This is the boast of robbers and murderers and those who work the mines.[103] Is the work of condemned men

102. Cf. nn. 35 and 50 above on grave looters.

103. On exile to the mines, see Roland Delmaire, "Exile, relégation, déportation dans la législation du Bas-Empire", 115–32, in *Exil et relégation: Les tribulations du sage*

καύχημα; Ἀλλὰ *κοσμῇ καὶ καλλωπίζῃ;* Καὶ *ἵππους ἐστὶν ἰδεῖν καλλωπιζομένους· παρὰ δὲ τοῖς* Πέρσαις *καὶ καμήλους ἴδοι τις ἂν καλλωπιζομένας· ἐπὶ δὲ τῶν ἀνθρώπων, τοὺς ἐπὶ σκηνῆς ἅπαντας.* Οὐ*κ αἰσχύνῃ ἐπὶ τούτοις μέγα φρονῶν, ἐν οἷς τὰ ἄλογά σοι κοινωνεῖ, καὶ δοῦλοι καὶ ἀνδροφόνοι καὶ μαλακοὶ καὶ λῃσταὶ καὶ τυμβωρύχοι;* Ἀλλ' *οἰκίας οἰκοδομεῖς λαμπράς;* Καὶ *τί τοῦτο; πολλοὶ κολοιοὶ λαμπροτέρας οἰκοῦσι, καὶ σεμνότερα ἔχουσι καταγώγια.* Ἢ *οὐχ ὁρᾷς τούτους τοὺς περὶ τὰ χρήματα μαινομένους, οἳ ἐν ἀγροῖς καὶ ἐν ἐρήμοις τόποις ᾠκοδόμησαν οἴκους, κολοιῶν καταγώγια;* Ἀλλὰ *φωνῆς ἕνεκα μέγα φρονεῖς;* Τοῦ *κύκνου καὶ τῆς ἀηδόνος οὐδέποτε σὺ δυνήσῃ ᾆσαι λιγυρώτερον.* Ἀλλ' *ἐπὶ ποικιλίᾳ τέχνης;* Καὶ *τί τῆς μελίττης ἐν τούτῳ σοφώτερον; ποῖος ποικιλτὴς, τίς ζωγράφος, ποῖος γεωμέτρης τὰ ταύτης ἔργα μιμήσασθαι δυνήσεται;* Ἀλλ' *ἐπὶ λεπτότητι ἐσθῆτος;* Ἀλλ' *ἐνταῦθά σε ἀράχναι νικῶσιν.* Ἀλλ' *ἐπὶ ταχύτητι ποδῶν;* Πάλιν *τὰ πρωτεῖα παρὰ τοῖς ἀλόγοις, λαγωῷ καὶ δορκάδι, καὶ ὅσα τῶν κτηνῶν οὐκ ἀπολείπεται τῇ ταχύτητι τῶν ποδῶν.* Ἀλλ' *ἀποδημεῖς;* Ἀλλ' *οὐ μᾶλλον τῶν πτηνῶν· ταῦτα γὰρ εὐκολώτερον τὴν ἀποδημίαν ποιεῖται· οὐκ ἐφοδίων δεῖται, οὐχ ὑποζυγίων, ἀλλ' ἀρκεῖ πρὸς πάντα αὐτοῖς τὸ πτερόν.* Τοῦτο *καὶ ναῦς, τοῦτο καὶ ὑποζύγιον, τοῦτο καὶ ὄχημα, τοῦτο καὶ ἄνεμος, καὶ πᾶν ὅ τι ἂν εἴπῃ τις.* Ἀλλ' *ὀξὺ βλέπεις; ἀλλ' οὐχ ὡς δορκὰς, οὐδ' ὡς ἀετός.* Ἀλλ' *ὀξὺ ἀκούεις; ἀλλ' ὁ ὄνος ὀξύτερον.* Ἀλλ' *ὀσφραίνῃ; ἀλλ' ὁ κύων οὐκ ἀφίησί σε αὐτὸν παρελθεῖν.* Ἀλλὰ *ποριστικὸς εἶ; ἀλλὰ* **[85]** *τοῦ μύρμηκος ἀπολείπῃ.* Ἀλλὰ *χρυσοφορεῖς; ἀλλ' οὐχ οὕτως, ὡς οἱ* Ἰνδικοὶ *μύρμηκες.* Ὑγείας *δὲ ἕνεκεν*

a boast in your eyes? Alright, you're dressed well and look smart? It's possible to see horses too that look smart. Among the Persians one could even see smart-looking camels,[104] and among humans all those who work in the theatre.[105] Aren't you ashamed to be proud about things that animals share with you, and slaves and murderers and soft men and robbers and grave looters? Alright, you're building splendid houses? So what? Many jackdaws build more splendid houses and possess more august quarters. Or don't you see those who are mad about money, who've built houses in fields and deserted places that are the quarters of jackdaws? Alright, you're proud of your voice? You couldn't sing more sweetly than the swan or the nightingale. Alright, you're proud of your various arts? And what is more clever than the bee on that score? What embroiderer, what painter, what person skilled in geometry would be able to replicate the work of bees? Alright, you're proud of your delicate clothing? But on that point the spiders beat you. Alright, you're proud of you fleetfootedness? Again first prize goes to the animals, to the hare and the gazelle, and all the herds that aren't lacking in fleetfootedness. Alright, you're going abroad? No, not more than the birds—they go abroad with more ease: they don't need supplies, they don't need draft animals; no, their wings[106] are sufficient for everything. Wings are a ship, they're a draft animal, they're a chariot, they're the wind, and everything that one might name.[107] Alright, you've got good eyesight? But not like the gazelle or like the eagle. Alright, you've got good hearing? But the ass has better hearing. Alright, you've got a good sense of smell? But the dog won't let you beat it. Alright, you're a supplier? But **[85]** you're inferior to the ant. Alright, you've got gold on you? But not like the Indian ants.[108]

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et du saint durant l'antiquité romaine et chrétienne (Ier–VIe siècle ap. J.-C.) (ed. Philippe Blaudeau; Paris: De Boccard, 2008), 115–16.

104. These were the two-humped central Asiatic camels, more exotic to Chrysostom's audience than the one-humped Arabian variety.

105. On the late-antique theater and Chrysostom's view of it, see Blake Leyerle, *Theatrical Shows and Ascetic Lives: John Chrysostom's Attack on Spiritual Marriage* (Berkeley: University of California Press, 2001), 13–74.

106. Lit. "wing."

107. Lit. "say."

108. Indian ants, described by Herodotus, *Hist.* 3.102.6–20 (Haiim B. Rosén, ed., *Herodoti Historiae* [Leipzig: Teubner, 1987], 1:319), as smaller than dogs but bigger than foxes, were well known in antiquity and associated with the search for gold. Cf. Aelian, *Nat. an.* 3.4 (LCL 446:162–63), and Philostratus, *Vit. Apoll.* 6.1.1 (LCL 17:94–95), the latter maintaining that they derived from Ethiopia.

πολλῷ βελτίω ἡμῶν τὰ ἄλογα, καὶ εὐεξίας καὶ τοῦ εὐπορεῖν· οὐ δέδοικεν ἐκεῖνα πενίαν. "Ἐμβλέψατε γὰρ, φησὶν, εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας."

Οὐκοῦν, φησὶν, ἡμῶν τὰ ἄλογα κρείττονα ἐδημιούργησεν ὁ θεός. Ὁρᾷς πόσον ἐστὶ τὸ ἀπερίσκεπτον; ὁρᾷς τὸ ἀνεξέταστον; ὁρᾷς, ἡ τῶν πραγμάτων ἐξέτασις ὅσον ἡμῖν χαρίζεται; Ὁ πάντων ἀνθρώπων μείζω φρονῶν, εὑρέθη καὶ τῶν ἀλόγων ταπεινότερος. Ἀλλὰ φεισόμεθα αὐτοῦ, καὶ οὐ μιμησόμεθα αὐτὸν, οὐδὲ ἐπειδὴ τῆς ἡμετέρας φύσεως μεῖζον ἐφρόνησε, καταγαγόντες αὐτὸν ὑπὸ τὴν τῶν ἀλόγων τάξιν, ἀφήσομεν, ἀλλ' ἀναστήσομεν αὐτὸν ἐκεῖθεν, οὐ δι' αὐτόν· αὐτὸς μὲν γὰρ ἄξιος τοιαῦτα παθεῖν· ἀλλ' ἵνα τοῦ θεοῦ ἡ φιλανθρωπία καὶ ἡ εἰς ἡμᾶς δειχθῇ τιμή. Ἔστι γὰρ, ἔστιν ἐν οἷς οὐδὲν ἡμῖν κοινωνεῖ τὰ ἄλογα. Ποῖα δὴ ταῦτα; Εὐσέβεια, καὶ ὁ κατ' ἀρετὴν βίος. Ἐνταῦθα οὐκ ἔχεις πόρνους εἰπεῖν, οὐδὲ μαλακοὺς, οὐδὲ ἀνδροφόνους· ἀπεσχίσμεθα γὰρ αὐτῶν. Τί δὴ τοῦτό ἐστι; Τὸν θεὸν ἴσμεν, τὴν πρόνοιαν ἐπιγινώσκομεν τὴν αὐτοῦ, περὶ ἀθανασίας φιλοσοφοῦμεν. Παραχωρείτω ἐνταῦθα τὰ ἄλογα· οὐκ ἀμφισβητήσει περὶ τούτων. Σωφρονοῦμεν· ἐνταῦθα οὐδὲν τὰ ἄλογα κοινὸν ἔχει. Πάντων γὰρ αὐτῶν λειπόμενοι, κρατοῦμεν αὐτῶν. Τούτῳ γὰρ μείζων ἡ ἀρχὴ, ὅτι λειπόμενοι αὐτῶν, βασιλεύομεν αὐτῶν· ἵνα μάθῃς, ὅτι οὐ σὺ τούτων αἴτιος, ἀλλ' ὁ ποιήσας σε θεὸς, καὶ λόγον χαρισάμενος. Δίκτυα, θήρατρα αὐτοῖς τίθεμεν, καὶ ἐμβάλλομεν αὐτὰ, καὶ χειρούμεθα. Σωφροσύνη παρ' ἡμῖν, ἐπιείκεια, πραότης, χρημάτων ὑπεροψία. Ἀλλ' ἐπειδὴ σὺ τῶν ἀπονενοημένων τις ὢν οὐδὲν τούτων ἔχεις, εἰκότως ἢ τῶν ἀνθρώπων μεῖζον φρονεῖς, ἢ καὶ τῶν ἀλόγων ταπεινότερον. Τοιαύτη γὰρ ἡ ἄνοια καὶ ἡ θρασύτης· ἢ ἐπαίρεται πέρα τοῦ δέοντος, ἢ ταπεινοῦται πάλιν ὁμοίως, οὐδαμοῦ τὴν συμμετρίαν φυλάττουσα. Ἀγγέλων ἐσμὲν ἴσοι κατὰ [**86**] τοῦτο· βασιλεία ἡμῖν ἐπήγγελται, ἡ μετὰ Χριστοῦ χορεία. Ἄνθρωπος μαστίζεται, καὶ οὐχ ὑποπίπτει· ἄνθρωπος θανάτου καταφρονεῖ, οὐ

In respect to health, animals are much better than we are, and in respect to good habits and thriving too; they're not afraid of poverty. "For *look at the birds of the air*," it says; "*they neither sow nor reap nor gather into barns*" [Matt 6:26].[109]

"Therefore," someone says, "God made the animals superior to us."[110] Do you see how thoughtless it is? Do you see how it hasn't been examined? Do you see how much the examination of the facts bestows on us? The person who is more proud than all humans has been found to be lowlier than animals. But we'll spare them[111] and not imitate them, not even when they think they're superior to our nature; nor will we proceed to reduce them to the rank of animals, but we'll raise them up from there, not for their sake (for they deserve to suffer such punishments), but so that God's loving-kindness and the honor he has given us may be demonstrated. There are things—yes, there are—that animals don't share with us at all. What kinds of things? Piety and the life of virtue. Here you can't speak of prostitutes or soft men or murderers, for we are separated from them. What's the point, then? We know God; we recognize his providence; we philosophize about immortality. Let the animals yield to us on this point; they won't disagree about it. We live in moderation: on that point animals have nothing in common with us. I mean that although we're inferior to all of them, we have the upper hand over them. The superiority of our domination consists in the fact that, although we are inferior to them, we rule them. As a result, you'll learn that it's not you who have been responsible for these actions, but God who made you so and bestowed reason on you. We set nets and traps for them and surround them and capture them. Moderation, fairness, gentleness, a disregard for money are our attributes. But since you're one of the arrogant ones who has none of those attributes, it's reasonable that you're either more proud than humans or lowlier, even, than animals. This is the extent of the foolishness and brazenness: it's either raised up unduly or on the other hand it's equally put down, maintaining moderation nowhere. We're the equals of angels in this respect: **[86]** the kingdom has been promised to us, the company of Christ. A human is whipped and doesn't succumb; a human despises death, doesn't tremble,

109. Cf. Sidonius Apollinaris, *Ep*. 7.14.4–6 (LCL 420:376–79).

110. The same argument and a similar refutation are found in Theodoret, *De providentia* (*CPG* 6211), *Or.* 5 (PG 83:624A–644A); translated by Thomas Halton, *Theodoret of Cyrus: On Divine Providence* (ACW 49; New York: Newman, 1988), 59–72.

111. I.e., the person who is more proud than all humans.

τρέμει, οὐ δέδοικεν, οὐκ ἐφίεται τοῦ πλείονος. Ὥστε ὅσοι μὴ τοιοῦτοί εἰσι, τῶν ἀλόγων εἰσὶ χείρους. Ὅταν γὰρ ἐν μὲν τοῖς σωματικοῖς πλεονεκτῇ, τὰ δὲ ψυχικὰ πλεονεκτήματα μὴ ἔχῃς, πῶς οὐχὶ τῶν ἀλόγων εἶ χείρων;

Ἄγε γὰρ εἰς μέσον τινὰ τῶν ἐν κακίᾳ ἀλογωτέρων, τῶν ἐν τρυφῇ ζώντων καὶ πλεονεξίᾳ. Ὁ ἵππος αὐτοῦ πολεμικώτερος, ὁ ὗς ἰσχυρότερος, ὁ λαγωὸς ταχύτερος, ὁ ταὼς ὡραιότερος, ὁ κύκνος εὐφωνότερος, ὁ ἐλέφας μείζων, ὁ ἀετὸς ὀξυδερκέστερος, πάντες ὄρνιθες πλουσιώτεροι. Πόθεν οὖν ἄξιος εἶ κρατεῖν τῶν ἀλόγων; ἀπὸ τοῦ λόγου; Ἀλλ' οὐκ ἔστιν. Ὅστις γὰρ μὴ εἰς δέον αὐτῷ κέχρηται, πάλιν ἐκείνων χείρων ἐστίν. Ὅταν γὰρ λόγον ἔχων ἀλογώτερος ἐκείνων ᾖ, κρεῖττον ἦν εἰ μηδὲ τὴν ἀρχὴν ἐγένετο λογικός. Οὐ γάρ ἐστιν ἴσον λαβόντα ἀρχὴν προδοῦναι, καὶ παρὰ καιρὸν μὴ λαβεῖν. Ὁ βασιλεύων, καὶ τῶν δορυφόρων χείρων ὢν, κρεῖττον ἦν εἰ μηδὲ τὴν ἁλουργίδα περιέκειτο. Οὕτω δὴ καὶ ἐνταῦθα. Εἰδότες οὖν, ὅτι καὶ τῶν ἀλόγων χείρους ἐσμὲν τῆς ἀρετῆς χωρὶς, ταύτην ἀσκῶμεν, ἵνα ἄνθρωποι γενώμεθα, μᾶλλον δὲ ἄγγελοι, καὶ τῶν ἐπηγγελμένων ἀγαθῶν ἀπολαύσωμεν, ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

doesn't fear, doesn't desire more than they have. The result is that those who aren't of this sort are worse than the animals. After all, when you have the advantage in bodily matters but don't possess spiritual advantages, how aren't you worse than animals?

Bring forward one of those who's more irrational in evil, who's living in wantonness and excess. The horse is a better fighter than they are, the wild boar stronger, the hare quicker, the peacock more handsome, the swan of sweeter voice, the elephant bigger, the eagle sharper sighted, all birds richer. How, then, do you deserve to reign over animals? From reason? But you don't have it. When you don't use it as you should, again you're worse than they are. When, although having reason, you're more irrational[112] than they are, it would be better if you had no reason in the first place. You see, it's not the same thing to take an office and betray it as not to take it when the moment has passed. If a person were emperor and worse than his bodyguards, it would be better if he hadn't even worn the purple. It's like that in this case too. Knowing, therefore, that we are worse even than animals if we don't have virtue, let's practice this virtue so that we may become humans—no, angels—and may enjoy the good things that have been promised to us. May we all attain them, through the grace and loving-kindness of our Lord Jesus Christ, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

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112. There is a pun here on λόγος ("reason") and ἀλογώτερος ("more irrational").

ΛΟΓΟΣ Θ.

Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ καὶ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. Ὁ θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. Πάντα *ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε, ὡς φωστῆρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν* Χριστοῦ.

ΤΑΣ *παραινέσεις μετὰ ἐγκωμίων δεῖ ποιεῖσθαι· οὕτω γὰρ* [**87**] *καὶ εὐπαράδεκτοι γίνονται, ὅταν πρὸς τὸν οἰκεῖον ζῆλον καλῶμεν τοὺς παραινουμένους· οἷον καὶ* Παῦλος *ἐνταῦθα ἐποίησε.* Καὶ *θέα πῶς συνετῶς·* "Ὥστε, *ἀγαπητοί μου,"* *φησίν.* Οὐκ *εἶπεν ἁπλῶς, ὅτι ὑπακούετε, ἀλλὰ πρότερον ἐπαινέσας καὶ εἰπὼν, "καθὼς πάντοτε ὑπηκούσατε·" τουτέστι, μιμεῖσθαι παρακαλῶ οὐχ ἑτέρους, ἀλλ' ὑμᾶς αὐτούς.* "Μὴ *ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου."* Διὰ *τί πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου;* Τότε *μὲν ἴσως ἐδοκεῖτε διὰ τὴν εἰς ἐμὲ τιμὴν καὶ τὴν αἰδῶ πάντα ποιεῖν, νυνὶ δὲ οὐκέτι.* Ἐὰν *οὖν δειχθῇ ὅτι νῦν ἐπετείνατε, δείκνυται ὅτι καὶ τότε οὐ δι' ἐμὲ, ἀλλὰ διὰ τὸν θεόν.*

Τί *βούλει; εἰπέ.* Οὐχ *ἵνα ἐμοῦ ἀκούσητε, ἀλλ' ἵνα μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζησθε.* Οὐ *γὰρ ἔνι τὸν χωρὶς φόβου ζῶντα γενναῖόν τι καὶ θαυμαστὸν ἐπιδείξασθαι.* Καὶ *οὐχ ἁπλῶς εἶπε, φόβου, ἀλλὰ, "καὶ τρόμου," ὅπερ ἐπίτασίς ἐστι τοῦ φόβου.* Τοῦτον *εἶχε τὸν φόβον ὁ* Παῦλος· *διὰ τοῦτο καὶ ἔλεγε,* "Φοβοῦμαι *μή πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι."* Εἰ *γὰρ τὰ βιωτικὰ κατορθῶσαι φόβου χωρὶς οὐκ ἔνι, πόσῳ μᾶλλον τὰ πνευματικά;* Εἰπὲ *γάρ μοι· τίς γράμματα ἔμαθε φόβου χωρίς; τίς τέχνης ἔμπειρος γέγονε φόβου χωρίς;* Εἰ *δὲ ἔνθα οὐκ ἐφεδρεύει ὁ διάβολος, ἀλλὰ ῥᾳθυμία μόνον ἐνοχλεῖ, τοσούτου φόβου ἡμῖν ἐδέησεν, ὥστε ῥᾳθυμίαν*

Homily 9

Therefore, my dearly beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, both to will and to work for his good pleasure. Do everything without grumbling or questioning, so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud [Phil 2:12–16].

Admonitions should be tempered with praise. In this way **[87]** admonitions are easily received, when we invite those whom we are advising to be zealous on their own account. Paul did it, for example, in this passage. And observe how sensibly he did it. "*Therefore, my dearly beloved*," he says. He didn't say simply "obey" but praised them first with the words "*as you have always obeyed*." That means "please imitate not others but yourselves. *Not only as in my presence, but much more in my absence*" [Phil 2:12]. Why does he say, "*much more in my absence*"? "Perhaps you seemed at that time to do everything to honor and reverence me, whereas now you don't any longer. If, therefore, it appeared that now you were striving, it is shown that in the past too you did it not on my account but on God's."

What do you want, Paul? Tell me. "Not for you to listen to me but *with fear and trembling to work out your own salvation*. I mean, it's not possible for the person who lives without fear to display something authentic and wonderful." And he said not simply "*fear*" but "*and trembling*," which is an intense manifestation of fear. That's the fear that Paul had. That's why he said too, "*I'm afraid lest after preaching to others I myself should be disqualified*" [1 Cor 9:27]. For if it's not possible to conduct our temporal business successfully without fear, how much more so our spiritual business? Tell me, who learns to read and write without fear? Who becomes master of a craft without fear? But if, in this situation, the devil isn't laying siege, but it's just laziness that's the trouble, we need so much fear to overcome a laziness that's only natural to us, how can we possibly ever be saved in that situation, where

ἐπιστρέψαι φυσικὴν μόνον· ἔνθα τοσοῦτος ὁ πόλεμος, τοσαῦτα τὰ κωλύματα, πῶς ἔνι φόβου χωρὶς διασωθῆναί ποτε; Πῶς *δ' ἂν οὗτος γένοιτο ὁ φόβος;* Ἂν *ἐννοήσωμεν, ὅτι πανταχοῦ πάρεστιν ὁ θεὸς, πάντα ἀκούει, πάντα ὁρᾷ, οὐ τὰ πραττόμενα μόνον καὶ λεγόμενα, ἀλλὰ καὶ τὰ ἐν καρδίαις ἅπαντα, καὶ τὰ ἐν τῷ βάθει τῆς διανοίας·* "Κριτικὸς *γάρ ἐστιν ἐνθυμήσεων καὶ ἐννοιῶν καρδίας."* Ἂν *οὕτω διαθῶμεν ἑαυτοὺς, οὐδὲν πονηρὸν πράξομεν, οὐδὲν ἐροῦμεν, οὐδὲν ἐννοήσομεν.*

Εἰπὲ *μοι, εἰ διαπαντὸς τοῦ ἄρχοντος πλησίον εἱστήκεις, οὐ μετὰ φόβου ἂν εἱστήκεις;* Καὶ *πῶς θεῷ σὺ παρεστὼς γελᾷς καὶ ἀναπίπτεις, καὶ οὐ δέδοικας οὐδὲ φρίσσεις;* Μὴ *δὴ* [**88**] *τῆς ἀνοχῆς αὐτοῦ καταφρόνει· πρὸς γὰρ μετάνοιάν σε ἄγων μακροθυμεῖ.* Ὅταν *ἐσθίῃς, νόμισον παρεῖναι τὸν θεόν· πάρεστι γάρ· ὅταν καθεύδειν μέλλῃς, ὅταν ὀργίζῃ, ὅταν ἁρπάζῃς, κἂν τρυφᾷς, κἂν ὁτιοῦν ποιῇς, οὐδέποτε εἰς γέλωτα ἐμπεσῇ, οὐδέποτε εἰς ὀργὴν ἐξαφθήσῃ.* Ἂν *τοῦτον ἔχῃς διαπαντὸς τὸν λογισμὸν, διαπαντὸς ἐν φόβῳ ἔσῃ καὶ τρόμῳ, ἅτε τοῦ βασιλέως πλησίον ἑστώς.* Ὁ *τεχνίτης, κἂν ἔμπειρος ᾖ, κἂν σφόδρα ᾖ τεχνίτης, μετὰ φόβου καὶ τρόμου ἕστηκε, δεδοικὼς μὴ καταπέσῃ ἐκ τῆς οἰκοδομῆς.* Καὶ *σὺ ἐπίστευσας, ἔπραξας ἀγαθὰ πολλὰ, ἀνῆλθες εἰς ὕψος· ἐν ἀσφαλείᾳ κάτεχε σαυτὸν, καὶ φοβοῦ ἑστὼς, καὶ τὸ ὄμμα ἔχε διεγηγερμένον, μὴ καταπέσῃς ἐκεῖθεν· πολλὰ γὰρ τὰ πνευματικὰ τῆς πονηρίας, τὰ βουλόμενά σε καθελεῖν.* "Δουλεύσατε, *φησὶ, τῷ κυρίῳ ἐν φόβῳ, καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ."*

Καὶ *πῶς ἔνι ἀγαλλίασις μετὰ τρόμου;* Αὕτη *μὲν οὖν ἐστι μόνη ἀγαλλίασις.* Ὅταν *γάρ τι ἀγαθὸν ἐργασώμεθα, καὶ τοιοῦτον, οἷον εἰκὸς τοὺς ἐν τρόμῳ τι ποιοῦντας, τότε χαίρομεν μόνον.* "Μετὰ *φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε."* Οὐκ *εἶπεν, ἐργάζεσθε, ἀλλὰ, "κατεργάζεσθε," τουτέστι, μετὰ πολλῆς τῆς σπουδῆς, μετὰ πολλῆς τῆς ἐπιμελείας.* Ἐπειδὴ *δὲ εἶπε, "μετὰ φόβου καὶ τρόμου," ὅρα πῶς παραμυθεῖται τὴν ἀγωνίαν.* Τί *γάρ φησιν;* "Ὁ *θεός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν."* Μὴ *φοβοῦ, ὅτι εἶπον, "μετὰ φόβου καὶ τρόμου·" οὐ διὰ τοῦτο εἶπον, ἵνα ἀπαγορεύσῃς, ἵνα δυσέφικτόν τι εἶναι νομίσῃς τὴν ἀρετὴν, ἀλλ' ἵνα προσέχῃς, ἵνα μὴ διαχέῃς σαυτόν.* Ἂν *τοῦτο ᾖ, ὁ θεὸς πάντα ἐργάσεται· σὺ θάρσει.* "Ὁ *θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν."* Εἰ *τοίνυν αὐτὸς ἐνεργεῖ, ἡμᾶς δεῖ τὴν προαίρεσιν παρασχεῖν συγκεκροτημένην διαπαντὸς, ἐσφιγμένην, ἀδιάχυτον.* ["Ὁ *θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν."*] Εἰ *τὸ θέλειν* [**89**] *αὐτὸς ἡμῖν ἐνεργεῖ, πῶς ἡμῖν παρακελεύῃ;* Εἰ *γὰρ καὶ τὸ θέλειν*

the war is so fierce, the impediments so great? How may this fear come about? If we imagine that God is present everywhere, hears everything, sees everything, not only what's being done and said, but also everything in our hearts and in the depths of our minds. "For *he is the discerner of thoughts and intentions of the heart*" [Heb 4:12]. If we comport ourselves in this way, we'll do nothing wrong, say nothing wrong, imagine nothing wrong.

Tell me, if you were continually standing next to the ruler, wouldn't you be standing in fear? How come, when you're standing next to God, you're laughing and laid back and neither afraid nor shuddering? Don't **[88]** despise his forbearance: his patience is leading you toward repentance. When you're eating, consider God present—for he *is*. When you're going to sleep, when you're angry, when you're taking what's not yours, even when you're indulging in luxury, whatever you're doing, never fall into laughter, never kindle your anger. If you continually have this attitude, you'll continually be in *fear and trembling*, the reason being that you're standing next to the king. The builder, even if he's a master, even if he's a superlative builder, stands in *fear and trembling*, fearing that he's going to fall off the building. And you—you've believed, you've done many good works, you've reached the heights. Keep yourself safe, stand in fear, keep a watchful eye, don't fall down from there, for many are the evil spirits that want to bring you down [cf. Eph 6:12]. "*Serve the Lord with fear*," it says, "*and rejoice in him with trembling*" [Ps 2:11].

And how is it possible for rejoicing to be accompanied by trembling? This is therefore a singular kind of rejoicing. For when we perform a good work of a kind that befits those who perform an act *with trembling*, only then do we rejoice. "*With fear and trembling work out your own salvation*." Paul didn't say "work" but [said] "*work out*," that is, with a great deal of enthusiasm, with a great deal of care. But when he said, "*with fear and trembling*," see how he encourages the contest. What does he say? "*It's God who is at work in you*" [Phil 2:13]. Don't be afraid because I said, "*with fear and trembling.*" I didn't say that to make you give up, to make you think that virtue is hard to come by, but to make you attentive and not waste your efforts. If this happens, God will work everything. For your part, be bold, "*for it's God who is at work in you*." Therefore, if he's at work, we have continually to proffer a disciplined resolve, tight, indissoluble. ["*For God is at work in you, both to will and to work*."][113] If **[89]** he's *at work in* us *to*

113. These words are supplied by Field.

αὐτὸς ποιεῖ, εἰκῇ ἡμῖν λέγεις, ὅτι ὑπηκούσατε· οὐ γὰρ ὑπακούομεν· εἰκῇ λέγεις ἐν φόβῳ καὶ ἐν τρόμῳ· θεοῦ γὰρ τὸ ὅλον ἐστίν. Οὐ διὰ τοῦτο εἶπον, "Αὐτὸς γάρ ἐστιν ὁ ἐνεργῶν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν," ἀλλ' ἐκλῦσαι τὴν ἀγωνίαν ὑμῶν βουλόμενος. Ἂν θελήσῃς, τότε ἐνεργήσει τὸ θέλειν. Μὴ φοβηθῇς, οὐδὲν κάμνεις· καὶ προθυμίαν αὐτὸς ἡμῖν δίδωσι καὶ ἐργασίαν.

Ὅταν γὰρ θελήσωμεν, αὔξει τὸ θέλειν ἡμῶν λοιπόν· οἷον, βούλομαι ἀγαθόν τι ἐργάσασθαι· ἐνήργησεν αὐτὸ τὸ ἀγαθὸν, ἐνήργησε δι' αὐτοῦ καὶ τὸ θέλειν. Ἢ ἀπὸ πολλῆς εὐλαβείας τοῦτό φησιν, ὥσπερ ὅταν τὰ κατορθώματα τὰ ἡμέτερα χαρίσματα εἶναι λέγῃ. Ὥσπερ οὖν λέγων αὐτὰ χαρίσματα, οὐκ ἐξωθεῖ ἡμᾶς τοῦ αὐτεξουσίου, ἀλλ' ἀφίησιν ἐν ἡμῖν τὸ αὐτεξούσιον· οὕτως ὅταν λέγῃ ἐνεργεῖν ἐν ἡμῖν τὸ θέλειν, οὐκ ἀφαιρεῖται ἡμᾶς τὸ αὐτεξούσιον, ἀλλὰ δείκνυσιν, ὅτι ἀπὸ τοῦ κατορθοῦν πολλὴν εἰς τὸ θέλειν λαμβάνομεν προθυμίαν. Καθάπερ γὰρ τὸ ποιεῖν ἐκ τοῦ ποιεῖν γίνεται· οὕτως ἐκ τοῦ μὴ ποιεῖν τὸ μὴ ποιεῖν. Ἔδωκας ἐλεημοσύνην; μᾶλλον προετράπης δοῦναι. Οὐκ ἔδωκας; μᾶλλον ἤργησας. Ἐσωφρόνησας μίαν ἡμέραν; ἔχεις προτροπὴν καὶ εἰς τὴν δευτέραν. Ἐρρᾳθύμησας; ἐπέτεινας τὴν ῥᾳθυμίαν. "Ἀσεβὴς γὰρ, φησὶν, ἐλθὼν εἰς βάθος κακῶν καταφρονεῖ." Ὥσπερ οὖν ὅταν ἔλθῃ εἰς βάθος κακῶν, καταφρονεῖ· οὕτως ὅταν ἔλθῃ εἰς βάθος ἀγαθῶν, σπουδάζει. Καθάπερ γὰρ ἐκεῖνος ἀπογνοὺς ῥᾳθυμότερος γίνεται· οὕτως οὗτος ἐννοῶν τὸ πλῆθος τῶν ἀγαθῶν, σπουδαιότερος γίνεται, δεδοικὼς μὴ τὸ πᾶν ἀπολέσῃ. "Ὑπὲρ τῆς εὐδοκίας," φησί· τουτέστι, διὰ τὴν ἀγάπην, διὰ τὴν ἀρέσκειαν αὐτοῦ, ἵνα τὰ δοκοῦντα αὐτῷ γένηται, ἵνα κατὰ τὴν θέλησιν αὐτοῦ γένηται. Ἐνταῦθα δείκνυσι, καὶ ποιεῖ θαρρεῖν, ὅτι πάντως ἐνεργεῖ. Θέλει γὰρ ἡμᾶς, ὡς αὐτὸς βούλεται, ζῆν. Εἰ δὲ βούλεται, πρὸς δὲ τοῦτο αὐτὸς ἐνεργεῖ, καὶ τοῦτο πάντως ἐνεργήσει· θέλει γὰρ ἡμᾶς ὀρθῶς ζῆν. Ὁρᾷς πῶς οὐκ ἀφαιρεῖται τὸ αὐτεξούσιον;

Ταῦτα "πάντα ποιεῖτε, φησὶ, χωρὶς γογγυσμῶν καὶ διαλογισμῶν." Ὁ διάβολος ἐπειδὰν μὴ δυνηθῇ ἡμᾶς ἀπαγαγεῖν τοῦ [**90**] *καλῶς ποιεῖν, ἑτέρως βούλεται ἡμῶν κενῶσαι τὸν μισθόν. Ἢ γὰρ κενοδοξίαν, ἢ ἀπόνοιαν ἐπεισήγαγεν, ἤ, Ὅρα τοίνυν πῶς αὐτὰ ἐκκαθαίρει ὁ Παῦλος. Εἶπε περὶ τῆς ταπεινοφροσύνης ὅσαπερ εἶπεν, ἀναιρῶν ἀπόνοιαν· εἶπε περὶ τῆς κενοδοξίας, τουτέστι, "μὴ ἐν τῇ παρουσίᾳ μου μόνον·" λέγει ἐνταῦθα περὶ τοῦ γογγυσμοῦ καὶ τοῦ διακριτικοῦ. Τί δήποτε ἐπὶ μὲν τῶν Κορινθίων τοῦτο τὸ πάθος ἀναιρῶν, ἐμνημόνευσε καὶ τῶν*

will, how does he encourage us? I mean, if he's the one making us will, it's useless for you to say to us, "obey," because we don't. It's useless for you to say, "*in fear and trembling*," because the whole business is God's. It wasn't on that account that I said, "*He's the one at work in you, both to will and to work*," but because I wanted to relieve your struggle. If you are willing, at that moment he'll be at work for you to will. Don't be afraid, and don't strain over anything; he'll give us both readiness and practice.

You see, when we are willing, from that point he'll increase our will. I'll give you an example. I want to perform a good work: God has worked the good thing itself; through it he's also worked my will. Or else Paul says this from great piety, as when he says that our achievements are our gifts of grace. Therefore, just as when he calls them gifts of grace he doesn't debar us from free will but admits free will in us, so when he says that *God is at work in* us *to will*, he's not removing free will from us but showing that we receive great eagerness for willing from leading an upright life. I mean, just as doing comes about from doing, so not doing comes about from not doing. Have you given alms? You're more motivated to give. You haven't given alms? You've become less inclined to do so. Have you been moderate for one day? You've got a motivation for the second day too. Have you been lazy? You've increased your laziness. "For *when the wicked one comes*," it says, "*he despises to the depth of evil*" [Prov 18:3]. Therefore, just as when he comes to the depth of evil he despises, so when he comes to the depth of goodness he's enthusiastic. I mean, just as the former person becomes lazier in their despair, so the latter, realizing the multitude of good things, becomes more enthusiastic, fearing that they're going to lose everything. "*For his good pleasure*" [Phil 2:13], it says. That is, because of love, because of pleasing him, so that what pleases him happens, so that it happens according to his will. In that passage he shows and makes us confident that God is at work in all ways. He wants us to live as he wishes. If he wishes, he's at work to this end and he'll be working at this in all ways, for he wants us to live correctly. Do you see how Paul's not removing free will?

"*Do all of this*," he says, "*without grumbling or questioning*" [Phil 2:14]. When the devil can't lead us away **[90]** from doing good, he wishes to annul our reward in other ways. You see, he's introduced either vainglory or arrogance; or, if it's none of those, it's grumbling; or, if it's not that, it's doubt. So see how Paul's cleared that up. He said what he said about humility, getting rid of arrogance. He said of vainglory: "*not only in my presence*." In that passage he's speaking about grumbling and doubting. Why, then, when he got rid of this disease in the case of the Corinthians did

Ἰσραηλιτῶν, ἐνταῦθα δὲ οὐδὲν τοιοῦτον εἶπεν, ἀλλ' ἁπλῶς ἐπέταξεν; Ὅτι ἐκεῖ μὲν γενόμενον ἤδη ἦν τοῦτο· διὸ καὶ σφοδροτέρας ἐδέησεν αὐτῷ τῆς πληγῆς, καὶ μείζονος τῆς ἐπιτιμήσεως· ἐνταῦθα δὲ, ὥστε μὴ γενέσθαι, παραινεῖ. Τοὺς *οὖν οὐδέπω ἡμαρτηκότας περιττὸν ἦν πληκτικώτερον ἀσφαλίζεσθαι· ἐπεὶ καὶ εἰς ταπεινοφροσύνην ἐνάγων οὐ παρέθηκεν ὑπόδειγμα τὸ ἐν τῷ εὐαγγελίῳ, ἔνθα οἱ ἀλαζόνες ἐκολάσθησαν, ἀλλ' ἀπὸ τοῦ θεοῦ τὴν παραίνεσιν εἰσήγαγε, καὶ ὡς ἐλευθέροις αὐτοῖς διαλέγεται, ὡς τέκνοις γνησίοις, οὐχ ὡς οἰκέταις.* Ἐν *γὰρ τοῖς ἀγαθοῖς ὁ μὲν εὐγνώμων καὶ εὐγενὴς ἀπὸ τῶν κατορθούντων ἐνάγεται, ὁ δὲ ἀγνώμων ἀπὸ τῶν μὴ κατορθούντων· ἐκεῖνος ἀπὸ τῆς τιμῆς, οὗτος ἀπὸ τῆς κολάσεως.* Διὰ *τοῦτο καὶ* Ἑβραίοις *γράφων ἔλεγε, τὸν* Ἡσαῦ *εἰς μέσον παραγαγὼν, "Ὃς ἀντὶ* βρώσεως *μιᾶς ἀπέδοτο τὰ πρωτοτόκια·" καὶ πάλιν, "Ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ."* Καὶ *ἐν τοῖς* Κορινθίοις *δὲ πολλοὶ ἦσαν οἱ πορνεύσαντες· διὰ τοῦτο ἔλεγε, "*Μὴ *πάλιν ἐλθόντα με πρὸς ὑμᾶς ταπεινώσῃ ὁ* θεός *μου, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ᾗ ἔπραξαν." "Ἵνα γένησθε, φησὶν, ἄμεμπτοι καὶ ἀκέραιοι," τουτέστιν, ἄληπτοι, εἰλικρινεῖς· οὐ μικρὰν γὰρ προσάγει κηλῖδα ὁ γογγυσμός.*

Τί *δέ ἐστι, "χωρὶς διαλογισμῶν;" Ἆρα καλὸν, ἆρα οὐ καλόν;* Μὴ *διαλογίζεσθε, φησὶ, κἂν πόνος ᾖ, κἂν κάματος, κἂν ὁτιοῦν.* Οὐκ *εἶπεν, ἵνα μὴ κολασθῆτε·* **[91]** *κόλασις γὰρ ἀπόκειται τῷ πράγματι· καὶ τοῦτο ἐν τῇ πρὸς* Κορινθίους *ἐδήλωσεν ἐπιστολῇ· ἀλλ' ἐνταῦθα οὐδὲν τοιοῦτον εἶπεν, ἀλλ', "Ἵνα γένησθε, φησὶν, ἄμεμπτοι καὶ ἀκέραιοι, τέκνα* θεοῦ *ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε, ὡς φωστῆρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν* Χριστοῦ."

Ὁ*ρᾷς ὅτι παιδεύει τούτους τὸ μὴ γογγύζειν; Ὥστε δούλων ἀγνωμόνων καὶ ἀναισθήτων τὸ γογγύζειν.* Ποῖος *γὰρ, εἰπέ μοι, υἱὸς ἐν τοῖς τοῦ πατρὸς πονῶν, καὶ ἑαυτῷ πονῶν γογγύζει;* Ἐ*ννόησον, φησὶν, ὅτι σαυτῷ πονεῖς, ὅτι σαυτῷ*

he mention the Israelites too [cf. 1 Cor 10:10], whereas in this passage he said nothing like that but simply gave commands? Because in the letter to the Corinthians the disease had already happened. That's why he needed a more forceful attack and a greater rebuke. But in this passage, he's giving an admonishment to prevent it from happening. And so it would have been excessive to safeguard in a more striking way those who hadn't yet sinned. After all, when he was also persuading them to practice humility, he didn't produce the example from the gospel where those who boast are punished[114] but introduced admonition from God and spoke to them as freedmen, as legitimate children, not as household servants. You see, in the matter of good things the prudent and noble person is urged on by the example of those who live correctly, the imprudent person by the example of those who don't live correctly: the one by the example of honor, the other by the example of punishment. That's why, when he was writing to the Hebrews, Paul said as he introduced Esau: "*He sold his birthright for a single meal*" [Heb 12:16]. And again: "*If he shrinks back, my soul has no pleasure in him*" [Heb 10:38]. And among the Corinthians there were many fornicators [cf. 1 Cor 5:1]—that's why he said: "*When I come again my God may humble me before you, and I may have to mourn over many of those who sinned before and have not repented of the impurity and immorality and licentiousness that they have practiced*" [2 Cor 12:21]. "*That you may be blameless and innocent*," he says [Phil 2:15]—that is, irreproachable, sincere, for grumbling brings on a defilement that's not insignificant.

What's the meaning of "*without questioning*"? Is it good or not good? "Don't question," he says, "whether it's about work, whether it's about toil, whatever it's about." He didn't say, "so that you're not punished," **[91]** for punishment is reserved for the deed. And he showed this in the letter to the Corinthians. But in this passage he doesn't say anything of the sort—no, "*that you may be blameless and innocent*," he says, "*children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud*" [Phil 2:15–16].

Do you see that he's teaching them not to grumble (inasmuch as grumbling is a mark of reckless and unfeeling slaves)? Tell me, what kind of son, while working for his father and working for himself, grumbles?

114. It is difficult to know precisely what passage Chrysostom had in mind—perhaps Luke 1:52 from the Magnificat.

συνάγεις. Ἐκείνων ἴδιον τὸ γογγύζειν ἐστὶν, ὅταν ἑτέροις πονῶσιν, ὅταν ἑτέροις κάμνωσιν· ὁ δὲ ἑαυτῷ συλλέγων, τίνος ἕνεκεν γογγύζει; ὅτι ὁ πλοῦτος αὐτοῦ οὐκ αὔξεται; Ἀλλ' οὐκ ἔστιν. Ὁ ἑκοντὶ καὶ μὴ κατ' ἀνάγκην ποιῶν, τίνος ἕνεκεν γογγύζει; Βέλτιον μηδὲν ἐργάσασθαι, ἢ μετὰ γογγυσμοῦ· ἀπόλλυται γὰρ καὶ αὐτὸ τὸ γινόμενον. Ἢ οὐχ ὁρᾷς, ὅτι καὶ ἐν ταῖς οἰκίαις ταῖς ἡμετέραις ἀεὶ ταῦτα λέγομεν, βέλτιον ταῦτα μὴ γίνεσθαι, ἢ μετὰ γογγυσμοῦ; καὶ πολλάκις εἱλόμεθα τῆς διακονίας ἀποστερηθῆναι τῆς ἡμετέρας, ἢ γογγύζοντος ἀνασχέσθαι. Δεινὸν γὰρ, δεινὸν ὁ γογγυσμός· ἐγγὺς βλασφημίας ἐστίν· ἐπεὶ τίνος ἕνεκεν τοσαύτην ἐκεῖνοι ἔδωκαν δίκην; Ἀχαριστία τὸ πρᾶγμά ἐστιν. Ὁ γογγύζων ἀχαριστεῖ τῷ θεῷ· ὁ δὲ ἀχαριστῶν τῷ θεῷ, ἄρα βλάσφημος. Μάλιστα γὰρ τότε πειρασμοὶ συνεχεῖς ἦσαν, καὶ ἐπάλληλοι κίνδυνοι, οὐδεμία ἀνάπαυσις, οὐδεμία ἄνεσις, μυρία πάντοθεν ἐπέρρει δεινά· νῦν δὲ εἰρήνη βαθεῖα, νῦν εὐμάρεια.

Τίνος οὖν ἕνεκεν γογγύζεις; ὅτι πένῃ; Ἀλλ' ἐννόει τὸν Ἰώβ. Ἀλλ' ὅτι νοσεῖς; Τί οὖν, εἰ τοσαῦτα συνειδὼς ἀγαθὰ σαυτῷ καὶ κατορθώματα, ὅσα ὁ ἅγιος ἐκεῖνος, ἐνόσησας; Ἐννόει πάλιν ἐκεῖνον, ὅτι ἐκεῖνος ἐπὶ πολὺν χρόνον σκώληκας βρύων, καὶ ἐπὶ τῆς κοπρίας καθήμενος, καὶ τὸν ἰχῶρα ξέων διετέλει. "Χρόνου γὰρ, φησὶ, πολλοῦ προβεβηκότος, εἶπε πρὸς αὐτὸν ἡ γυνή· μέχρι τίνος καρτερήσεις λέγων, ἀναμένω χρόνον ἔτι μικρόν; εἶπόν τι ῥῆμα πρὸς κύριον, καὶ τελεύτα." Ἀλλὰ παῖς σου ἀπέθανε; Τί οὖν, εἰ πάντας ἀπέβαλες, καὶ θανάτῳ πονηρῷ, ὥσπερ ἐκεῖνος; Ἴστε γὰρ, ἴστε **[92]** *ὅτι πολλὴν ἔχει παραμυθίαν τὸ παρακαθῆσθαι νοσοῦντι, τὸ συμβαλεῖν στόμα, τὸ μύσαι ὀφθαλμοὺς, τὸ ἅψασθαι γενειάδος, τὸ τὰ τελευταῖα ἀκοῦσαι ῥήματα. Ἀλλ' οὐδενὸς τούτων ἠξιώθη ὁ δίκαιος, ἀλλὰ πάντες ὁμοῦ κατεχώσθησαν. Καὶ τί λέγω; εἰ προσετάγης αὐτὸς σφάξαι τὸν υἱόν σου καὶ καταθῦσαι, καὶ καυθέντα ἰδεῖν, καθάπερ ὁ*

"Imagine," he says, "that you're working for yourself, you're accumulating for yourself. It's characteristic of those to grumble when they're working for others, when they're toiling for others. But what grounds for grumbling does the person who accumulates for themselves have? Because their wealth won't increase? No, they don't have any grounds. What grounds for grumbling does the person who's doing it willingly and without compulsion have? Better to do nothing than to do it while grumbling, for the very thing that comes of the work is lost." Or don't you see that in our homes too we're always saying, "Better that it doesn't get done than to be done with grumbling"? And often we've chosen to be deprived of the service owing to us rather than to put up with grumbling. I mean, grumbling is a terrible, terrible thing—it's close to blasphemy. On what grounds did those people pay such a heavy penalty for it?[115] It's a question of ingratitude. The grumbler is ungrateful to God; the person who's ungrateful to God is then a blasphemer. I mean, to the greatest extent in the past there were constant trials and successive dangers. There was no letup, no respite; myriad terrors pressed on them from all quarters. Now, on the other hand, there is profound peace; now there is calm.[116]

So why are you grumbling? Because you're poor? But think of Job. Alright, because you're sick? What if, since you're aware that you yourself have just as many benefits and achievements as the holy Job had, you got sick? Think of him again: he persevered for a long time while teeming with worms and sitting on the dung heap and scraping his skin [cf. Job 7:5]. "*After a long time had gone by*," it says, "*his wife said to him: 'How long will you persist, saying "I'll hold out a little longer"? Curse the Lord and die*'" [Job 2:9]. Alright, because your child has died? So then, what if you've lost all of them, to a wretched death at that, just as he did? I mean, you know, you certainly do, **[92]** that to sit with a sick person affords great comfort—to kiss them on the mouth, to close their eyes, to stroke their cheeks, to hear their last words. But the just Job was deemed worthy of none of this—no, they[117] were all buried at the same time. What's my meaning? I'm asking if you were ordered to slaughter your own son as a sacrifice and to watch

115. Chrysostom harks back to Paul's reference to the Israelites in 1 Cor 10:10, which in turn refers to Num 16:41 and 49.

116. On the nexus between the coming of Christ and the *pax Romana* in Chrysostom see Konstantinos Bosinis, *Johannes Chrysostomus über das Imperium Romanum: Studie zum politischen Denken der Alten Kirche* (Mandelbachtal: Edition Cicero, 2006).

117. I.e., Job's children.

μακάριος ἐκεῖνος ὁ πατριάρχης; τίς ἄρα ἦς τὸ θυσιαστήριον οἰκοδομῶν, τὰ ξύλα ἐπιτιθεὶς, συμποδίζων τὸ παιδίον; Ἀλλ' *ὀνειδίζουσί σε τινές;* Τίς οὖν ἦς, *εἰ παρὰ φίλων ἐπὶ παραμυθίᾳ ἡκόντων ἤκουες ταῦτα;* Νῦν *μὲν γὰρ ἁμαρτήματα ἔχομεν πολλὰ, καὶ ὀνειδιζόμεθα εἰκότως· τότε δὲ ἐκεῖνος ὁ ἀληθινὸς, ὁ δίκαιος, ὁ θεοσεβὴς, ὁ ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος, τἀναντία τούτων ἤκουε παρὰ τῶν φίλων.*

Τί *δὲ, εἰπέ μοι, εἰ τῆς γυναικὸς ὀνειδιζούσης ἤκουες λεγούσης,* "Ἐγὼ *πλανῆτις καὶ λάτρις, τόπον ἐκ τόπου, καὶ οἰκίαν ἐξ οἰκίας περιερχομένη, προσδεχομένη τὸν ἥλιον πότε δύσει, καὶ ἀναπαύσομαι τῶν περιεχουσῶν με ὀδυνῶν;*" Τίνος *ἕνεκεν ταῦτα λέγεις, ὦ ἀνόητε; μὴ γὰρ ὁ ἀνήρ σοι τούτων αἴτιος; ἀλλ' ὁ διάβολος.* "Εἰπόν *τι ῥῆμα πρὸς κύριον, φησὶ, καὶ τελεύτα.*" Εἶτα, *ἂν ὁ κείμενος εἴπῃ καὶ τελευτήσῃ, σὺ ῥᾴων γέγονας;* Οὐκ *ἔστι νόσος ἐκείνης χαλεπωτέρα, κἂν μυριάκις εἴπῃς.* Τοιαύτη *ἦν, ὡς μηδὲ ἐν οἰκίᾳ καὶ ὑπωρόφιον εἶναι δύνασθαι· τοιαύτη ἦν, ὡς πάντας ἀπαγορεύειν.* Οὐ *γὰρ ἂν, εἰ μὴ ἀνίατα ἐνόσησεν, ἔξω τῆς πόλεως ἐκάθητο, τῶν ἐλέφαντι κατεχομένων χείρων ὤν.* Οὗτοι *μὲν γὰρ καὶ εἰς οἰκίας εἰσίασι, καὶ συναγελάζονται ἀλλήλοις· ἐκεῖνος δὲ αἴθριος διανυκτερεύων ἐπὶ τῆς κοπρίας ἦν γυμνὸς, οὐδὲ ἱμάτιον περιβαλέσθαι ἠδύνατο.* Πῶς *γάρ; ἴσως ἂν καὶ προσετέθη ταῖς ἀλγηδόσι.* "Τήκω *γὰρ βώλακας γῆς, φησὶν, ἀπὸ ἰχῶρος ξέων.*" Ἰχῶρας *αὐτῷ αἱ σάρκες καὶ σκώληκας ἔτικτον, καὶ τοῦτο διηνεκῶς.*

Ὁρᾷς *πῶς ἕκαστος ἡμῶν ναρκᾷ ταῦτα ἀκούων;* Εἰ *δὲ ἀκοῦσαι οὐκ ἀνεκτὰ ταῦτα, ἰδεῖν ἀνεκτά; εἰ δὲ ἰδεῖν οὐκ ἀνεκτὰ, πολλῷ μᾶλλον παθεῖν.* Ἀλλ' *ὅμως ἔπαθεν ὁ δίκαιος, οὐκ ἐπὶ δύο ἡμέρας ἢ τρεῖς, ἀλλ' ἐπὶ χρόνῳ πολλῷ, καὶ οὐχ ἥμαρτεν, οὐδὲ ἐν τοῖς χείλεσιν αὐτοῦ.* Ποίαν *ἔχεις μοι τοιαύτην* **[93]** *νόσον εἰπεῖν, ὀδύνας ἔχουσαν πολλάς; πηρώσεως γὰρ οὐ χεῖρον τοῦτο ἦν;* "Βρόμον *γὰρ ὁρῶ, φησὶ, τὰ σῖτά μου.*" Καὶ *οὐδὲ τοῦτο μόνον, ἀλλ' οὐδὲ ὃ τοῖς ἄλλοις ἀνάπαυσίς ἐστιν ἡ νὺξ καὶ ὁ ὕπνος, τοῦτο ἐκείνῳ παραμυθίαν τινὰ ἔφερεν, ἀλλὰ χαλεπωτέρα ἦν πάσης βασάνου.* Καὶ *ἄκουε αὐτοῦ λέγοντος·* "Ἵνα *τί με φοβεῖς ἐνυπνίοις, καὶ ἐν ὁράμασί με καταπλήσσεις;* Ἐὰν *γένηται πρωΐ, λέγω,*

him burn, like the case of that blessed patriarch [cf. Gen 22:1–14]. What would you have felt as you built the altar, arranged the wood, tied up your son? Alright, are there some people reproaching you? Then what would you feel if you heard such reproaches from friends who had come to console you? After all, at the present time we are guilty of many sins, and we are rightly reproached, but in the past that true, just, God-fearing man who had abstained from every wicked deed heard the opposite of these virtues from his friends.

What, then, tell me, if you heard your wife reproaching you with the words "*I am a vagabond and a servant for hire, going around from place to place and from house to house, awaiting the sun when it sets, and I shall have rest from the pains that surround me*" [Job 2:9]?[118] On what grounds do you make these comments, you stupid woman? Surely it's not your husband that's caused this? No, it's the devil. "*Curse the Lord and die*," she says. Then, if the man lying there cursed and died, would it be easier for you? No disease more serious than his exists, no matter if you named myriad diseases. The disease was so serious that Job was unable even to stay indoors under his roof. It was so serious that everybody gave him up. Unless he had an incurable disease he wouldn't have sat outside the city, worse off than those suffering from leprosy. After all, they're allowed into their homes and can meet together, whereas Job spent the night in the open air, naked on the dung heap; he couldn't even put on clothes. How come? Perhaps because they would have aggravated his sufferings. "*I'm wasting away*," he said, "*scraping lumps of soil from my skin*" [Job 7:5]. His flesh was producing pus and worms, and this happened continually.

Do you see how each of us goes numb on hearing these events? But if these events are unbearable to listen to, would they be bearable to look at? But if they're unbearable to look at, how much more unbearable would they be to suffer? But nonetheless the just man suffered them, not for two or three days but for a long time, and he didn't sin, not even *with his lips* [Job 2:10]. What kind of disease **[93]** can you quote to me that's like this one, which involves many sufferings? Wasn't this worse than blindness? "*For I look on my food as oats*," he said [Job 6:7]. And it's not just this, but the night's sleep, which is rest for others, didn't even afford him some solace. No, it was more grievous than any torture. Listen to his words: "*Why do you scare me with dreams and terrify me with visions? If dawn comes, I say,*

118. LXX Job contains material here that is not found in the Hebrew or the Vulgate.

πότε ἑσπέρα;" καὶ οὐκ ἐγόγγυσε. Καὶ *οὐ τοῦτο μόνον ἦν, ἀλλὰ καὶ ἡ παρὰ τῶν πολλῶν δόξα· ὡς γὰρ μυρίων ἔνοχον κακῶν εἶχον λοιπὸν, ἀφ' ὧν ἔπασχε.* Τοῦτο *γοῦν καὶ οἱ φίλοι αὐτῷ ἔλεγον,* "Οὐκ *ἄξια ὧν ἡμάρτηκας μεμαστίγωσαι."* Διὸ *καὶ αὐτὸς ἔλεγε·* "Καὶ *νουθετοῦσί με ἐλάχιστοι, οὓς οὐκ ἀξίους ἡγησάμην κυνῶν τῶν ἐμῶν νομάδων."* Πόσων *τοῦτο θανάτων οὐ χεῖρον;* Ἀλλὰ *τοσούτῳ κλύδωνι πάντοθεν βαλλόμενος, καὶ πάντοθεν αἰρομένου τοῦ χειμῶνος χαλεποῦ, συννεφείας, ζάλης, σκηπτῶν, ἰλίγγων, στροβίλων, ἔμενεν αὐτὸς ἀκλινὴς, καθάπερ ἐν γαλήνῃ καθήμενος τῷ κλύδωνι τῷ τοσούτῳ, τῷ οὕτω χαλεπῷ, καὶ οὐκ ἐγόγγυσε· καὶ ταῦτα πρὸ τῆς χάριτος, πρὶν ἢ περὶ ἀναστάσεώς τι λεχθῆναι, πρὶν ἢ περὶ γεέννης καὶ κολάσεως καὶ τιμωρίας.*

Ἡμεῖς *δὲ καὶ προφητῶν καὶ ἀποστόλων καὶ εὐαγγελιστῶν ἀκούοντες, καὶ μυρία ὁρῶντες παραδείγματα, καὶ τοὺς περὶ ἀναστάσεως μαθόντες λόγους, ἀσχάλλομεν ἔτι, καίτοι οὐδεὶς ἂν ἔχοι λέγειν ἑαυτῷ τοσαῦτα συμπεπτωκότα.* Εἰ *γὰρ χρήματά τις ἀπώλεσεν, ἀλλ' οὐ παῖδας καὶ θυγατέρας τοσαύτας, καὶ εἰ ἀπώλεσεν, ἴσως ἁμαρτών· ἐκεῖνος δὲ ἐξαίφνης ἐν μέσαις ταῖς θυσίαις, ἐν μέσῃ τῇ θεραπείᾳ τῇ πρὸς τὸν θεόν· καὶ εἰ παῖδας καὶ χρήματα ὁμοῦ τοσαῦτα, ὅπερ ἀδύνατον, ἀλλ' οὐχὶ καὶ ἥλκωτο διαπαντὸς, καὶ ἰχῶρας ἔξεεν· εἰ δὲ καὶ τοῦτο, ἀλλ' οὐχὶ τοὺς ἐπεμβαίνοντας εἶχε καὶ ὀνειδίζοντας· ὅπερ μάλιστα πάντων δάκνειν ἡμᾶς εἴωθεν, ἢ αἱ συμφοραί.* Εἰ *γὰρ τοὺς παρακαλοῦντας ἔχοντες ἐν τοῖς κακοῖς καὶ παραμυθουμένους καὶ ἐλπίδας ἡμῖν ὑποτείνοντας χρηστὰς, οὕτως ἀλύομεν, ἐννόησον τί ἦν ὀνειδίζοντας ἔχειν.* Εἰ *τὸ,* "Ὑπέμεινα *συλλυπούμενον, καὶ οὐχ ὑπῆρξε,* **[94]** *καὶ παρακαλοῦντας, καὶ οὐχ εὗρον," δεινὸν καὶ ἀφόρητον, τὸ ἀντὶ τῶν παρακαλούντων ὀνειδίζοντας εὑρεῖν πόσον κακόν;* "Παρακλήτορες, *φησὶ, κακῶν πάντες."* Εἰ *ταῦτα διαπαντὸς ἐστρέφομεν, εἰ ταῦτα ἐλογιζόμεθα, οὐκ ἂν ἡμᾶς ἐλύπησέ τι τῶν παρόντων, εἰς ἐκεῖνον ὁρῶντας τὸν ἀθλητὴν, εἰς τὴν ἀδαμαντίνην ψυχὴν, εἰς τὴν ἀρραγῆ καὶ χαλκέον διάνοιαν· ὥσπερ γὰρ χαλκοῦν ἢ λίθινον περικείμενος σῶμα, αὐτὸς ἅπαντα ἔφερε γενναίως καὶ καρτερικῶς.*

'*When will evening come*'?" [Job 7:4]. But he didn't grumble. And it was a case of not just this suffering but also the opinion that many people had of him, in that they already held him responsible for myriad evils, as a result of which he suffered. His friends at any rate made this statement to him: "*Your scourging isn't commensurate with your sins*" [Job 11:6]. That's why Job said too: "*And lesser men admonish me, men I didn't consider worthy of dogs in my flocks*" [Job 30:1]. Isn't this worse than so many deaths? Yes, though he was buffeted by a huge wave in every direction, and a serious storm was gathering in every direction, a cloudy sky, driving rain, thunderbolts, whirlpools, whirlwinds, he remained unmoved, as if he were sitting in calm waters in the middle of such a great and grievous storm, and he didn't grumble. And these events took place before the advent of grace, before anything had been said about the resurrection, or about Gehenna and punishment and retribution.

But we, on hearing the prophets and apostles and evangelists and seeing myriad examples, and knowing the accounts of the resurrection, are still distressed, although nobody could say that such great disasters had befallen them. I mean, if someone lost money, but not so many sons and daughters as Job, even if they lost them, perhaps it was because that person was a sinner. But with Job it happened immediately when he was in the middle of sacrificing, in the middle of serving God. If he'd lost children and so much money at the same time (which is impossible), he wouldn't have suffered constantly from ulcers and scraped pus. Even if this had happened, he wouldn't have had people attacking and reproaching him, which is what usually wounds us more than anything, even more than the disasters themselves. I mean, if in bad times, when we have people comforting and encouraging us and extending to us effective hope, we're so distraught, imagine what it was to have people reproaching him. If the words "*I looked for pity and there was none,* **[94]** *and for comforters and I found none*" [Ps 68:21] are terrible and unbearable, how bad is it to find people reproaching you instead of comforting? "*Miserable comforters are you all*" [Job 16:2], he says. If we turned these words over in our minds constantly, if we counted upon them, nothing in the present would hurt us, if we look at that athlete, at that steely soul, at the unbreakable mind of bronze. I mean, just like a body clad in bronze or stone, he bore everything nobly and patiently.[119]

119. Job was a favorite figure in early Christian exegesis. See Michael B. Poliakoff, "Jacob, Job, and Other Wrestlers: Reception of Greek Athletics by Jews and Christians in Antiquity," *Journal of Sport History* 11 (1984), 48–52.

Ταῦτα ἐννοοῦντες, πάντα ποιῶμεν χωρὶς γογγυσμῶν καὶ διαλογισμῶν. Ποιεῖς τι ἀγαθὸν, καὶ γογγύζεις; διὰ τί; ἀνάγκη γάρ σοι ἐπίκειται; Οἶδα, φησὶν, ὅτι πολλοὶ πλησίον ἀναγκάζουσιν ὑμᾶς γογγύζειν· τοῦτο γὰρ ᾐνίξατο, εἰπὼν τὸ, "ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης·" ἀλλὰ τοῦτό ἐστι τὸ θαυμαστὸν, τὸ καὶ παρακνιζόμενον μηδὲν πάσχειν τοιοῦτον. Καὶ γὰρ οἱ ἀστέρες ἐν νυκτὶ λάμπουσιν, ἐν σκότῳ φαίνουσι, καὶ οὐδὲν εἰς τὸ οἰκεῖον παραβλάπτονται κάλλος, ἀλλὰ καὶ λαμπρότεροι φαίνονται· ὅταν δὲ φῶς ᾖ, οὐχ οὕτω φαίνονται. Οὕτω καὶ σὺ, ὅταν μετὰ σκολιῶν ὢν, εὐθὺς μένης, μᾶλλον ἀπολάμπεις. Τὸ θαυμαστὸν τοῦτό ἐστι, τὸ ἀμέμπτους γενέσθαι. Ἵνα γὰρ μὴ τοῦτο λέγωσι, προλαβὼν αὐτὸς τοῦτο τέθεικε.

Τί ἐστὶ, "λόγον ζωῆς ἐπέχοντες;" Τουτέστι, μέλλοντες ζήσεσθαι, τῶν σωζομένων ὄντες. Ὅρα πῶς εὐθέως τίθησι τὰ ἔπαθλα· οἱ φωστῆρες, φησὶ, λόγον φωτὸς ἐπέχουσιν· ὑμεῖς λόγον ζωῆς. Τί ἐστι, "λόγον ζωῆς;" Σπέρμα ζωῆς ἔχοντες, τουτέστιν, ἐνέχυρα ζωῆς ἔχοντες, αὐτὴν κατέχοντες τὴν ζωὴν, τουτέστι, σπέρμα ζωῆς ἐν ὑμῖν ἔχοντες· τοῦτο λέγει λόγον ζωῆς. Ἄρα οὖν οἱ ἄλλοι πάντες νεκροί· τοῦτο γὰρ ἐδήλωσεν· ἢ γὰρ ἂν καὶ οἱ ἄλλοι λόγον ζωῆς ἐπεῖχον. "Εἰς καύχημα ἐμοὶ," φησί. Καὶ ἐγὼ κοινωνῶ, φησὶ, τῶν ὑμετέρων ἀγαθῶν. Τοσαύτη ὑμῶν ἡ ἀρετὴ, ὡς μὴ ὑμᾶς σώζειν μόνον, ἀλλὰ καὶ ἐμὲ λαμπρὸν ποιεῖν. Ποῖον καύχημα, ὦ μακάριε Παῦλε; Μαστίζῃ, ἐλαύνῃ, ὑβρίζῃ δι' ἡμᾶς. Διὰ τοῦτο φησὶν, "Εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν, φησὶν, ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα·" ἀλλ' ἀεὶ ἔχω καυχᾶσθαι, φησὶν, ὅτι οὐ μάτην ἔδραμον. "Ἀλλ' εἰ καὶ σπένδομαι." Οὐκ εἶπεν, **[95]** ἀλλ' εἰ καὶ ἀποθνήσκω, ὥσπερ οὐδὲ Τιμοθέῳ γράφων· καὶ γὰρ καὶ ἐκεῖ τῷ αὐτῷ κέχρηται λόγῳ, λέγων, "Ἐγὼ γὰρ ἤδη σπένδομαι·" καὶ παραμυθούμενος αὐτοὺς ἐπὶ τῇ οἰκείᾳ τελευτῇ, καὶ παιδεύων ἀσμένως φέρειν τὸν ὑπὲρ Χριστοῦ θάνατον. Ὥσπερ σπονδὴ καὶ θυσία, φησὶ, γίνομαι. Ὢ μακαρίας ψυχῆς, θυσίαν καλεῖ τὴν προσαγωγὴν αὐτῶν. Πολλῷ βέλτιον τοῦ βοῦς προσενεγκεῖν τὸ ψυχὴν προσενεγκεῖν. Ἂν τοίνυν πρὸς τῇ προσφορᾷ ταύτῃ καὶ ἐμαυτὸν ἐπιδῶ, φησὶν, ὥσπερ σπονδὴν τὸν θανάτον τὸν ἐμὸν, χαίρω. "Ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ, φησὶ, χαίρω, καὶ συγχαίρω πᾶσιν

Keeping this in mind, let's do everything without grumbling and questioning. Are you doing something good and grumbling? Why? Because you're forced to do it? "I know," Paul says, "that many people close by force you to grumble" (he hinted at this with the words "*in the midst of a crooked and perverse generation*" [Phil 2:15]). And this is the admirable thing—to suffer nothing of this kind even when you're provoked. For the stars shine in the night, they come to light in the darkness, and their own beauty suffers no damage; no, they come to light more splendidly. But when it's light they don't come to light in the same way. So you too, when among crooked people you remain upright, you shine more. This is the admirable thing—to remain blameless. To prevent them saying this,[120] he added it in anticipation.

What's the meaning of "*holding fast to the word*[121] *of life*"? It means that they're going to live because they're among the saved. See how he immediately adds the prizes: "the lights of heaven," he says, "contain the principle[122] of light; you contain the principle of life." What's the meaning of "*word of life*"? You have the seed of life, you have a guarantee of life, you hold fast to life itself, which means you have the seed of life in yourselves. This is the meaning of the principle of life. So then everyone else is dead. You see, he demonstrated this. Otherwise the others would have had the *word of life* too. "*So I may be proud*," he says. "I too share," he says, "in your benefits. Your virtue is so great that it doesn't only save you, but it also makes me illustrious." What sort of pride, O blessed Paul? You're flogged, driven out, insulted on our account. That's why he says: "*In the day of Christ I did not run in vain nor did I labor in vain*. No, I can always boast," he says, "that I didn't run in vain, even if I am to be *poured out as a libation*" [Phil 2:17]. He didn't say, **[95]** "But even if I die," as he didn't either when he wrote to Timothy. Moreover, there he was using the same expression, saying, "*For I am already being poured out as a libation*" [2 Tim 4:6]. He was both consoling them about his own death and teaching them to bear his death readily for the sake of Christ. "*I am like an oblation and a sacrifice*," he says. O blessed soul who calls his sacrifice an advantage to them. Much better to offer a soul than to offer a bull. "So then," he says, "if I'm surrendering myself for sacrifice like a libation, I rejoice at my death." "*As a libation upon*

120. I.e., that they were forced.

121. λόγον.

122. λόγον. In what follows the homilist continues to play on both meanings of the word.

ὑμῖν· τὸ αὐτὸ δὲ καὶ ὑμεῖς χαίρετε, καὶ συγχαίρετέ μοι." Τί συγχαίρεις; Ὁρᾷς ὅτι δείκνυσιν ὅτι δεῖ χαίρειν αὐτούς; Χαίρω μὲν, ὅτι σπονδὴ γίνομαι· συγχαίρω δὲ, ὅτι θυσίαν προσενεγκών. Τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετε, ὅτι προσηνέχθην. Συγχάρητέ μοι χαίροντι ἐφ᾽ ἑαυτῷ. Οὐκ ἄρα δακρύων ἀξία ἡ τελευτὴ τῶν δικαίων, ἀλλὰ χαρᾶς. Εἰ αὐτοὶ χαίρουσι, συγχαίρειν αὐτοῖς δεῖ· καὶ γὰρ ἄτοπον, ἐκείνων χαιρόντων, κλαίειν ἡμᾶς. Ἀλλὰ τὴν συνήθειαν ἐπιζητοῦμεν, φησί. Σκῆψις ταῦτα, καὶ πρόφασις.

Ὅρα γοῦν τί παραγγέλλει, "Συγχαίρετέ μοι καὶ χαίρετε." Συνήθειαν ἐπιζητεῖς; Εἰ μὲν ἔμελλες αὐτὸς ἐνταῦθα μένειν, εἰκότως λέγεις· εἰ δὲ μικρὸν ὕστερον καταλήψῃ τὸν ἀπελθόντα, ποίαν συνήθειαν ζητεῖς; Συνήθειαν γὰρ ἐπιζητεῖ τις, ὅταν διαπαντὸς ᾖ τις διεσπασμένος· εἰ δὲ τὴν αὐτὴν ὁδόν σοι πορεύσεται, ποίαν συνήθειαν ἐπιζητεῖς; Τοὺς ἐν ἀποδημίαις ὄντας διὰ τί μὴ δακρύομεν; οὐχὶ μικρὸν, καὶ εὐθέως μετὰ τὴν πρώτην καὶ δευτέραν ἡμέραν παυόμεθα; Εἰ συνήθειαν ἐπιζητεῖς, τοσοῦτον κλαῦσον μόνον. Οὐδὲν πάσχω δεινὸν, φησὶν, ἀλλὰ καὶ χαίρω πρὸς τὸν Χριστὸν ἀπερχόμενος· καὶ οὐ χαίρετε; "Συγχάρητέ μοι." Χαίρωμεν καὶ ἡμεῖς, **[96]** ὅταν ἴδωμεν δίκαιον τελειωθέντα, μᾶλλον δὲ καὶ ὅταν τινὰ τῶν ἀπεγνωσμένων. Ὁ μὲν γὰρ ἄπεισι μισθὸν ἀπολαμβάνων τῶν πόνων, ὁ δὲ ἐνέκοψέ τι τῶν ἁμαρτημάτων αὐτοῦ. Ἀλλ᾽ ἴσως ἂν, φησὶ, μετεβάλετο ζῶν. Ἀλλ᾽ οὐκ ἂν αὐτὸν ἔλαβεν ὁ θεὸς, εἴγε μετεβάλλετο, ὁ πάντα ὑπὲρ σωτηρίας ἡμῶν οἰκονομῶν. Τίνος γὰρ ἕνεκεν αὐτὸν οὐκ εἴασε μέλλοντα εὐαρεστεῖν; εἰ τοὺς μὴ μεταβαλλομένους ἀφίησι, πολλῷ μᾶλλον τοὺς μεταβαλλομένους.

Πάντοθεν οὖν ἡμῖν ὁ κοπετὸς ἐκκεκόφθω, πάντοθεν ὁ θρῆνος λυέσθω· ἐπὶ πᾶσιν εὐχαριστῶμεν τῷ θεῷ, χωρὶς γογγυσμῶν πάντα πράττωμεν· εὐφραινώμεθα, εὐάρεστοι αὐτῷ γινώμεθα, ἵνα καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, μεθ᾽ οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

the sacrificial offering," he says, "*I am glad and rejoice with you all. Likewise you also should be glad and rejoice with me*" [Phil 2:17–18]. Why do you rejoice with him? Do you see that he shows that they should be glad? "I'm glad because I'm going to become a libation; I rejoice with you because I'm offering a sacrifice. *Likewise you should be glad and rejoice with me* because I'm being sacrificed. *Rejoice with me* as I rejoice on my own account." The death of just people surely deserves not tears but rejoicing. If they themselves rejoice, we should rejoice with them, for it would be absurd for them to rejoice and for us to weep. "But we long for intimacy," they say. These things are a pretext and an excuse.

See how he commands them: "*Be glad and rejoice with me.*" Are you longing for intimacy? If you yourself were going to remain here, what you say is appropriate; but if a little later you're going to catch up with the one who's departed, what kind of intimacy do you seek? I mean, somebody longs for intimacy when they are continually separated, but if they're traveling along the same road as you are, what kind of intimacy do you long for? Why don't we weep for those who've left home? Don't we weep for them a little, then stop immediately after the first or second day? If you're longing for intimacy, mourn only for as long as this. "I'm not suffering anything terrible," he says. "No, I'm glad to be going to Christ. And won't you be glad? *Rejoice with me.*" Let's also be glad [**96**] when we see that a just person has died, and more so when one of the desperately wicked has died. For the just person departs receiving a reward for their labors, whereas the wicked person subtracts something from their sins. "But perhaps," someone says, "they would have changed their life if they'd lived." But God, who arranges everything for our salvation, wouldn't have taken them, if they'd changed. I mean, for what reason didn't God allow them to please him in the future? If he spares those who don't change, much more will he spare those who do change.

Therefore, let our wailing come to an end in all cases; let our lament be stopped in all cases. Let's give thanks to God for everything; let's do everything without grumbling. Let's be happy; let's please him, so that we may also attain the good things of the future, in Christ Jesus our Lord, with whom to the Father together with the Holy Spirit be glory, might, honor, now and always, forever and ever. Amen.

ΛΟΓΟΣ Ι.

Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν. Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ.

ΕΙΠΕΝ, ὅτι "Εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ὥστε τοὺς δεσμούς μου φανεροὺς γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ·" εἶπεν, ὅτι "Εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν·" ἐστήριξεν αὐτοὺς διὰ τούτων. Ἴσως ἂν ὑπώπτευσαν τὰ πρότερα παραμυθίας ἕνεκεν εἰρῆσθαι. Τί οὖν; Τιμόθεον πέμπω πρὸς ὑμᾶς, φησί· καὶ γὰρ ἐπόθουν πάντα ἀκοῦσαι τὰ κατ' αὐτόν. Καὶ τίνος ἕνεκεν οὐκ εἶπεν, ἵνα γνῶτε τὰ περὶ ἐμοῦ, ἀλλ', ἵνα γνῶ τὰ ὑμέτερα; Τὰ μὲν γὰρ αὐτοῦ Ἐπαφρόδιτος πρὸ Τιμοθέου ἔμελλεν ἀπαγγέλλειν· διὸ προϊών φησιν, "Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν πέμψαι πρὸς ὑμᾶς·" τὰ δὲ ὑμέτερα βούλομαι μαθεῖν. Πολὺν γὰρ εἰκὸς αὐτὸν πεποιηκέναι χρόνον παρὰ τῷ Παύλῳ **[97]** διὰ τὴν ἀσθένειαν τὴν σωματικήν. Ὥστε βούλομαι, φησὶ, μαθεῖν τὰ καθ' ὑμᾶς. Ὅρα οὖν πῶς πάντα ἀνατίθησι τῷ Χριστῷ, καὶ τὴν ἀποστολὴν τοῦ Τιμοθέου, λέγων, "Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ," τουτέστι, θαρρῶ, ὅτι ἐξευμαρίσει μοι ὁ θεὸς τοῦτο. "Ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν." Ὥσπερ ὑμᾶς, φησὶν, ἀνεκτησάμην ταῦτα ἀκούσαντας, ἅπερ ηὔχεσθε περὶ ἐμοῦ, ὅτι τὸ εὐαγγέλιον ἐπέδωκεν, ὅτι κατῃσχύνθησαν ἐκεῖνοι, ὅτι δι' ὧν ἐνόμιζον βλάπτειν, διὰ τούτων εὔφραναν· οὕτω βούλομαι καὶ τὰ καθ' ὑμᾶς μαθεῖν, "ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν." Δεικνύει ἐνταῦθα, ὅτι ἐκείνους χαίρειν ἔδει ἐπὶ τοῖς δεσμοῖς, καὶ τούτοις κατακολουθεῖν· πολλὴν γὰρ ἔτικτον αὐτῷ τὴν ἡδονήν· τὸ γὰρ, "ἵνα κἀγὼ εὐψυχῶ," τοῦτό ἐστιν, ὥσπερ ὑμεῖς.

Βαβαὶ, πόσον εἶχε τῆς Μακεδονίας πόθον. Καὶ Θεσσαλονικεῦσι τὸ αὐτὸ μαρτυρεῖ, ὡς ὅταν λέγῃ, "Ἡμεῖς δὲ ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας·" καὶ ἐνταῦθα, "Ἐλπίζω, φησὶ, πέμψαι Τιμόθεον, ἵνα γνῶ τὰ περὶ ὑμῶν·"

Homily 10

> *I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered by news of you. I have nobody like him, who will be genuinely anxious for your welfare. They all look after their own interests, not those of Christ Jesus* [Phil 2:19–21].

He said: "*It has served to advance the gospel, so that it has become known throughout the whole praetorian guard*" [Phil 1:12–13]. He said: "*Even if I am to be poured out as a libation upon the sacrificial offering of your faith.*" He strengthened their resolve by these statements. Perhaps they suspected that the earlier statements were made to console them. What's he saying, then? "I'm sending Timothy to you," he says, for they wanted to hear everything about Paul. In fact, why didn't he say, "so that you may know my news," but [said], "so that I may know your news"? You see, Epaphroditus was going to announce Paul's news before Timothy did—that's why Paul said in anticipation: "*I've thought it necessary to send to you Epaphroditus, my brother* [Phil 2:25]. I want to know your news." It's likely, you see, that Epaphroditus spent a good deal of time with Paul **[97]** because of his physical illness. "So I wish," he says, "to learn news of you." See, then, how he refers everything to Christ, even Timothy's mission, when he says, "*I hope in the Lord Jesus*"—that is, "I'm confident that God will make this light for me." "*So that I too may be cheered by knowing news of you.*" "Just as I revived you," he says, "when you heard what you'd prayed for about me, namely that the gospel has advanced, that [the heretics] have been put to shame, that what they reckoned to harm me with became a source of joy. So I wish to learn your news too, *so that I too may be cheered by knowing news of you.*" In this passage he shows that they had to be glad about his chains and to imitate them, for his chains produced great pleasure for him. The expression "*so that I too may be cheered*" means this: "just as you are cheered."

Wonderful! How much desire he had for Macedonia! And he gives testimony of the same desire for the people of Thessalonica, as when he says: "*We were bereft of you for a short time*" [1 Thess 2:17]. And in this passage: "*I hope*," he says, "*to send Timothy* so that I may know *news of you.*" This

ὃ κηδεμονίας ἦν μεγίστης. Ὅτε γὰρ αὐτὸς οὐκ ἐδύνατο παραγενέσθαι, τοὺς μαθητὰς ἔπεμπε, μὴ καρτερῶν μηδὲ ὀλίγον χρόνον ἀγνοεῖν τὰ κατ' αὐτούς. Οὐ γὰρ δὴ τῷ πνεύματι πάντα ἐμάνθανε· καὶ τοῦτο δὲ εἰκότως ἐγίνετο. Εἰ γὰρ τοῦτο ἐπείσθησαν οἱ μαθηταὶ, ἀναίσχυντοι ἂν ἐγένοντο· νῦν δὲ προσδοκῶντες λανθάνειν, κἂν ἐπανωρθώσαντο. Καὶ τούτῳ αὐτοὺς μάλιστα ἐπέστρεψε, τῷ εἰπεῖν, "ἵνα κἀγὼ εὐψυχῶ," καὶ σπουδαιοτέρους αὐτοὺς ἐποίησεν, ὥστε μὴ ἐλθόντα Τιμόθεον ἄλλα τινὰ εὑρεῖν, καὶ ἀπαγγεῖλαι αὐτῷ. Φαίνεται δὲ καὶ αὐτὸς τούτῳ κεχρημένος τῷ τρόπῳ, καὶ ἀναβαλλόμενος αὐτοῦ τὴν παρουσίαν, ὥστε μεταβαλέσθαι Κορινθίους. Διὰ τοῦτο καὶ ἔγραφε· "Φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον." Οὐ γὰρ τούτῳ μόνον ἡ ἀγάπη δείκνυται, τῷ τὰ οἰκεῖα ἀπαγγέλλειν, ἀλλὰ καὶ τῷ τὰ ἐκείνων ζητεῖν μαθεῖν· μεριμνώσης γὰρ τοῦτο ψυχῆς καὶ πεφροντισμένης καὶ ἀεὶ ἐναγωνίου οὔσης. Ἅμα δὲ καὶ τιμᾷ αὐτοὺς, Τιμόθεον πέμπων.

Τί λέγεις; Τιμόθεον πέμπεις; τί δήποτε; Ναὶ, φησίν· "Οὐδένα γὰρ ἔχω ἰσόψυχον," τουτέστι, τῶν ὁμοίως μοι μεριμνώντων, "ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει." **[98]** Οὐδένα οὖν οὐκ εἶχε τῶν μετ' αὐτοῦ; Οὐδένα ἰσόψυχον, τουτέστι, ὁμοίως ἐμοὶ κηδόμενον ὑμῶν καὶ φροντίζοντα. Οὐκ ἄν τις εὐκόλως ἕλοιτο, φησὶ, ταύτης ἕνεκεν τῆς αἰτίας ὁδοιπορίαν τοσαύτην ποιήσασθαι. Ὁ φιλῶν ὑμᾶς μετ' ἐμοῦ, Τιμόθεός ἐστιν. Ἐνῆν μὲν γὰρ καὶ ἄλλους πέμψαι, ἀλλ' οὐδεὶς τοιοῦτός ἐστιν. Ἄρα τοῦτο ἰσοψύχου ἐστὶ, τὸ τοὺς μαθητευομένους αὐτῷ ὁμοίως φιλεῖν. "Ὅστις, φησὶ, γνησίως τὰ περὶ ὑμῶν μεριμνήσει·" τουτέστι, πατρικῶς. "Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ·" τουτέστι, τὴν οἰκείαν ἀνάπαυσιν καὶ τὸ ἐν ἀσφαλείᾳ εἶναι. Τοῦτο καὶ Τιμοθέῳ γράφων λέγει.

Τί δήποτε δὲ ἀποδύρεται ταῦτα; Παιδεύων ἡμᾶς τοὺς ἀκούοντας μὴ τοῖς αὐτοῖς περιπεσεῖν, παιδεύων τοὺς ἀκούοντας μὴ ζητεῖν ἄνεσιν. Ὁ γὰρ ἄνεσιν ζητῶν, οὐ ζητεῖ τὰ Χριστοῦ, ἀλλὰ τὰ ἑαυτοῦ. Δεῖ γὰρ παρεσκευάσθαι πρὸς πάντα πόνον, πρὸς πᾶσαν ταλαιπωρίαν. "Τὴν δὲ δοκιμὴν αὐτοῦ, φησὶ, γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον." Καὶ ὅτι οὐχ ἁπλῶς λέγω, ὑμεῖς, φησὶν, αὐτοὶ ἐπίστασθε, "ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον." Παρατίθεται ἐνταῦθα τὸν Τιμόθεον, εἰκότως, ὥστε πολλῆς ἀπολαῦσαι παρ' αὐτῶν τιμῆς. Τοῦτο καὶ πρὸς Κορινθίους ἐπιστέλλων ποιεῖ, λέγων, "Μή τις αὐτοῦ καταφρονήσῃ· τὸ γὰρ ἔργον κυρίου ἐργάζεται, ὡς καὶ ἐγώ·" οὐκ ἐκείνου κηδόμενος, ἀλλὰ τῶν δεχομένων αὐτὸν,

was an indication of the greatest care for them. When he couldn't be with them himself, he sent his disciples, not being able to bear even for a short time to be in ignorance of their news. I mean, he didn't know everything in the spirit, and this happened for a reason. For if the disciples believed this, they would have become impudent, but as it was they expected to escape notice, even if they were corrected. And on this point he urged them very insistently by saying, "*so that I too may be cheered*," and he made them more enthusiastic, so that if Timothy didn't go, Paul would find somebody, and they would report to him. Paul seemed to use this method and to delay his arrival in order to convert the Corinthians. That's why he wrote, "*It was to spare you that I refrained from going to Corinth*" [2 Cor 1:23]. You see, his love is demonstrated not only in announcing his own news but also in seeking to learn their news—this is a sign of a soul that is solicitous and caring and always involved. At the same time he honored them by sending Timothy.

What do you mean? Are you sending Timothy? Why on earth? "Yes," he says, "*for I have nobody like him*, that is, among those who are solicitous like me, *who will be genuinely anxious for your welfare.*" **[98]** So didn't he have anybody with him? "*Nobody like him*" means "nobody who is concerned and anxious about you in the same way as I am." "A person wouldn't lightly choose to undertake such a long journey," he says, "for this reason. The one who loves you as I do is Timothy. I mean, I could have sent others, but there's nobody like Timothy." Surely this is the sign of being *like him*—loving those who had become disciples in the same way as Paul loved them. "*Who will be genuinely anxious for your welfare*," he says—that is, like a father. "*They all look after their own interests, not those of Jesus Christ*"—that is, their own rest and safety. He said this too when he wrote to Timothy.

But why on earth does he make these bitter laments? To teach us, his hearers, not to fall into the same ways, to teach his hearers not to seek respite. You see, the one who seeks respite seeks not Christ's business but his own. You see, it's necessary to be prepared for every labor, for every suffering. "*But Timothy's worth you know*," he says, "*how as a son with a father he has served with me for the gospel* [Phil 2:22]. And that I don't say this for no reason," he says, "you yourselves know *how as a son with a father he has served with me for the gospel.*" He rightly mentions Timothy in this passage so that he may enjoy great honor from them. He gives the same command too to the Corinthians, with the words "*Let nobody deal with him contemptuously, for he is doing the Lord's work, as I am too*" [1 Cor 10:16], because

ὥστε πολὺν ἀπενέγκασθαι τὸν μισθόν. "*Τοῦτον μὲν οὖν, φησὶν, ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ, ἐξ αὐτῆς.*" Τουτέστιν, *ὅταν ἴδω ἐν τίνι ἕστηκα, καὶ ποῖον ἕξει τέλος τὰ κατ' ἐμέ.* "*Πέποιθα δὲ ἐν κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι πρὸς ὑμᾶς.*" *Οὐ διὰ τοῦτο πέμπω αὐτὸν, ὡς μὴ ἐλευσόμενος, ἀλλ' ἵνα εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν, ἵνα μηδὲ τὸν ἐν τῷ μεταξὺ χρόνον ὦ ἐν ἀγνοίᾳ.* "*Πέποιθα δὲ ἐν κυρίῳ, φησί.*" *Ὅρα πῶς πάντα ἐξαρτᾷ τοῦ θεοῦ, οὐδὲν ἐξ οἰκείας φθέγγεται διανοίας.* Τουτέστιν, *ἂν ὁ θεὸς βούληται.*

"*Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου.*" *Καὶ τοῦτον πάλιν μετὰ ἐγκωμίων τῶν αὐτῶν, ὧν καὶ τὸν* Τιμόθεον, *ἀποστέλλει. Ἐκεῖνον γὰρ ἀπὸ δύο τούτων συνέστησεν, ὅτι τε αὐτοὺς ἀγαπᾷ,* [**99**] *εἰπὼν,* "*Ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει,*" *καὶ ὅτι ἐν τῷ εὐαγγελίῳ ηὐδοκίμησε· καὶ τοῦτον ἀπὸ τῶν αὐτῶν πάλιν διὰ τὴν αὐτὴν αἰτίαν, ἣν καὶ ἐκεῖνον, ἐπήνεσε.* Πῶς; Τὸ *γὰρ εἰπεῖν ἀδελφὸν καὶ συνεργὸν, καὶ μὴ μέχρι τούτου μόνον στῆναι, ἀλλὰ καὶ συστρατιώτην, δεικνύντος ἐστὶ τὴν πολλὴν αὐτοῦ κοινωνίαν τὴν ἐν τοῖς κινδύνοις, καὶ τὰ αὐτὰ αὐτῷ μαρτυροῦντος, ἅπερ καὶ ἑαυτῷ.* Τὸ *δὲ,* "*συστρατιώτην,*" *πλέον ἐστὶ τοῦ,* "*συνεργόν.*" *Ἴσως γάρ ἐν ψιλοῖς πράγμασι συνήργησεν, ἀλλ' ἐν πολέμῳ καὶ κινδύνοις οὐκέτι· τῷ δὲ εἰπεῖν,* "*συστρατιώτην,*" *καὶ τοῦτο ἐδήλωσεν.* "*Ὑμῶν δὲ, φησὶν, ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου πέμψαι πρὸς ὑμᾶς.*" Τουτέστι, *τὰ ὑμέτερα ὑμῖν χαρίζομαι· ἤτοι τὸν ὑμέτερον ὑμῖν πέμπομεν, ἢ τὸν ὑμᾶς διδάσκοντα.* Πάλιν *πολλὰ περὶ τῆς ἀγάπης αὐτοῦ προστίθησι, λέγων·* "*Ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε.* Καὶ *γὰρ ἠσθένησε παραπλήσιον θανάτου· ἀλλ' ὁ θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.*"

Ἐνταῦθα *δὲ καὶ ἕτερον κατασκευάζει, δηλῶν ὅτι καὶ αὐτὸς σφόδρα οἶδε, φησὶν, ὅπως ἀγαπᾶται παρ' ὑμῶν.* Οὐ *μικρὸν δὲ τοῦτο εἰς τὸ φιλεῖν.* Ἐπίστασθε *πῶς ἠσθένησε, φησί· καὶ ἤλγει, διότι ὑγιάνας οὐκ εἶδεν ὑμᾶς, καὶ τῆς λύπης ὑμᾶς ἀπήλλαξεν, ἣν εἴχετε διὰ τὴν ἀσθένειαν αὐτοῦ.* Ἐνταῦθα *καὶ ἄλλο κατασκευάζει, ὅτι διὰ χρόνου πέμπει πρὸς αὐτοὺς, ἀλλ' οὐ διὰ ῥαθυμίαν, ἀλλὰ τὸν μὲν* Τιμόθεον *διὰ τὸ μηδένα ἔχειν κατεῖχεν· οὐκ εἶχε γὰρ, φησὶν, ἰσόψυχον·*

he was worried not about Timothy but about them when they welcomed him, so that they would obtain great benefit. "*Therefore, I hope to send him*," he says, "*just as soon as I see how it will go with me* [Phil 2:23]. That is, when I see where I stand and what the outcome of my affairs will be. *I trust in the Lord that shortly I myself shall come to you also* [Phil 2:24]. That's not why I'm sending him, because I'm not coming myself, but *so that I may be cheered by knowing your news*, so that I shouldn't remain in ignorance even in the meantime. *I trust in the Lord*," he says. See how everything depends on God: he utters nothing of his own opinion. That is, if God wants it.

"*I have thought it necessary to send Epaphroditus, my brother and fellow worker and fellow soldier*" [Phil 2:24]. And he sends him with the same praise as he did Timothy too. I mean, he recommended the former on two counts, that Timothy loved the Philippians, **[99]** saying, "*He will be genuinely anxious for your welfare*," and that he was highly esteemed in the gospel. And he praised Epaphroditus in his turn on the same counts for the same reason as he praised Timothy. How? Saying, you see, that he was a "*brother*" and "*fellow worker*," and not just leaving it at that, but also a "*fellow soldier*," is a sign that Paul is showing that Epaphroditus participated to a large extent in his dangers and that Paul is testifying to the same qualities in Epaphroditus that he himself possessed. The expression "*fellow soldier*" carries more weight than the expression "*fellow worker*." For it may have been that Epaphroditus had worked with Paul in purely business matters, but not yet in conflict and times of danger. By saying "*fellow soldier*" he makes this point clear. "*To send to you your apostle and your minister to my need*" [Phil 2:25]. That is, "I bestow your own goods on you"; or, "we're sending your own man to you"; or, "he's going to teach you." Again he has much to add about Epaphroditus's love, as he says: "*Since he has been longing for you all, and has been distressed because you heard that he was ill. And indeed he was ill, near to death. But God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow*" [Phil 2:26–27].

In this passage he makes yet another point, showing that "Epaphroditus himself is acutely aware," he says, "how he's loved by you." This isn't far from becoming cherished. "You know how he was ill," he says, "and he was in pain because he couldn't see your good health, and he released you from the pain you had through his illness." In this passage he makes yet a different point, namely that he's sending Epaphroditus to them after some time, but not through negligence. On the contrary, whereas he kept Timothy with him because he had nobody to send ("He had *nobody*," it says, "*like him*"),

τὸν δὲ Ἐπαφρόδιτον διὰ τὴν ἀσθένειαν. Εἶτα δεικνὺς, ὅτι μακρὰ αὕτη γέγονε, καὶ πολὺν χρόνον ἀνάλωσε, φησί· "καὶ γὰρ ἠσθένησε παραπλήσιον θανάτου." Ὁρᾷς ὅσην ποιεῖται Παῦλος σπουδὴν ὑπὲρ τοῦ πάσης ῥᾳθυμίας καὶ ὀλιγωρίας πρόφασιν ἐκκόψαι ἐκ τῆς τῶν μαθητῶν διανοίας, καὶ μὴ ὑποπτευθῆναι, ὅτι **[100]** καταφρονῶν αὐτῶν οὐκ ἦλθεν; Οὐδὲν γὰρ οὕτω τὸν μαθητὴν ἐπαγαγέσθαι δυνήσεται, ὡς τὸ πεπεῖσθαι, καὶ ὅτι φροντίζει αὐτοῦ ὁ προεστὼς, καὶ ὅτι ἀδημονεῖ ὑπὲρ αὐτοῦ, ὅπερ ὑπερβαλλούσης ἀγάπης ἐστίν. "Ὅτι ἠκούσατε, φησὶν, ὅτι ἠσθένησε· καὶ γὰρ ἠσθένησε παραπλήσιον θανάτου." Καὶ ὅτι οὐ προφασίζομαι, ἀκούσατε· "Ἀλλ' ὁ θεὸς αὐτὸν ἠλέησε."

Τί λέγεις, ὦ αἱρετικέ; Ἐνταῦθα ἔλεόν φησι τοῦ θεοῦ εἶναι, τὸ τὸν μέλλοντα ἀπιέναι κατέχειν καὶ ὑποστρέψαι πάλιν. Καὶ μὴν εἰ πονηρὸν ὁ κόσμος, οὐκ ἔλεος οὗτός ἐστι τὸ ἐν τῷ πονηρῷ ἀφιέναι. Ἀλλὰ πρὸς μὲν τὸν αἱρετικὸν εὔκολον εἰπεῖν, πρὸς δὲ τὸν Χριστιανὸν τί ἐροῦμεν; Καὶ γὰρ αὐτὸς ἀμφισβητήσει ἴσως, καὶ ἐρεῖ, εἰ τὸ ἀναλῦσαι σὺν Χριστῷ πολλῷ μᾶλλον κρεῖσσον, τίνος ἕνεκέν φησιν αὐτὸν ἐλεεῖσθαι; Ἐγὼ δὲ ἐρήσομαι, τίνος ἕνεκεν ὁ αὐτός φησιν ἀναγκαιότερον εἶναι τὸ ἐπιμεῖναι πρὸς ὑμᾶς; Ὥσπερ γὰρ αὐτῷ ἀναγκαῖον ἦν , οὕτω καὶ τούτῳ, μετὰ πλείονος πλούτου καὶ μείζονος παρρησίας μέλλοντι πρὸς τὸν θεὸν ἀπιέναι. Ἐκεῖνο μὲν γὰρ κἂν μὴ νῦν ἐγένετο, ὕστερον ἔμελλε· τὸ δὲ κερδᾶναι ψυχὰς οὐκ ἔνι λοιπὸν ἀπελθόντας ἐκεῖ. Τὰ πολλὰ καὶ κατὰ τὴν κοινὴν συνήθειαν τῶν ἀκουόντων ὁ Παῦλος φθέγγεται, καὶ οὐ πανταχοῦ φιλοσοφεῖ· πρὸς γὰρ ἀνθρώπους κοσμικοὺς ὁ λόγος ἦν αὐτῷ, δεδοικότας ἔτι τὸν θάνατον. Εἶτα δείκνυσιν ἐν ὅσῳ λόγῳ ἐστὶν αὐτῷ ὁ Ἐπαφρόδιτος, καὶ ἀπὸ τούτου αἰδέσιμον αὐτὸν ποιῶν, εἴγε τὴν ἐκείνου σωτηρίαν οὕτω χρησίμην ἑαυτῷ φησιν εἶναι, ὡς ἠλεῆσθαι καὶ αὐτὸν δι' ἐκείνου. Ἄλλως δὲ, καὶ χωρὶς τούτου καλὸν ἡ παροῦσα ζωή· ἐπεὶ εἰ μὴ καλὸν, διὰ τί ἐν τάξει τιμωρίας τίθησι τοὺς ἀώρους θανάτους; ὡς ὅταν λέγῃ, "Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί." Ἡ μὲν γὰρ μέλλουσα ζωὴ οὐχὶ πονηροῦ κρείττων, ἐπεὶ οὐκ ἀγαθὴ, ἀλλὰ καλοῦ κρείττων. "Ἵνα μὴ λύπην, φησὶν, ἐπὶ λύπῃ σχῶ," τὴν ἀπὸ τῆς τελευτῆς ἐπὶ τῇ διὰ τὴν ἀρρωστίαν γενομένῃ αὐτῷ. Διὰ τούτων δείκνυσιν, ὅσου τιμᾶται τὸν Ἐπαφρόδιτον.

in the case of Epaphroditus it was because he was ill. Then, showing that this illness was a long one and took a great deal of time, he says: "*and indeed he was ill, near to death.*" Do you see how much trouble Paul took to eradicate suspicion of all negligence and heedlessness from the minds of his disciples and not to be under suspicion that **[100]** he failed to go out of contempt for them? I mean, nothing could urge the disciple in this way like his conviction both that the one in charge was looking after him and that he was concerned about him, which is a sign of abundant love. "*Because you heard,*" he says, "*that he was ill. Indeed he was ill, near to death.*" And as to the fact that I'm not making excuses, please listen: "*But God had mercy on him.*"

What do you say to that, heretic?[123] In this passage he says that the pity of God consists in this—keeping with him the one who was going to depart and restoring him to life again. Indeed, if the world is an evil thing, it isn't pity to send him into evil. Yes, it's easy to reply to the heretic, but what shall I say to the Christian? I mean, it's likely that the latter will hesitate and say, "if it's much better to depart in Christ, for what reason did he say he was pitied?" My question will be: for what reason did he say that there was *a greater necessity to stay with you*? For just as it was necessary for Paul, so too was it for Epaphroditus, who was about to depart for God with more wealth and greater confidence. Indeed, if that hadn't happened now, it was going to happen at a later date: it wasn't possible for him to win souls after he'd departed from here. Paul said a lot that accords with the common understanding of his hearers and doesn't philosophize on every occasion: his address is to people of this world who still fear death. Then he shows his high estimation of Epaphroditus and consequently makes him venerable, insofar as he says that Epaphroditus's salvation is as advantageous to himself as it is for Paul to have experienced God's pity because of him. To put it another way: even without this, the present life is a good thing. If it's not a good thing, why does he assign untimely deaths to a list of punishments? As when he says, "*That is why many of you are weak and ill, and some have died*" [1 Cor 11:30]. Indeed, the life to come is not better than an evil state, since it isn't good, but better than good. "*Lest I should have sorrow upon sorrow,*" he says, "sorrow because of his death from the illness that came upon him." Through these words he shows how much he holds Epaphroditus in honor.

123. Chrysostom has in mind here the Manichees, who taught that the created world, along with the body, is evil.

[**101**] “*Σπουδαιοτέρως οὖν ἔπεμψα αὐτόν.*” Τί *ἐστι*, “*σπουδαιοτέρως;*” Τουτέστιν, *ἀνυπερθέτως, χωρὶς μελλήσεως, μετὰ πολλοῦ τοῦ τάχους, πάντα ὑπερθέμενον κελεύσας ἐλθεῖν πρὸς ὑμᾶς, ἵνα τῆς ἀδημονίας ἀπαλλαγῇ.* Οὐ *γὰρ οὕτω τοὺς ποθουμένους ἀκούοντες ἐν ὑγείᾳ ὄντας χαίρομεν, ὡς ὅταν ἴδωμεν, καὶ μάλιστα, ὅταν παρ᾽ ἐλπίδας ἐκβῇ τὸ πρᾶγμα· ὅπερ ἐπὶ* Ἐπαφροδίτου *γέγονε.* “*Σπουδαιοτέρως οὖν, φησὶν, ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν χαρῆτε, κἀγὼ ἀλυπότερος ὦ.*” Πῶς *ἀλυπότερος;* Ὅτι *ἐὰν ὑμεῖς χαίρητε, κἀγὼ χαίρω, καὶ οὗτος χαίρει ἐπὶ τοιαύτῃ ἡδονῇ, καὶ ἐγὼ ἀλυπότερος ἔσομαι.* Καὶ *οὐκ εἶπεν, ἄλυπος, ἀλλ᾽* “*ἀλυπότερος,*” *δεικνὺς ὅτι οὐδέποτε ἡ ψυχὴ αὐτοῦ λύπης ἦν ἐκτός.* Ὁ *γὰρ λέγων,* “*Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;*” *πότε λύπης ἐκτὸς ἦν;* Τουτέστιν, *ὅτι ταύτην ἀποτίθεμαι τὴν ἀθυμίαν.* “Προσδέχεσθε *οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς.*” Ἤτοι “*ἐν κυρίῳ,*” *ὅ ἐστι, πνευματικῶς, τουτέστι, μετὰ πολλῆς τῆς σπουδῆς· μᾶλλον δὲ τὸ,* “*ἐν κυρίῳ,*” *τοῦτό ἐστι, τοῦ θεοῦ θέλοντος.* Ἀξίως *τῶν ἁγίων ὑποδέξασθε, ὥσπερ τοὺς ἁγίους προσῆκε,* “*μετὰ πάσης χαρᾶς.*”

Ταῦτα *πάντα ποιεῖ ὑπὲρ αὐτῶν ἐκείνων, οὐχ ὑπὲρ τῶν πεμπομένων.* Μεῖζον *γὰρ τὸ κέρδος τῷ ποιοῦντι, ἢ τῷ πάσχοντι εὖ.* “Καὶ *τοὺς τοιούτους ἐντίμους ἔχετε.*” Τουτέστι, *προσδέχεσθε αὐτὸν ἀξίως τῶν ἁγίων.* “Ὅτι *διὰ τὸ ἔργον τοῦ* Χριστοῦ *μέχρι θανάτου ἤγγισε, παραβουλευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς ἐμὲ λειτουργίας.*” Οὗτος *κοινῇ παρὰ τῆς πόλεως ἦν ἀπεσταλμένος τῆς* Φιλιππησίων, *ὃς καὶ διακονῶν* Παύλῳ, *καὶ ἴσως τι ἀποκομίζων αὐτῷ ἐληλύθει.* Ὅτι *γὰρ καὶ χρήματα ἐκόμισε, δείκνυσι πρὸς τῷ τέλει λέγων·* “Δε[**102**]*ξάμενος γὰρ παρὰ* Ἐπαφροδίτου *τὰ παρ᾽ ὑμῶν.*” Εἰκὸς *οὖν αὐτὸν ἐπιστάντα τῇ πόλει* Ῥωμαίων, *ἐν πολλῷ τὸν* Παῦλον *κινδύνῳ καταλαβεῖν καὶ σφοδρῷ, ὡς μηδὲ τοὺς πλησιάζοντας αὐτῷ μετὰ ἀσφαλείας δύνασθαι τοῦτο ποιεῖν, ἀλλὰ καὶ αὐτοὺς ἐπισφαλῶς προσιέναι· ὅπερ εἴωθε γίνεσθαι μάλιστα ἐν τοῖς κινδύνοις τοῖς μεγάλοις, καὶ ταῖς ὀργαῖς τῶν βασιλέων ταῖς ὑπερβαλλούσαις.* Ὅταν *γάρ τις βασιλεῖ προσκεκρουκὼς εἰς δεσμωτήριον ἐμβληθῇ, καὶ ἐν πολλῇ γένηται φυλακῇ, τότε καὶ τοῖς οἰκέταις ἡ πρόσοδος ἀποτετείχισται, ὅπερ εἰκὸς τὸν* Παῦλον *τότε πάσχειν· τὸν δὲ* Ἐπαφρόδιτον

[101] "*Therefore I sent him the more eagerly*" [Phil 2:28]. What does "*the more eagerly*" mean? It means forthwith, without delay, with all speed—ordering him to set everything aside to go to you, to free you from distress. I mean, just as our gladness in hearing that those we long for are in good health isn't such as when we see them, and above all when the situation has turned out beyond our hope, so did it happen in the case of Epaphroditus. "*Therefore I sent him the more eagerly*," he says, "*so that you might rejoice on seeing him, and that I may be less anxious.*" How could he be less anxious? "Because if you're glad, I'm glad too, and he's glad at such pleasure, and I'll be less anxious." He didn't say, "not anxious," but [said], "*less anxious*," showing that his soul was never free from anxiety. I mean, if he says, "*Who's weak, and I'm not weak? Who's made to fall, and I'm not indignant*"*?* [2 Cor 11:29], how was he ever anxiety-free? This means "I'm putting aside this despondency. *So receive him in the Lord with all joy*." [Phil 2:29]. Otherwise the expression "*in the Lord*" means "spiritually," that is, "with great eagerness." I should say that the expression "*in the Lord*" means "God willing." "And you will be received fittingly by the saints, as has befitted the saints, *with great joy.*"

He does all this for their sake, not for the sake of the people he's sending. For the benefit is greater for the one who's giving it, rather than for the one who's gaining from it. "*And honor such men*" [Phil 2:29]. This means "receive him in a way fitting for the saints. *Because he nearly died for the work of Christ, risking his life to complete the shortcoming in your service to me*" [Phil 2:29]. Epaphroditus was sent officially from the city of Philippi to minister to Paul, and perhaps he left there to bring something to Paul. You see, he shows at the end of the letter that Epaphroditus carried money too, with the words "*having received* **[102]** *from Epaphroditus gifts from you*" [Phil 4:18]. Therefore, it's likely that when Epaphroditus arrived in the city of Rome he found Paul in acute and serious danger, because not even those close to him were able to do this safely; no, when they came to him they increased the danger. This used to happen especially in the greatest of dangers and in the overpowering fits of temper of kings. For when somebody who had given offense to a king was thrown into prison and put under close guard, in those days entry was denied to their servants, which probably happened to Paul on that occasion.[124] But Epaphroditus was a noble

124. See Peters, "Prison before the Prison," 13–21, on the various levels of security and severity in ancient jails.

ἄνδρα γενναῖον ὄντα, παντὸς καταφρονῆσαι κινδύνου, ὥστε προσελθεῖν καὶ ὑπηρετήσασθαι, καὶ πάντα πρᾶξαι, ἅπερ ἐχρῆν.

Δύο τοίνυν τίθησιν, ἀφ' ὧν ποιεῖ αὐτὸν αἰδέσιμον· ἓν μὲν, ὅτι μέχρι θανάτου ἐκινδύνευσε, φησὶ, δι' ἐμέ· δεύτερον δὲ, ὅτι τὸ πρόσωπον τῆς πόλεως περιθέμενος ταῦτα ἔπασχεν, ὡς ἐν τῷ κινδύνῳ ἐκείνῳ τοῖς πέμψασι λογιεῖσθαι τὸν μισθὸν, ὡς ἂν εἰ ἡ πόλις πρεσβευτὴν ἔπεμψεν. Ὥστε τὸ μετὰ θεραπείας δέξασθαι, καὶ ἀποδέξασθαι ὑπὲρ τῶν γεγενημένων, μᾶλλόν ἐστι κοινωνῆσαι τοῖς τετολμημένοις. Καὶ οὐκ εἶπε, δι' ἐμὲ, ἀλλ' ἀξιοπιστότερον αὐτὸ ποιεῖ λέγων, "ὅτι διὰ τὸ ἔργον τοῦ θεοῦ." Οὐδὲ γὰρ δι' ἐμὲ ἐποίει, ἀλλὰ διὰ τὸν θεὸν ἤγγισε μέχρι θανάτου. Τί γὰρ, εἰ μὴ ἀπέθανε, τοῦ θεοῦ οἰκονομήσαντος; ἀλλ' αὐτὸς παρεβουλεύσατο, καὶ ἐξέδωκεν ἑαυτὸν, ὡς κἂν ὁτιοῦν δέῃ παθεῖν, οὐκ ἀποστησόμενος τῆς πρός με θεραπείας. Εἰ δὲ ὑπὲρ τοῦ Παύλου θεραπεῦσαι εἰς θάνατον ἑαυτὸν ἐξέδωκε, πολλῷ μᾶλλον ὑπὲρ τοῦ κηρύγματος τοῦτο ἂν ἔπαθε· μᾶλλον δὲ καὶ τοῦτο ὑπὲρ τοῦ κηρύγματος ἦν, τὸ ὑπὲρ ἐκείνου ἀποθανεῖν. Οὐ γὰρ μόνον ὑπὲρ τοῦ μὴ θῦσαι μαρτυρίου στέφανον ἔστιν ἀναδήσασθαι, ἀλλὰ καὶ αἱ τοιαῦται προφάσεις μαρτύριον ποιοῦσι· καὶ εἰ δεῖ τι θαυμαστὸν εἰπεῖν, πολλῷ μᾶλλον αἱ τοιαῦται, ἢ ἐκεῖναι. Ὁ γὰρ ὑπὲρ τοῦ ἐλάττονος κατατολμῶν τοῦ θανάτου, πολλῷ μᾶλλον ὑπὲρ τοῦ μείζονος. Ὥστε καὶ ἡμεῖς, ὅταν ἴδωμεν ἁγίους ἐν κινδύνοις, παραβουλευώμεθα. Οὐ γὰρ ἔνι μὴ τολμῶντα, γενναῖόν τι πρᾶξαί ποτε, ἀλλὰ ἀνάγκη τὸν τῆς ἐνταῦθα **[103]** *ἀσφαλείας προνοούμενον ἐκπεσεῖν τῆς μελλούσης. "Ἵνα ἀναπληρώσῃ, φησὶ, τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας."* Τί ἐστι τοῦτο; Οὐ παρῆν ἡ πόλις, *ἀλλ' ἐλειτούργησέ μοι δι' ἐκείνου πᾶσαν λειτουργίαν τῷ ἐκεῖνον πέμψαι.* Τὸ οὖν *ὑστέρημα τῆς ὑμετέρας λειτουργίας αὐτὸς ἐνεπλήρωσεν, ὥστε καὶ κατὰ τοῦτο δίκαιος ἂν εἴη πολλῆς ἀπολαῦσαι τιμῆς, ὅτι ὅπερ ἐχρῆν πάντας ποιῆσαι, τοῦτο ἔπραξεν αὐτὸς ὑπὲρ ὑμῶν.* Καὶ *δείκνυσι καὶ πρώτην οὖσαν λειτουργίαν παρὰ τῶν ἐν ἀσφαλείᾳ τοῖς κινδυνεύουσι.* Τὸ *γὰρ ὑστέρημα οὕτως εἴρηται, καὶ τὸ τῆς λειτουργίας.* Ὁρᾷς φρόνημα *ἀποστολικόν;* Τοῦτο *οὐκ ἐξ ἀπονοίας γίνεται, ἀλλὰ ἀπὸ πολλῆς κηδεμονίας. Ἵνα γὰρ μὴ ἐπαίρωνται, ἀλλὰ μετριάζωσι, μηδὲ μέγα τι παρεσχηκέναι νομίζωσιν, ἀλλὰ ταπεινῶνται, λειτουργίαν τὸ πρᾶγμα καλεῖ καὶ ὑστέρημα.*

Καὶ *γὰρ ὀφείλεται τοῖς ἁγίοις παρ' ἡμῶν, καὶ οὐδὲν αὐτοῖς χαριζόμεθα. Ὥσπερ γὰρ τοῖς ἐν στρατοπέδῳ ἑστῶσι καὶ πολεμοῦσι παρὰ τῶν ἐν εἰρήνῃ ὄντων καὶ μὴ πολεμούντων ὀφείλεται τὰ τελέσματα· ὑπὲρ γὰρ ἐκείνων ἑστήκασιν οὗτοι· οὕτω καὶ ἐνταῦθα. Εἰ μὴ γὰρ ἐδίδασκεν ὁ* Παῦλος, *τίς ἂν*

man, despising all danger, so that he went to Paul and rendered service and did everything that was necessary.

So Paul posits two reasons for making Epaphroditus venerable: firstly, "the fact that he was in mortal danger," he says, "on my account"; secondly, the fact that he endured these sufferings while representing the city, which on that occasion of danger was counted a benefit by those who sent him, as if the city had sent an ambassador. The result is that the devoted reception he received, and the approval because of the events, is more a participation in what he had dared to do. Note, Paul didn't say, "on my account," but he obtains more credit with the words "*for the work of Christ*. I mean, he didn't do it for my sake, but he came close to death for God's sake." What, then: if he didn't die, God was in control? "But he exposed himself and gave himself up, as if no matter what he had to suffer he wouldn't stop being devoted to me." But if he gave himself up to death to be devoted to Paul, much more would he have suffered this for the gospel. Rather, even this was for the sake of the gospel, to die for him. For it isn't only possible to put on the martyr's crown by refusing to offer sacrifice, but also motives like these effect martyrdom. And if I may say something amazing, it's much more the case with the latter than with the former. I mean, the person who is bold enough to die for a flimsy cause will do so much more for a greater cause. The result is that when we see saints in danger, we expose ourselves. You see, it's impossible for someone who isn't bold ever to do a noble deed; no, of necessity the person who **[103]** takes thought for their safety here will miss out on safety in the future. "*To complete the shortcoming in your service to me*," Paul says. What's this? "The city wasn't present, but through Epaphroditus it discharged to me every service by sending him. Therefore, he *completed the shortcoming in your service*, so that the just man would enjoy great honor on this account too, because he did for you what many should have done." Paul shows that this was the first act of service to those in danger by those in safety. I mean, this is how he speaks about the shortcoming and the *shortcoming in service*. Do you see the apostle's mind? This happened not from arrogance but from great caring. So that they don't become puffed up but be measured, nor reckon that they've produced something great, but become humble, he calls the affair a "*service*" and a "*shortcoming*."

Indeed, we owe it to the saints, and we are bestowing nothing on them. You see, just as those who are stationed in a camp and are fighting are owed supplies by those who live in peace and aren't fighting (for the latter are stationed there for the sake of the former), so too it is in this case. If Paul

αὐτὸν τότε ἐνέβαλεν εἰς δεσμωτήριον; Ὥστε λειτουργεῖν χρὴ τοῖς ἁγίοις. Πῶς *γὰρ οὐκ ἄτοπον τῷ μὲν στρατευομένῳ βασιλεῖ τῷ ἐπιγείῳ πάντα εἰσφέρειν, καὶ ἐνδύματα καὶ τροφὰς, οὐ κατὰ τὴν χρείαν μόνον, ἀλλὰ καὶ κατὰ τὴν περιουσίαν, τῷ δὲ στρατευομένῳ βασιλεῖ τῷ ἐπουρανίῳ, καὶ παραταττομένῳ πρὸς πολλῷ χαλεπωτέρους·* "Ἡ *πάλη γὰρ, φησὶν, οὐ πρὸς αἷμα καὶ σάρκα·*" *μηδὲ τὴν ἀναγκαίαν χρείαν χορηγεῖν;* Πόσης *ἀγνωμοσύνης, πόσης τοῦτο ἀχαριστίας, πόσης αἰσχροκερδείας;* Ἀλλ', *ὡς ἔοικε, πλέον ὁ τῶν ἀνθρώπων ἰσχύει φόβος παρ' ἡμῖν τῆς γεέννης καὶ τῶν μελλουσῶν κολάσεων.* Διὰ *δὴ τοῦτο πάντα ἀνατέτραπται, ὅτι τὰ μὲν πολιτικὰ πράγματα μετὰ πολλῆς* **[104]** *τῆς ἐντρεχείας καθ' ἑκάστην ἡμέραν ἀνύεται, καὶ ἐλλειφθῆναι οὐκ ἔνι· τῶν δὲ πνευματικῶν οὐδεὶς οὐδαμοῦ λόγος· ἀλλὰ τὰ μὲν μετ' ἀνάγκης ἀπαιτούμενα καὶ βασάνων, καὶ ὡς παρὰ δούλων καὶ ἀκόντων, κατατίθεται μετὰ πολλῆς τῆς εὐγνωμοσύνης· τὰ δὲ παρὰ ἑκόντων, καὶ ὡς παρὰ ἐλευθέρων, πάλιν ἐλλιμπάνεται.*

Οὐ *κατὰ πάντων λέγω, ἀλλὰ κατὰ τῶν τὰ τελέσματα ταῦτα ἐγκαταλιμπανόντων.* Μὴ *γὰρ οὐκ ἠδύνατο ὁ θεὸς ἀνάγκῃ ταῦτα ποιεῖν;* Ἀλλ' *οὐ βούλεται· ὑμῶν γὰρ φείδεται μᾶλλον, ἢ τῶν τρεφομένων.* Διὰ *τοῦτο ὑμᾶς οὐκ ἀνάγκῃ βούλεται κατατιθέναι, ἐπειδὴ οὐκ ἔστι μισθός.* Καὶ *ὅμως πολλοὶ τῶν ἐνταῦθα, τῶν* Ἰουδαίων *εἰσὶ ταπεινότεροι.* Ἐννόησον *ὅσα* Ἰουδαῖοι *ἐδίδοσαν, δεκάτας, ἀπαρχὰς, πάλιν δεκάτας, καὶ πάλιν ἄλλας δεκάτας, καὶ πάλιν ἑτέρας τρισκαιδεκάτας, καὶ τὸ σίκλον· καὶ οὐδεὶς ἔλεγεν, ὅτι πολλὰ κατεσθίουσιν.* Ὅσῳ *ἂν πλείονα λάβωσι, τοσούτῳ καὶ πλείων ὁ μισθός.* Οὐκ *ἔλεγον, πολλὰ λαμβάνουσι, γαστρίζονται, ἃ νῦν ἀκούω λεγόντων τινῶν.* Καὶ *οἱ μὲν οἰκοδομοῦντες οἰκίας, καὶ ἀγροὺς ὠνούμενοι, οὐδὲν ἡγοῦνται ἔχειν· ἂν δέ τις τῶν ἱερέων λαμπρότερον ἱμάτιον περιβάληται, ἢ τῆς ἀναγκαίας εὐπορήσῃ τροφῆς, ἢ τὸν διακονούμενον ἔχῃ, ἵνα μὴ ἀναγκάζηται αὐτὸς ἀσχημονεῖν, πλοῦτον τὸ πρᾶγμα τίθενται.* Ὄντως *πλουτοῦμεν καὶ ἐν τούτοις, καὶ ἄκοντες*

hadn't taught, who would have thrown him into prison on that occasion? So it's necessary to give service to the saints. I mean, how isn't it absurd to provide for the soldier who is serving the earthly king everything—both clothing and provisions—not just according to need, but even to excess, whereas for the soldier serving the heavenly king, and drawn up in battle order against far more serious enemies ("*For we are not contending against flesh and blood*" [Eph 6:12], Paul says), we fail to supply even their basic needs? What want of feeling is this? What ingratitude? What greed? Yes, as I see it, fear of humans holds more sway with us than Gehenna and the punishments to come. Precisely because of this, everything is upside down, in that the affairs of state are effected with great **[104]** skill on a daily basis, and it's impossible for anything to be omitted, whereas there is no account taken anywhere of spiritual affairs. No—on the one hand, what is demanded of us with force and torture, and as it were from slaves and recalcitrants, is deposited with great readiness; on the other hand, what is demanded from the willing, and as it were from free citizens, is, on the contrary, deficient.

I'm speaking not against everyone but against those who omit to make these payments. Surely God could have made these payments compulsory? Yes, but he didn't want to, because he spared you more than those who were being supported. That's why he didn't want you to be forced to make a deposit, since that's not a reward. Nonetheless, many of those here are meaner than the Jews. Think how much the Jews donated: tithes, first fruits, tithes again, and again other tithes, and again another tithe of thirteen parts,[125] and the shekel.[126] And nobody said that [their priests] ate a lot. The more they receive, the greater is the reward. They didn't say, "They're taking a lot, they're stuffing themselves," which I hear some people saying now. And those who are building houses and buying fields think they possess nothing, whereas if one of the clergy were to be dressed in rather splendid clothes, or to be doing well with basic food, or to have a servant, so he isn't forced to behave in an unseemly manner, they set this down as wealth. We're truly wealthy in what we have, and they are unwill-

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125. There is a similar juxtaposition of the willingness of the Jews to tithe and the reluctance of Christians in *Hom. Eph.* 4 (Field, 4:144–45).

126. Cf. *Hom. Matt.* 58 (PG 58:566), where Chrysostom says it was probably paid by the firstborn—but Peter was a younger brother.

ὁμολογοῦσιν. Ἡμεῖς μὲν γὰρ κἂν μικρὰ ἔχωμεν, πλουτοῦμεν· ἐκεῖνοι δὲ κἂν πάντα περιβάλωνται, πένονται.

Μέχρι τίνος ἀνοηταίνομεν; οὐκ ἀρκεῖ τὸ μηδὲν ποιεῖν εἰς κόλασιν ἡμῖν, ἀλλὰ χρὴ καὶ τὴν ἀπὸ τῆς κακηγορίας προστιθέναι ζημίαν; Εἰ μὲν γὰρ αὐτὸς ἔδωκας αὐτῷ, ἅπερ κέκτηται, τὸν μισθὸν ἀπώλεσας, ὑπὲρ ὧν ἔδωκας ἐγκαλῶν· ὅλως δὲ εἰ σὺ ἔδωκας, τί ἐγκαλεῖς; Πρότερον μὲν οὖν αὐτῷ πενίαν ἐμαρτύρεις, λέγων ἅπερ ἔχει δεδωκέναι αὐτός· τί τοίνυν ἐγκαλεῖς; Οὐκ ἐχρῆν δοῦναι, εἴγε ἔμελλες ἐγκαλεῖν. Ἀλλ' ἑτέρου δόντος ταῦτα λέγεις; Χαλεπώτερον τὸ πρᾶγμα, ὅτι οὐδὲ διδοὺς ἐγκαλεῖς ὑπὲρ ὧν ἕτερος εὖ ποιεῖ. Πόσον οἴει τοὺς ταῦτα ἀκούοντας μισθὸν ἔχειν; διὰ γὰρ τὸν θεὸν ταῦτα πάσχουσι.

Πῶς καὶ διὰ τί; Ἐξῆν, εἴγε ἐβούλοντο, καπηλικὸν ἀναδέξασθαι βίον, εἰ καὶ μὴ ἀπὸ προγόνων εἶχον. Καὶ γὰρ ἀκούω καὶ ταῦτα πολ[**105**]λῶν λεγόντων ἰταμῶς, ὅταν εἴπωμεν, ὅτι ὁ δεῖνα πένεται· εἰ γὰρ ἐβούλετο, φησὶν, ἠδύνατο πλουτεῖν· εἶτα ὑβριστικῶς, ὁ προγόνος αὐτοῦ, καὶ ὁ πάππος αὐτοῦ, καὶ ὁ δεῖνα, τοιόσδε ἦν· νῦν δὲ τοιαύτην ἐσθῆτα περιβέβληται. Ἀλλὰ τί, εἰπέ μοι; γυμνὸν ἐχρῆν περιϊέναι; Σὺ μὲν οὖν ὑπὲρ τούτων ἀκριβολογῇ· ὅρα δὲ μὴ κατὰ σαυτοῦ ταῦτα λέγῃς. Ἀλλ' ἄκουε τῆς παραινέσεως τοῦ Χριστοῦ τῆς λεγούσης, "Μὴ κρίνετε, ἵνα μὴ κριθῆτε." Ἀλλ' ἐξῆν, εἴγε ἐβούλετο, καπηλικὸν καὶ ἐμπορικὸν βίον ζῆν, καὶ πάντως οὐκ ἂν ἠπόρησεν· ἀλλ' οὐκ ἠθέλησε. Τί οὖν, φησὶν, ἐνταῦθα κερδαίνει; Τί κερδαίνει, εἰπέ μοι; σηρικὰ ἱμάτια περίκειται; πλῆθος ἀκολούθων ἔχων σοβεῖ κατὰ τὴν ἀγοράν; ἐπὶ ἵππου φέρεται; οἰκίας οἰκοδομεῖ, ἔχων ὅπου καταμείνῃ; Ἂν ταῦτα ποιῇ, καὶ ἐγὼ κατηγορῶ, καὶ οὐ φείδομαι, ἀλλ' ἀνάξιον αὐτὸν εἶναι τῆς ἱερωσύνης φημί. Πῶς γὰρ ἑτέροις δυνήσεται παραινεῖν μὴ περὶ τὰ περιττὰ ταῦτα ἐσχολακέναι, αὐτὸς ἑαυτῷ παραινέσαι μὴ δυνάμενος; Εἰ δὲ τῆς ἀναγκαίας εὐπορεῖ τροφῆς, διὰ τοῦτο ἀδικεῖ; Ἀλλὰ περιϊέναι ἐχρῆν αὐτὸν, καὶ προσαιτεῖν; καὶ οὐκ ἂν σὺ κατησχύνθης, εἰπέ μοι, ὁ μαθητής; Ἀλλ' ὁ μὲν πατὴρ ὁ σαρκικὸς ἂν τοῦτο ποιῇ, αἰσχύνην τὸ πρᾶγμα ἡγῇ· ἂν δὲ ὁ πνευματικὸς

ing to admit it. I mean that even if we have a little, we're rich, but even if those people are surrounded completely by wealth, they're poor.[127]

How long are we going to exhibit our stupidity? Isn't it enough for us to do nothing about our punishment, but we have to add the penalty arising from speaking evil? I mean, if you donated to the priest what he's got, you lose the profit, if you complain about what you donated; in short, if you've made a donation, what are you complaining about? So you testified earlier that he was poor, saying that you had given him what he has. Well, what's your complaint? You shouldn't have made the donation, if you were going to complain. But is your reply that it was another who made the donation? The business becomes more serious, in that although you didn't make the donation, you're complaining about someone else's benefaction. How much reward do you think those who hear these facts will get? I mean, it's for God's sake that they suffer these things.

How and why? If they'd wanted, it was possible for the priests to take up the occupation of trader, even if they hadn't inherited it from their ancestors. Indeed, I hear many people **[105]** saying this at random: when we say, "So-and-so is poor. For if he'd wanted to," they say, "he could have been rich." Then they add outrageously: "His grandfather and his great-grandfather were like that, and someone or other too—now he's wearing clothes like that." But why, tell me? Was he supposed to go around naked? So you're being pedantic about these people—but look out that you're not speaking against yourself. Yes, listen to Christ's advice, which says, "*Judge not, lest you be judged*" [Matt 7:1]. Yes, it was possible, if he'd wanted to, to have the occupation of trader or merchant, and he wouldn't have been in need at all, but he didn't want it. "So what, then," they say, "does he gain in the present situation?" What does he gain, tell me? Is he wearing silk clothing? Does he have a retinue of followers as he swaggers through the marketplace? Does he ride a horse? Is he building houses, although he's got somewhere to reside? If he does that, I too will accuse him and not spare him but call him unworthy of the priesthood. I mean, how will it be possible for him to admonish others not to be devoted to these excesses, if he can't admonish himself? But if he's doing well with basic food, for what reason is he in the wrong? No—was he supposed to go around and beg? And tell me, wouldn't you, disciple, have been ashamed? But if your corporeal father did this, you

127. This is a common presentation of rich and poor in early Christian literature. See Allen, Neil, and Mayer, *Preaching Poverty*, passim.

ἀναγκάζηται τοῦτο ποιεῖν, οὐκ ἐγκαλύψῃ, οὐδὲ ἡγῇ καταδύεσθαι; "Ἀδοξία, *φησὶ, πατρὸς, ὄνειδος τέκνων.*" *Ἀλλὰ τί; τῷ λιμῷ φθείρεσθαι ἔδει; Ἀλλ' οὐδὲ τοῦτο εὐσεβοῦς· οὐ γὰρ βούλεται ὁ θεός.*

Ἀλλὰ τί εὐθέως φιλοσοφοῦσι; Γέγραπται, *φησὶ,* "*Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ δύο χιτῶνας, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ ῥάβδον·*" *οὗτοι δὲ καὶ τρία καὶ τέσσαρα ἱμάτια ἔχουσι, καὶ κλίνας ἐστρωμένας.* Ἐπῆλθέ *μοι στενάξαι πικρὸν νῦν· εἰ δέ με μὴ ἔδει ἀσχημονεῖν, κἂν ἐδάκρυσα.* Τί *δήποτε;* Ὅτι *περὶ μὲν τὰ τῶν ἄλλων κάρφη οὕτως ἐσμὲν ἀκριβεῖς ἐξετασταὶ, τὰς δὲ δοκοὺς ἔχοντες ἐν τοῖς ὀφθαλμοῖς οὐδὲ αἰσθανόμεθα.* Εἰπέ *μοι, διὰ τί γὰρ σαυτῷ τοῦτο μὴ λέγεις;* Ὅτι *τοῖς διδασκάλοις προστέτακται μόνον, φησίν.* Ὅταν *οὖν ὁ* Παῦλος *λέγῃ,* "*Ἔχοντες διατροφὰς καὶ σκεπά*[**106**]*σματα, τούτοις ἀρκεσθησόμεθα,*" *πρὸς τοὺς διδασκάλους φησὶ μόνους;* Οὐδαμῶς, *ἀλλὰ πρὸς πάντας ἀνθρώπους.*

Καὶ *δῆλον ἄνωθεν.* Τί *γάρ φησιν;* "*Ἔστι γὰρ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας· οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον τοῦτον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·*" *εἶτα εὐθέως ἐπήγαγεν·* "*Ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.* Οἱ *δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς.*" Εἶδες *ὅτι πρὸς πάντας ὁ λόγος εἴρηται;* Τί *δὲ, ὅταν λέγῃ πάλιν,* "Τῆς *σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας,*" *οὐχὶ πᾶσιν ἁπλῶς διαλέγεται;* Τί *δὲ, ὅταν λέγῃ,* "Τὰ *βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην, καὶ ταῦτα καταργήσει;*" Τί *δὲ, ὅταν λέγῃ,* "Ἡ *δὲ σπαταλῶσα ζῶσα τέθνηκε,*" *περὶ χήρας διαλεγόμενος; μὴ καὶ ἡ χήρα διδάσκαλός ἐστιν; οὐχὶ αὐτὸς εἶπεν, ὅτι* "Γυναικὶ *διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός;*" Εἰ *δὲ χήρα, ἔνθα καὶ ἡ ἡλικία γηραλέα· τὸ γὰρ γῆρας πολλῆς δεῖται θεραπείας· καὶ αὐτὴ ἡ φύσις· τὸ γὰρ τῶν γυναικῶν γένος πλείονος δεῖται ἀναπαύσεως, ἅτε ἀσθενὲς ὄν· εἰ τοίνυν, ἔνθα καὶ ἡ ἡλικία καὶ ἡ φύσις, οὐκ ἀφίεται αὐτῇ σπαταλᾶν, ἀλλὰ καὶ τεθνηκέναι αὐτήν φησιν· οὐ γὰρ ἁπλῶς εἶπε μὴ σπαταλᾶν, ἀλλ',* "*ἡ σπαταλῶσα ζῶσα τέθνηκε,*" *καὶ ἐξέκοψεν αὐτήν· ἡ γὰρ τεθνηκυῖα ἐκκέκοπται· ποίαν ἕξει συγγνώμην ἄνθρωπος ταῦτα ποιῶν, ἐφ' οἷς ἡ γυνὴ ἡ γεγηρακυῖα κολάζεται;*

would consider it a shameful business, whereas when your spiritual father is forced to do this, wouldn't you hide your face, or even consider slinking away? "*The disgrace of a father*," it says, "*is the children's shame*" [Sir 3:11]. So what? He should have perished from hunger? But that's not the mark of a pious man, for God doesn't want it.

But why are they suddenly behaving like philosophers? "It's written," they say, "'*Acquire no gold, nor silver, nor two tunics, nor copper in your belts,* [and] *no staff*' [Matt 10:9], while they have three or four garments and cushioned beds." A bitter sigh has just come over me. If I didn't have to behave myself, I would've wept. Why on earth? Because while we are examining so closely the twigs of others, we don't even realize that we have logs in our eyes [cf. Matt 7:3; Luke 6:41]. Tell me, why is it that you don't say this to yourself? "Because," you say, "it was commanded only of the apostles." So when Paul says, "*If we have food and clothing,* **[106]** *we'll be content with this*" [1 Tim 6:8], is he speaking only to the disciples? Not at all, but to all humans.

And it's clear from the preceding passage. What does he say? "*Godliness with contentment is a great gain, for we brought nothing into this world—it's clear that we won't be able to take anything out of it either*" [1 Tim 6:6–7]. Then he goes on immediately to say, "*If we have food and clothing, we'll be content with this. But those who desire to be rich fall into a snare of temptation, into many senseless and hurtful desires*" [1 Tim 6:8–9]. Have you seen that the words are addressed to everyone? What does it mean when he says again, "*Make no provision for the desires of the flesh*" [Rom 13:14]—isn't it simply said to everyone? And what does it mean when he says, "*Food is meant for the stomach and the stomach for food—and God will destroy both one and the other*" [1 Cor 6:13]? And what does it mean when he says, "*Whereas she who is self-indulgent is dead even while she lives*" [1 Tim 5:6], in his discourse about the widow? Surely the widow isn't a teacher? Isn't Paul the one who said, "*I permit no woman to teach or to have authority over men*" [1 Tim 2:12]? But if she's a widow, in that case it's a question of being old, for the aged need much attention, and it's her nature too. I mean, the female sex needs more rest because it's weak, so if here you have both old age and [female] nature, he won't let her be self-indulgent, although he says that she's dead. For he didn't just say not to be self-indulgent but [said], "*she who is self-indulgent is dead even while she lives*," and he got her out of the way. I mean, as a dead person she was got out of the way. What forgiveness will a person have for doing those things for which the woman who was old was punished?

Ἀλλὰ ταῦτα οὐδεὶς οὐδὲ εἰς ἔννοιαν λαμβάνει, ταῦτα οὐδεὶς ἐξετάζει. Ἐγὼ δὲ ταῦτα εἰπεῖν ἠναγκάσθην, οὐχὶ τοὺς ἱερέας ἀπαλλάξαι ἐγκλημάτων βουλόμενος, ἀλλ' ὑμῶν φειδόμενος. Ἐκεῖνοι μὲν οὖν, ἂν μὲν προσηκόντως καὶ δικαίως ταῦτα ἀκούωσιν, ἅτε ὡς χρηματιζόμενοι, οὐδὲν παρ' ὑμῶν βλάπτονται· ἀλλ' ἄν τε εἴπητε, ἄν τε μὴ εἴπητε, λόγον τῷ δικαστῇ διδόασιν ἐκεῖ· ὥστε οὐδὲν αὐτοὺς τὰ ὑμέτερα βλάπτει ῥήματα. Ἂν δὲ καὶ ψευδῆ ᾖ τὰ παρ' ὑμῶν λεγόμενα, ἐκεῖνοι μὲν οὖν ἐκέρδανον συκοφαντούμενοι εἰκῆ, ὑμεῖς δὲ ἑαυτοὺς ἐντεῦθεν βλάπτετε. Ἐπὶ δὲ ὑμῶν οὐχ οὕτως ἐστίν· ἀλλ' ἄν τε ἀληθῆ ᾖ, ἄν τε ψευδῆ τὰ κατ' αὐτῶν, λέγον[**107**]τες αὐτοὺς κακῶς, βλάπτεσθε. Τί δήποτε; Ἄν τε γὰρ ἀληθῆ ᾖ, καὶ οὕτω βλάπτεσθε, κρίνοντες τοὺς διδασκάλους, καὶ τὴν τάξιν ἀνατρέποντες· εἰ γὰρ ἀδελφὸν οὐ δεῖ κρίνειν, πολλῷ μᾶλλον διδάσκαλον· ἂν δὲ ψευδῆ, ἀφόρητος ἡ κόλασις καὶ ἡ τιμωρία· παντὸς γὰρ ῥήματος ἀργοῦ δώσετε λόγον. Ὥστε ὑμῶν ἕνεκεν πάντα ποιοῦμεν καὶ κάμνομεν. Ὅπερ δὲ ἔφην, οὐδεὶς ταῦτα ἐξετάζει, οὐδεὶς ταῦτα πολυπραγμονεῖ, οὐδεὶς λέγει πρὸς ἑαυτὸν τούτων οὐδέν. Βούλεσθε καὶ ἕτερα προσθῶ; "Ἐὰν μή τις ἀποτάξηται," φησὶν ὁ Χριστὸς, "πᾶσιν αὐτοῦ τοῖς ὑπάρχουσιν, οὐκ ἔστι μου ἄξιος." Τί δὲ, ὅταν λέγῃ, "Δύσκολον πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν;" τί δὲ ὅταν λέγῃ, "Οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν;"

Οὐδεὶς τοῦτο ἐξετάζει, οὐδεὶς ἐννοεῖ, οὐδεὶς πρὸς ἑαυτὸν διαλέγεται· ἀλλ' ἐν τοῖς ἑτέρων σφοδροὶ κάθηνται πάντες ἐξετασταί. Ἀλλὰ τοῦτο μέν ἐστι κοινωνοὺς ποιῆσαι τῶν ἐγκλημάτων. Ἵνα δὲ καὶ αὐτῶν, ὧν φατε τοὺς ἱερεῖς ὑπευθύνους εἶναι, ἀπαλλάξω δι' ὑμᾶς, ἀκούσατε· τὸ γὰρ περὶ τούτων πεπεῖσθαι, ὡς παραβαινόντων τὸν νόμον τοῦ θεοῦ, πολλὴ πρὸς τὸ κακόν ἐστι ῥοπή. Φέρε οὖν κἀκεῖνα ἐξετάσωμεν. Εἶπεν ὁ Χριστὸς, "Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μὴ ζώνην, μὴ ῥάβδον." Τί οὖν, εἰπέ μοι; Πέτρος παρὰ τὸ πρόσταγμα ἐποίει; πῶς γὰρ οὐ, ὁ καὶ ζώνην ἔχων καὶ ἱμάτιον καὶ ὑποδήματα; Ἄκουε γὰρ τοῦ ἀγγέλου λέγοντος πρὸς αὐτὸν, "Περίζωσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·" καίτοι οὐ τοσαύτη χρεία τῶν ὑποδημάτων ἦν· ἔνεστι γὰρ κατ' ἐκεῖνον τὸν καιρὸν καὶ ἀνυπόδετον εἶναι, ἡ δὲ πολλὴ χρεία ἐν τῷ χειμῶνί ἐστιν· ἀλλ' ὅμως εἶχε. Τί δὲ ὁ Παῦλος, ὅταν λέγῃ Τιμοθέῳ γράφων, "Σπούδασον πρὸ χειμῶνος ἐλθεῖν·" εἶτα παραγγέλλει καὶ λέγει· "Τὸν φελώνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας;" Ἰδοὺ φελώνην εἶπε· καὶ οὐκ ἂν ἔχοι τις εἰπεῖν, ὅτι καὶ ἕτερον

But nobody even gives a thought to these things; nobody examines them. I have been forced to make these statements, not because I want to absolve the priests of charges, but to spare you. Therefore, if they listen to the charge attentively and justly, to the effect that they are making money, they won't suffer any harm at your hands. No, whether you say something or not, they will render account there to the judge, so that your words won't harm them in any way. But if what you said was false, then they have made reasonable gains because they have been slandered, whereas you have harmed yourselves as a consequence. But in your case it's not like that. No, whether the allegations against them were true or false, if you have spoken **[107]** ill of them, you are harmed. What does all that mean? If it was true, you were harmed in this way too, because you judged your teachers and disturbed the order (if you shouldn't judge your brother, much more should you not judge a teacher); if it was false, the punishment and the penalty are intolerable, for you'll give reckoning for every idle word. So it's for your sake we do everything and make all exertions. I said that nobody examines these things, nobody busies themselves about these things, nobody says anything to themselves about them. Do you want me to add other texts? "*If someone won't renounce all his possessions*," Christ says, "*he will not be worthy of me*" [Luke 14:33]. So what does it mean when he says: "*It is hard for a rich man to enter the kingdom of heaven*" [Matt 19:23]? And what does it mean when he says: "*Woe to you who are rich*, *because you have received your consolation*" [Luke 6:24]?

Nobody examines this, nobody gives it a thought, nobody talks to themselves about it, but they all sit as severe examiners of the affairs of others. Yet this makes them complicit in the accusations. But listen, so that through you I may exonerate the priests of the charges you allege. I mean, to be convinced that they are breaking God's law is a great incentive to evil. So come on, let's examine the matter. Christ said: "*Acquire no gold, nor silver, nor two tunics, nor sandals, no belt, no staff*" [Matt 10:9]. So, tell me, what does he mean? Was Peter acting against the command? How could he not be, since he owned a belt and a tunic, and shoes? Listen to the angel saying to him, "*Put on your belt and your sandals*" [Acts 12:8]. Indeed, the need for sandals wasn't so great, for at that time of year one could go without shoes, but in the winter there's great need of them. But still he owned them. What did Paul mean when he said in the letter to Timothy: "*Hurry to be here before winter*" [2 Tim 4:21]? Then he ordered him with the words "*When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments*" [2 Tim 4:13]. See, he spoke of a cloak.

οὐκ εἶχεν, ὃν ἐφόρει. Εἰ μὲν γὰρ μηδὲ ὅλως ἐφόρει, περιττῶς ἐκέλευσε τοῦτον ἀπε[**108**]*νεχθῆναι· εἰ δὲ οὐκ ἐνῆν μὴ φορεῖν, δῆλον ὅτι ἕτερον εἶχε. Τί δὲ, ὅτι διετίαν ὅλην ἐν οἰκείῳ μισθώματι ἔμενεν; ἆρα παρήκουσε τοῦ Χριστοῦ τὸ σκεῦος τῆς ἐκλογῆς, ὁ λέγων, "Ζῶ δὲ οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός;" περὶ οὗ ὁ Χριστὸς ἐμαρτύρησε λέγων, ὅτι "Σκεῦος ἐκλογῆς μοί ἐστιν οὗτος;"*

Ἔδει ταύτην ἀφεῖναι τὴν ἀμφιβολίαν παρ' ὑμῖν, καὶ μηδεμίαν ἐπαγαγεῖν τῷ ζητήματι λύσιν, ἀλλὰ ταύτην ὑμᾶς δίκην εἰσπράξασθαι τῆς περὶ τὰς γραφὰς ὀλιγωρίας· πάντα γὰρ ταῦτα ἐκ τούτου γίνεται. Διὰ τοῦτο καὶ ἐν τοῖς ἑτέρων ἁμαρτήμασίν ἐσμεν πικροὶ ἐξετασταὶ, καὶ τῶν ἡμετέρων οὐδένα λόγον ποιούμεθα, ὅτι τὰς γραφὰς οὐκ ἴσμεν, ὅτι τοὺς θείους οὐ παιδευόμεθα νόμους. Ἔδει μὲν οὖν ταύτην ὑμᾶς εἰσπράξασθαι τὴν δίκην· ἀλλὰ τί πάθω; Πολλὰ καὶ πέρα τοῦ δέοντος οἱ πατέρες χαρίζονται τοῖς παισὶ, τῶν σπλάγχνων αὐτοῖς διαθερμαινομένων τῶν πατρικῶν· κἂν ἴδωσι τὸ παιδίον κατηφῆσαν, τηκόμενον, καὶ αὐτοὶ μᾶλλον ἐκείνου δάκνονται, καὶ οὐ παύονται, ἕως ἂν τῆς ἀθυμίας τὴν ὑπόθεσιν ἀνέλωσι. Πλὴν κἂν τοῦτο γενέσθω, κἂν κατηφήσατε ἐπὶ τῷ μὴ λαβεῖν, ἵνα λάβητε καλῶς. Τί οὖν ἐστιν; Οὐκ ἠναντιώθησαν, μὴ γένοιτο, ἀλλὰ καὶ σφόδρα ἠκολούθησαν τοῖς ἐπιτάγμασι τοῦ Χριστοῦ. Τὰ γὰρ ἐπιτάγματα ἐκεῖνα πρόσκαιρα ἦν, καὶ οὐ διαπαντός.

Καὶ τοῦτο οὐ στοχαζόμενος λέγω, ἀλλ' ἀπὸ τῶν θείων γραφῶν. Πῶς; Φησὶν ὁ Λουκᾶς εἰρηκέναι τὸν Χριστὸν τοῖς μαθηταῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ζώνης καὶ ὑποδημάτων, μή τι ὑστέρησεν ὑμῖν; Λέγουσιν αὐτῷ, οὔ. Οὐκοῦν λοιπὸν κτήσασθε." Ἀλλὰ τί ἔδει, εἰπέ μοι; ἕνα χιτῶνα ἔχειν; Τί οὖν; εἰ πλύνεσθαι τοῦτον ἔδει, γυμνὸν ἐχρῆν οἴκοι καθῆσθαι; ἢ γυμνὸν περιϊέναι καὶ ἀσχημονεῖν, χρείας καλούσης; Ἐννόησον οἷον ἦν Παῦλον τὸν ἐπὶ τοσούτοις κατορθώμασι περιϊόντα τὴν οἰκουμένην διὰ ἱματίου ἔνδειαν οἴκοι καθῆσθαι, καὶ τηλικούτοις πράγμασιν ἐμποδίζειν. Τί δὲ, εἰ κρυμὸς ἐπετέθη σφοδρὸς, καὶ κατέβρεξεν, ἢ καὶ ἐπάγωσε, πῶς ξηραίνεσθαι ἐνῆν; πάλιν γυμνὸν ἐχρῆν καθῆσθαι; τί δὲ, [**109**] *εἰ ψῦχος κατέτεινε τὸ σῶμα, τήκεσθαι ἔδει, καὶ μὴ φθέγγεσθαι; Ὅτι γὰρ οὐκ ἀδαμάντινα σώματα αὐτοῖς κατεσκεύαστο, ἄκουσον τί φησι περὶ Τιμοθέου· "Οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου, καὶ τὰς πυκνάς*

And a person wouldn't be able to allege that Paul didn't have another cloak as well, which he was wearing. For if he didn't even wear a cloak at all, it was a superfluous command **[108]** to have it brought to him, whereas if it was impossible for him not to wear it, it's clear that he possessed another one. What's the meaning of the statement that he "*remained a whole two years at his own expense*" [Acts 28:30]? Did the *chosen instrument* [Acts 9:15] who said, "*It's no longer I who lives, but Christ who lives in me*" [Gal 2:20] really disregard Christ? About whom did Christ bear witness with the words "*He is a chosen instrument of mine*" [Acts 9:15]?

I should have left this difficulty to you and introduced no solution to the question but exacted this penalty from you for your neglect of the Scriptures—I mean that all difficulties stem from this. That's why also with regard to the sins of others we are harsh judges and give no account of our own sins, because we don't know the Scriptures, because we aren't instructed in divine laws. Therefore, I had to exact this penalty from you. What am I to do? Fathers give many gifts to their sons, even beyond what is necessary, because their paternal hearts are warm for them, and if they see their child downcast, pining away, they feel much sharper pain than the child does and don't stop until they have removed the cause of the despondency. Only let this happen, that you become downcast because of what you're not receiving, so that you may receive it properly. So what does that mean? They didn't offer opposition—heaven forbid!—but followed Christ's commands enthusiastically. You see, those commands were temporary and not permanent.

And I'm saying this not at a guess but from the Holy Scriptures. How? Luke says that Christ said to his disciples: "*When I sent you out with no purse or bag or belt or sandals, you didn't lack anything, did you?*" [Luke 22:35–36]. They replied to him: "No." "Then buy them for yourselves later." Well, what should they have done? Tell me! Owned one tunic? What, then? If that tunic had to be washed, did the disciple have to sit at home naked? Or go around naked and be unseemly when need called? Imagine what a thing it would have been if Paul, who went around the world with so much success, should sit at home for want of a tunic and hinder deeds of such moment? What would happen if a severe frost came on and it rained or even froze, how would it be possible for it to get dry? Would he have to sit there naked again? What would happen **[109]** if cold wracked his body and forced him to waste away and not be able to speak? As to the fact that they weren't equipped with steel bodies, listen to what Paul says about Timothy: "*Use a little wine for the sake of your stomach and your frequent ailments*"

σου ἀσθενείας·" καὶ πάλιν περὶ ἑτέρου, "Ἀναγκαῖον ἡγησάμην ἀποστεῖλαι ὑμῖν τὸν ὑμῶν ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου. Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτου, ἀλλ' ὁ θεὸς αὐτὸν ἠλέησεν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ." Ὥστε ἁλώσιμοι πᾶσιν ἦσαν τοῖς πάθεσι.

Τί οὖν; ἀπόλλυσθαι ἐχρῆν; Οὐδαμῶς. Τίνος οὖν ἕνεκεν τότε τοῦτο ἐπέταξε; Τὴν δύναμιν αὐτοῦ θέλων δεῖξαι, ὅτι καὶ μετὰ ταῦτα ἐδύνατο οὕτω ποιῆσαι, ἀλλ' οὐκ ἐποίησε. Τίνος οὖν ἕνεκεν οὐκ ἐποίησε; Πολλῷ τῶν Ἰσραηλιτῶν ἦσαν οὗτοι θαυμασιώτεροι, ὧν τὰ ὑποδήματα οὐ κατετρίβετο, οὐδὲ τὰ ἱμάτια, καὶ ταῦτα ἐκείνην τὴν ἔρημον διοδευόντων, ἔνθα θερμοτέρα ἐπιπίπτουσα ἡ ἀκτὶς ἡ ἡλιακὴ καὶ λίθους αὐτοὺς καταφρύγειν δύναται. Τίνος οὖν ἕνεκεν τοῦτο ἐποίησε; Διὰ σέ. Ἐπειδὴ γὰρ οὐκ ἔμελλες ὑγιαίνειν, ἀλλὰ τραυματίζεσθαι, τῶν φαρμάκων σοι τὴν ὑπόθεσιν παρέσχε· καὶ τοῦτο δῆλον ἐκεῖθεν. Οὐκ ἠδύνατο αὐτὸς θρέψαι; ὁ σοὶ τῷ προσκεκρουκότι διδοὺς, οὐ πολλῷ μᾶλλον Παύλῳ ἂν ἔδωκεν; ὁ τοῖς Ἰσραηλίταις διδοὺς τοῖς γογγυσταῖς, τοῖς πόρνοις, τοῖς εἰδωλολάτραις, οὐ πολλῷ μᾶλλον ἂν Πέτρῳ τῷ ἀναλίσκοντι ἅπαντα δι' αὐτὸν ἀφῆκεν; ὁ μιαροὺς ἀφεὶς ἔχειν ἄνδρας, οὐ πολλῷ μᾶλλον ἂν Ἰωάννῃ ἐχαρίσατο, τῷ καὶ τὸν πατέρα δι' αὐτὸν καταλείποντι; Ἀλλ' οὐκ ἠθέλησεν· ἀλλὰ διὰ σοῦ αὐτοὺς τρέφει, ἵνα σὺ ἁγιασθῇς.

Καὶ θέα μοι τὴν ὑπερβολὴν τῆς φιλανθρωπίας. Εἵλετο τοὺς αὐτοῦ μαθητὰς ἐλαττωθῆναι, ἵνα σὺ μικρὸν ἀναπνεύσῃς. Εἰ γὰρ ἐποίησεν αὐτοὺς ἀνενδεεῖς, πολλῷ θαυμαστότεροι ἂν ἦσαν, πολλῷ ἐπιδοξότεροι· ἀλλὰ σοῦ ἡ σωτηρία ἐξεκέκοπτο. Οὐχ εἵλετο τοίνυν ἐκείνους γενέσθαι θαυμαστοὺς, ἵνα σὺ σωθῇς, ἀλλ' ἐλαττοῦσθαι μᾶλλον· καὶ ἐλαττωθῆναι ἐκείνους συνεχώρησεν, ἵνα σὺ δυνηθῇς σωθῆναι. Οὐ γὰρ ὁμοίως αἰδέσιμός ἐστι διδάσκαλος λαμβάνων, ἀλλ' ἐκεῖνος μάλιστα τι[**110**]μᾶται ὁ μὴ λαμβάνων· ἀλλ' ὁ μαθητὴς οὐκ ὠφελεῖται, ἀλλὰ τὸν καρπὸν ἐγκόπτεται. Ὁρᾷς τὴν σοφίαν τοῦ φιλανθρώπου θεοῦ; Ὥσπερ γὰρ αὐτὸς οὐχὶ τὴν ἰδίαν δόξαν ἐζήτησεν, οὐδὲ τὰ ἑαυτοῦ ἐσκόπησεν, ἀλλὰ ἐν δόξῃ ὢν εἵλετο ἀτιμασθῆναι διὰ σὲ, οὕτω καὶ ἐπὶ τῶν διδασκάλων· δυναμένους αὐτοὺς εἶναι αἰδεσίμους, εἵλετο εἶναι εὐκαταφρονήτους διὰ σὲ, ἵνα σὺ ἔχῃς

[1 Tim 5:23]. And again about another person: "*I have thought it necessary to send to you your apostle and minister to my need, for he was ill, near to death, but God had mercy on him, and not only on him but on me also*" [Phil 2:25–27]. Thus they were susceptible to all kinds of illness.

What, then? Were they supposed to die? Not at all. Then for what reason did he give that command on that occasion? He wanted to show his power, that afterward he was able to do it but didn't. What was the reason he didn't do it? The disciples were much more admirable than the Israelites whose shoes didn't wear out, nor their tunics [cf. Deut 29:5], although they passed through that wilderness where the sun's rays fall more warmly and can make even stone burn to ashes. What was the reason he did this? For you. I mean, since you weren't going to continue in good health but were going to be full of wounds, he provided you with the opportunity to have medicine. And this is clear from the passage. Wasn't he able to feed them himself? Couldn't the one who gave to you although you had given offense have given Paul much more? Couldn't the one who gave to the Israelites although they grumbled, were fornicators and idolators, have granted Peter, the disciple who spent everything for his sake, much more? Couldn't the one who allowed wicked men to possess have bestowed gifts on John, the disciple who left even his father for his sake, much more?[128] No, he didn't want to. Instead, he fed them for your sake, so that you would become holy.

Please consider the abundance of his loving-kindness. He chose to have his disciples be in want, so that you might have a brief respite. For if he'd made them want for nothing, they would have been much more admirable, much more renowned, but your salvation would have been cut off. Therefore, he chose not for them to become admirable, so that you would be saved, but rather for them to be in want; and he permitted them to be in want so that you could be saved. I mean, a teacher who takes is not so venerable; no, it's the one who **[110]** doesn't take who's honored most highly. And the disciple's not helped but loses the fruit. Do you see the wisdom of the God of loving-kindness? I mean, just as he didn't seek his own glory or look out for his own affairs but chose to be dishonored for your sake although he was in glory, so too was it in the case of your teachers. Although they could have been venerable, he chose for them to

128. A reference to John the Baptist's sojourn in the wilderness before his public ministry (cf. Luke 1:80; 3:3).

κερδαίνειν, ἵνα σὺ ἔχῃς πλουτεῖν. Ἵνα εὐπορῇς ἐν τοῖς πνευματικοῖς, διὰ τοῦτο ἐκεῖνος ἀπορεῖ ἐν τοῖς βιωτικοῖς. Εἰ τοίνυν ἐδύνατο ποιῆσαι αὐτοὺς ἀνενδεεῖς, ἔδειξεν ὅτι διὰ σὲ ἀφίησιν αὐτοὺς ἐν ἐνδείᾳ εἶναι.

Ταῦτα *οὖν εἰδότες, μὴ πρὸς κατηγορίας, ἀλλὰ πρὸς εὐποιΐας τραπῶμεν· μὴ τὰ ἑτέρων κακὰ περιεργαζώμεθα, ἀλλὰ τὰ ἡμέτερα αὐτῶν ἀναλογιζώμεθα· τὰ ἑτέρων κατορθώματα λογιζώμεθα, τὰ δὲ ἡμέτερα ἁμαρτήματα ἐννοῶμεν· καὶ οὕτως εὐαρεστήσομεν τῷ θεῷ. Ὁ μὲν γὰρ τὰ ἑτέρων ἁμαρτήματα ὁρῶν, καὶ τὰ αὑτοῦ κατορθώματα, διπλῇ βλάπτεται· ἀπό τε γὰρ τούτων εἰς ἀπόνοιαν αἴρεται, ἀπό τε ἐκείνων εἰς ῥᾳθυμίαν ἐμπίπτει. Ὅταν γὰρ ἐννοήσῃ, ὅτι ὁ δεῖνα ἥμαρτεν, εὐκόλως ἁμαρτήσει καὶ αὐτός· ὅταν ἐννοήσῃ, ὅτι αὐτὸς κατώρθωσεν, εὐκόλως ἀπονοεῖται. Ὁ δὲ τὰ μὲν αὑτοῦ κατορθώματα λήθῃ παραδιδοὺς, τὰ δὲ ἁμαρτήματα βλέπων μόνα, καὶ τὰ ἑτέρων ἁμαρτήματα μὴ περιεργαζόμενος, ἀλλὰ τὰ κατορθώματα, πολλὰ κερδανεῖ.* Πῶς; *Ὅταν ἴδῃ, ὅτι ὁ δεῖνα κατώρθωσε, πρὸς τὸν ἴσον αἴρεται ζῆλον· ὅταν ἴδῃ, ὅτι αὐτὸς ἥμαρτε, ταπεινοφρονήσει καὶ μετριάσει. Ἂν οὕτω ποιῶμεν, καὶ οὕτω τὰ καθ' ἑαυτοὺς οἰκονομῶμεν, δυνησόμεθα τῶν ἐπηγγελμένων τυχεῖν ἀγαθῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.*

be contemptible for your sake, so that you might be able to take the profit, so that you might be able to be rich. So that you would be well-off in the things of the spirit, he was poorly off in the things of life. If, therefore, he was able to make the disciples want for nothing, he showed that it was for your sake that he permitted them to be in want.

So, now that you know these facts, let's turn not to accusations but to good works. Let's not be curious about the failings of others but reckon up our own; let's reckon the good deeds of others, while we consider our sins. And in this way we shall please God. One person, on seeing the sins of others and their own good deeds, is twice harmed, both because by the latter they're moved to arrogance and by the former they sink into laziness: when they consider that so-and-so has sinned, they will easily sin too; when they consider that they themselves have done good deeds, they will easily become arrogant. On the other hand, the person who consigns their good deeds to oblivion and keeps only their sins in sight and is curious not about other people's sins but about their good works receives great rewards. How? When they see that somebody or other has done good works, they're moved to similar zeal; when they see that they themselves have sinned, they'll become humble and measured. If we behave like that and regulate our own affairs like that, we shall be able to achieve the good things that have been promised, by the grace and loving-kindness of our Lord Jesus Christ, with whom to the Father together with the Holy Spirit be glory, might, honor, now and always, forever and ever. Amen.

[111] ΛΟΓΟΣ ΙΑ.

Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. Τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. Ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, οἱ πνεύματι θεοῦ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.

ΑΙ ἀθυμίαι καὶ αἱ φροντίδες, ὅταν πέρα τοῦ μέτρου τὴν ψυχὴν κατατείνωσι, τῆς οἰκείας αὐτὴν ἀποστεροῦσιν ἰσχύος. Διὰ τοῦτο καὶ ὁ Παῦλος τοὺς Φιλιππησίους ἐν πολλῇ ὄντας ἀθυμίᾳ ἀνίησιν. Ἦσαν δὲ ἐν ἀθυμίᾳ διὰ τὸ μὴ γινώσκειν πῶς τὰ κατὰ Παῦλον· ἦσαν ἐν ἀθυμίᾳ διὰ τὸ νομίζειν αὐτὸν ἤδη τετελευτηκέναι, διὰ τὸ κήρυγμα, διὰ Ἐπαφρόδιτον. Ὑπὲρ δὴ τούτων ἁπάντων πληροφορῶν αὐτοὺς ἐπάγει· "Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε." Οὐκ ἔχετε, φησὶ, λοιπὸν ἀθυμίας ὑπόθεσιν· ἔχετε Ἐπαφρόδιτον, δι' ὃν ἠλγεῖτε· ἔχετε Τιμόθεον, ἔρχομαι κἀγὼ, τὸ εὐαγγέλιον ἐπιδίδωσι. Τί ὑμῖν λείπει λοιπόν; Χαίρετε. Γαλάτας μὲν οὖν τέκνα καλεῖ, τούτους δὲ ἀδελφούς. Ὅταν μὲν γὰρ ἢ διορθοῦσθαί τι βούληται, ἢ φιλοστοργίαν ἐνδείξασθαι, τέκνα καλεῖ· ὅταν δὲ μετὰ πλείονος τιμῆς διαλέγηται, ἀδελφούς. "Τὸ λοιπὸν, ἀδελφοί μου, φησὶ, χαίρετε ἐν κυρίῳ." Καλῶς εἶπεν, "ἐν κυρίῳ," οὐ κατὰ τὸν κόσμον· οὐκ ἔστι γὰρ χαρῆναι τοῦτο. Αἱ θλίψεις αὗται, φησὶν, αἱ κατὰ Χριστὸν, ἔχουσι χαράν.

"Τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. Βλέπετε τοὺς κύνας." Ὁρᾷς πῶς οὐκ ἐν ἀρχῇ τὴν παραίνεσιν εἰσάγει, ἀλλ' ὅτε αὐτοὺς πολλὰ ἐπῄνεσεν, ὅτε ἐθαύμασε, τότε τοῦτο ποιεῖ, καὶ πάλιν ἐπαινεῖ. Δοκεῖ γὰρ οὗτος φορτικώτερος εἶναι ὁ λόγος· ὅθεν αὐτὸν πάντοθεν συσκιάζει. Τίνας δέ φησι κύνας; Ἐνταῦθα ἦσάν τινες, οὓς ἐν πάσαις ταῖς ἐπιστολαῖς αἰνίττεται, Ἰουδαῖοι μιαροὶ καὶ κατάπτυστοι, αἰσχροκερδεῖς καὶ φίλαρχοι, οἳ βουλόμενοι τῶν πιστῶν πολλοὺς παρασπάσαι, ἐκήρυττον καὶ τὸν Χριστιανισμὸν, καὶ τὸν Ἰουδαϊσμὸν,

[111] *Homily* 11

Finally, my brethren, rejoice in the Lord. To write the same things to you is not irksome to me and is safe for you. Look out for the dogs; look out for the evil-workers; look out for mutilation. For we are the circumcision, who worship in the spirit of God and glory in Christ Jesus and do not put confidence in the flesh [Phil 3:1–3].

Despondency and worry, when they strain the soul beyond measure, deprive it of its innate strength. That's why Paul relieved the Philippians from their severe despondency. They were despondent because they didn't know how it was with Paul. They were despondent because they thought that he was already dead, [they were despondent] because of the gospel, because of Epaphroditus. Giving them assurance for all these reasons, he adds, "*Finally, my brethren, rejoice*. You have no excuse for further despondency," he says. "You have Epaphroditus, for whom you grieved; you have Timothy; I'm coming too; the gospel's increasing. What else don't you have? *Rejoice*." So he calls the Galatians "*children*" [Gal 4:19], while he calls the Philippians "*brethren*." You see, when he wants either to correct something or to display his affection, he calls them "*children*." But when on the other hand he's discoursing with great respect, he calls them "*brethren*." "*Finally, my brethren*," he says, "*rejoice in the Lord*." He put it well—"*in the Lord*," not for the sake of the world, for that isn't rejoicing. "These sufferings, which are for the sake of Christ," he says, "contain joy."

"*To write the same things to you is not irksome to me and is safe for you. Look out for the dogs*." Do you see how in the beginning he doesn't introduce advice, but when he's given them a lot of praise, when he's admired them, then he does this and praises them again. I mean, this talk seems rather wearisome to him, which is why he softens[129] it everywhere. What dogs does he mean? There were some people there, which he hints at in all his letters—foul and abominable Jews, greedy and ambitious, who in their wish to drag away many of the faithful were preaching both Christi-

129. Lit. "shades."

παραφθείροντες τὸ [**112**] *εὐαγγέλιον. Ἐπεὶ οὖν ἦσαν δυσδιάγνωστοι, διὰ τοῦτό φησι, "Βλέπετε τοὺς κύνας." Οὐκέτι τέκνα Ἰουδαῖοι. Ποτὲ οἱ ἐθνικοὶ τοῦτο ἐκαλοῦντο, νῦν δὲ ἐκεῖνοι. Διὰ τί; Ὅτι ὥσπερ οἱ ἐθνικοὶ καὶ τοῦ θεοῦ καὶ τοῦ Χριστοῦ ἀλλότριοι ἦσαν, οὕτω καὶ οὗτοι γεγόνασι νῦν· καὶ τὸ ἀναιδὲς αὐτῶν καὶ τὸ ἰταμὸν παρίστησι, καὶ τὴν πολλὴν πρὸς τέκνα διάστασιν. Ὅτι γὰρ οἱ ἐθνικοί ποτε κύνες ἐκαλοῦντο, ἄκουσον τῆς Χαναναίας τί φησι· "Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν." Ἵνα δὲ μηδὲ τοῦτο ἔχωσιν, ἐπειδὴ καὶ κύνες εἰσὶν ἐπιτραπέζιοι, ἐπάγει, ὅθεν αὐτοὺς καὶ ἀλλοτριοῖ, λέγων, "Βλέπετε τοὺς κακοὺς ἐργάτας." Θαυμασίως εἶπε, "Βλέπετε τοὺς κακοὺς ἐργάτας·" ἐργάζονται μὲν, φησὶν, ἀλλ' ἐπὶ κακῷ, καὶ ἀργίας πολλῷ χεῖρον ἔργον, ἀνασπῶντες τὰ καλῶς κείμενα.*

"Βλέπετε, φησὶ, τὴν κατατομήν." Σεμνὸν ἦν παρὰ Ἰουδαίοις τὸ τῆς περιτομῆς, ὅπου γε καὶ ὁ νόμος αὐτῇ ὑπεξίστατο, καὶ τὸ σάββατον ἦν εὐτελέστερον τῆς περιτομῆς. Ἵνα μὲν γὰρ περιτομὴ γένηται, ἐλύετο σάββατον· ἵνα δὲ σάββατον φυλαχθῇ, οὐδέποτε ἐλύετο περιτομή. Καὶ θέα μοι τοῦ θεοῦ οἰκονομίαν. Αὐτὴ ἡ τοῦ σαββάτου αἰδεσιμωτέρα, εὑρίσκεται ἔν τισι χρόνοις μὴ παραληφθεῖσα. Ὅταν οὖν αὐτὴ λύηται, πολλῷ μᾶλλον τὸ σάββατον. Διὰ τοῦτο τὸ ὄνομα αὐτῆς ὁ Παῦλος κατατέμνει, καί φησι· "Βλέπετε τὴν κατατομήν." Καὶ οὐκ εἶπεν, ὅτι κακὸν ἡ περιτομὴ, περιττὸν ἡ περιτομὴ, ἵνα μὴ πλήξῃ τοὺς ἄνδρας, ἀλλὰ σοφώτερον αὐτὸ οἰκονομεῖ, τοῦ μὲν πράγματος ἀπάγων, τῷ δὲ ῥήματι χαριζόμενος, μᾶλλον δὲ καὶ τῷ πράγματι σπουδαιότερον. Ἀλλ' οὐκ ἐπὶ Γαλατῶν οὕτως. Ἐπειδὴ γὰρ πολλὴ νόσος ἦν ἐκεῖ, γυμνῇ τῇ κεφαλῇ λοιπὸν μετὰ πολλῆς τῆς αὐθεντίας ἐπάγει τὴν τομήν· ἐνταῦθα δὲ, ἐπειδὴ οὐδὲν τοιοῦτον εἰργάσαντο, αὐτοῖς χαρίζεται τὴν ἀπὸ τῆς προσηγορίας ἡδονήν· κἀκείνους ἐκβάλλει, καί φησι· [**113**] *"Βλέπετε τὴν κατατομήν. Ἡμεῖς γάρ ἐσμεν ἡ περιτομή."*

Πῶς; "Οἱ πνεύματι θεοῦ λατρεύοντες, καὶ οὐκ ἐν σαρκὶ πεποιθότες." Οὐκ εἶπεν, ὅτι δοκιμάζομεν ἐκείνην τὴν περιτομὴν, καὶ ταύτην, τίς ἐστιν ἀμείνων, ἀλλ' οὐδὲ τοῦ ὀνόματος αὐτῇ μετέδωκεν· ἀλλὰ τί φησιν; Ἡ περιτομὴ ἐκείνη

anity and Judaism, corrupting the **[112]** gospel.[130] So since they were difficult to distinguish, he said: "*Look out for the dogs*." No longer are the Jews children. Once upon a time the Gentiles were called dogs, but now it's the Jews. What's the reason? Because just as the Gentiles were estranged from both God and Christ, so too have the Jews become estranged now; and their shamelessness and their boldness set them apart, and they differ greatly from children. For the fact that the Gentiles were once called dogs, listen to what the Canaanite woman says: "*Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table*" [Matt 15:17]. So that the Jews don't even get the crumbs, because they are dogs around the table, he adds the grounds for alienating them, with the words: "*Look out for the evil-workers.*" It's amazing that he said: "*Look out for the evil-workers*." "They work," he says, "but it's for evil, and it's work far worse than idleness, because they pull down what is properly constituted."

"*Look out for mutilation*," he says. What concerned circumcision was hallowed for the Jews, where even the law gave way to it, and the Sabbath was of less account than circumcision. You see, for circumcision to take place they broke the Sabbath; for the Sabbath to be observed, circumcision was never broken. And please observe God's arrangement of things. Circumcision, more venerable than the Sabbath, is found not to be omitted at some times. So when circumcision is broken, much more so is the Sabbath. That's why Paul reviles its name and says: "*Look out for mutilation.*" He didn't say that circumcision was evil, that circumcision was superfluous, in case he perplexed the men, but he managed the situation quite wisely, on the one hand withdrawing them from the matter, on the other being complimentary with his words—yes, with the matter too, in a more insistent way. But it wasn't like that in the case of the Galatians, for the sickness there was serious. In the end publicly and with a lot of daring he introduced the topic of amputation.[131] But in this passage, since they're not doing anything like that, he's complimenting them on the pleasure of speaking to them. And he rejects the others and says: **[113]** "*Look out for mutilation. For we are the circumcision.*"

How? "*Worshiping in the spirit of God and not putting confidence in the flesh*." He didn't say, "We will test this circumcision and that one to see what's better"—no, he didn't even let it share in the name. No, what did he

130. On the Judaizers, see Wilken, *John Chrysostom and the Jews*, 68–79, 116–23. Cf. n. 8 above.

131. Lit. "cutting."

κατατομή ἐστι. Διὰ τί; Οὐδὲν γὰρ ἄλλο ποιοῦσιν, ἢ τὴν σάρκα κατατέμνουσιν. Ὅταν γὰρ μὴ ᾖ νόμιμον τὸ γινόμενον, οὐδὲν ἄλλο ἢ σαρκὸς τομή ἐστι καὶ κατατομή. Ἢ διὰ τοῦτο, ἢ ὅτι τὴν ἐκκλησίαν ἐπειρῶντο διατέμνειν. Καὶ κατατομὴν δὲ λέγομεν ἐπὶ τῶν εἰκῇ καὶ ἁπλῶς καὶ ἄνευ τέχνης τοῦτο ποιούντων. Εἰ γὰρ δεῖ περιτομὴν ζητῆσαι, φησὶ, παρ' ἡμῖν ταύτην ἂν εὑρήσετε. "Οἱ πνεύματι θεοῦ λατρεύοντες·" τουτέστιν, οἱ πνευματικῶς λατρεύοντες. Εἰπὲ γάρ μοι, τί βέλτιον, ψυχὴ ἢ σῶμα; Δῆλον ὅτι ψυχή. Οὐκοῦν καὶ ἡ περιτομὴ ἐκείνη βελτίων, μᾶλλον δὲ οὐκέτι βελτίων, ἀλλ' αὕτη μόνη ἐστὶ περιτομή. Ἕως μὲν γὰρ ὁ τύπος εἱστήκει, εἰκότως κατὰ σύγκρισιν προήγετο· Περιτεμεῖσθε γὰρ, φησὶ, τὴν ἀκροβυστίαν τῆς καρδίας ὑμῶν." Οὕτω καὶ ἐν τῇ πρὸς Ῥωμαίους ἐπιστολῇ ἀναιρεῖ αὐτὴν, λέγων· "Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομὴ, ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι." Λοιπὸν δὲ καὶ τοῦ ὀνόματος αὐτὴν ἀποστερεῖ, οὐδέ ἐστι περιτομὴ, φησί. Καὶ γὰρ ὁ τύπος, ἕως ἂν μέλλῃ ἡ ἀλήθεια, καλεῖται τοῦτο· ἐπειδὰν δὲ ἔλθῃ ἡ ἀλήθεια, οὐκέτι καλεῖται. Οἷον ἐπὶ σκιαγραφίας· ὑπέγραφέ τις βασιλέα σκιαγραφῶν· ἕως ἂν οὐκ ἐπάγῃ τὰ ἄνθη, λέγομεν, ἰδοὺ ὁ βασιλεύς· ἐπειδὰν δὲ ἐπέλθῃ, κέκρυπται τῇ ἀληθείᾳ ὁ τύπος, καὶ οὐ φαίνεται. Καὶ οὐκ εἶπεν, ἐν ἡμῖν γάρ ἐστιν ἡ περιτομὴ, ἀλλ', "ἡμεῖς **[114]** ἐσμεν·" εἰκότως. Τοῦτο γάρ ἐστιν ἄνθρωπος, ἡ περιτομὴ ἡ ἐνάρετος· τοῦτό ἐστιν ἀληθῶς ἄνθρωπος. Καὶ οὐκ εἶπεν, ἐν ἐκείνοις γάρ ἐστιν ἡ κατατομή· αὐτοὶ γὰρ λοιπόν εἰσιν ἐν ἀπωλείᾳ καὶ κακίᾳ.

Ἀλλ' οὐκέτι, φησὶν, ἐν σώματι γίνεται ἡ περιτομὴ, ἀλλ' ἐν καρδίᾳ. "Καὶ οὐκ ἐν σαρκὶ, φησὶ, πεποιθότες, καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί." Τί λέγει ἐνταῦθα "πεποίθησιν," καὶ, "ἐν σαρκί;" Καύχησιν, παρρησίαν, σεμνολόγημα· καὶ καλῶς τοῦτο προσέθηκεν. Εἰ μὲν γὰρ ἐξ ἐθνῶν ὢν κατηγόρει τῆς περιτομῆς, οὐ τῆς περιτομῆς δὲ, ἀλλὰ τῶν ἀκαίρως αὐτὴν μεταχειριζόντων, ἔδοξεν ἂν, ὡς ἀπεστερημένος τῆς τοῦ Ἰουδαϊσμοῦ εὐγενείας, κατατρέχειν αὐτῆς, ὡς οὐκ εἰδὼς τὰ σεμνὰ, οὐδὲ μετεσχηκὼς αὐτῶν· νῦν δὲ ὁ μετασχὼν καὶ κατηγορῶν, οὐ διὰ

say? That circumcision is a mutilation.[132] Why? I mean, they don't do anything else but cut off the skin: when what happens isn't lawful, it's nothing else than a cutting of the flesh and a mutilation. It's either on that account or because they were trying to cut off the church. And we call it a mutilation, in the case of those who do it randomly and aimlessly and without skill. "I mean, if we have to look for circumcision," he says, "you will find it among yourselves. *Worshiping in the spirit of God*"—that is, worshiping spiritually. Tell me, what is better: the soul or the body? It's clear that it's the soul. So too, then, circumcision is better; rather, it's no longer better—no, this one alone is circumcision. You see, while the type obtained, it was reasonable that he made a comparison ("*Circumcise,*" it says, "*the foreskin of your heart*" [Deut 10:16]). So too in the Letter to the Romans Paul takes up the subject, saying, "*For he is not a Jew who is one outwardly, nor is circumcision outward and physical, but he is a Jew who is one inwardly, and circumcision is a matter of the heart, spiritual and not literal*" [Rom 2:28–29]. Finally he deprives it of its name—"it's not circumcision," he says. Indeed, as long as truth is coming, circumcision is called the type, but when truth came, it was no longer called that. It's similar to sketching: someone traces a sketch of an emperor; as long as colors aren't added, we exclaim: "Look, the emperor!" But when they are put on, the type is hidden by the reality and doesn't show up.[133] And Paul didn't say, "for among us is circumcision," but [said], "*we* **[114]** *are the circumcision*"—rightly so. For this is the human being, the virtuous circumcision; this is truly a human being. And he didn't say, "there is mutilation among them," for from then on they are in a state of loss and evil.

"But no longer," he says, "does circumcision take place in the body but [takes place] in the heart. *And not putting confidence in the flesh,*" he says, "*though I have confidence in the flesh also.*" What does he mean in this passage by "*confidence*" and "*in the flesh*"? Boasting, boldness, a solemn tone. And he did well to add this. For if Paul came from the Gentiles and denounced circumcision (no, not circumcision itself but those who took part in it at the wrong time), it would have appeared that he was attacking it as a person who didn't have the noble birthright of Judaism, as someone who didn't know its solemnity, nor had he participated in it. But as it was, he who was a participant as well as a denouncer didn't denounce it for the

132. Lit. "incision."

133. The process of depicting the emperor or king in art occurs elsewhere too in Chrysostom: see Mitchell, *Heavenly Trumpet*, 55–64, esp. 56 n. 108.

τοῦτο κατηγορήσει, ὡς οὐ μετασχὼν, ἀλλ' ὡς κατεγνωκὼς, οὐ δι' ἄγνοιαν, ἀλλὰ δι' ἐπίγνωσιν μάλιστα.

Ὅρα οὖν τί φησι καὶ ἐν τῇ πρὸς Γαλάτας, ἐμπεσὼν εἰς ἀνάγκην τοῦ μεγάλα περὶ ἑαυτοῦ εἰπεῖν, πῶς καὶ οὕτω τὴν ταπεινοφροσύνην ἐνδείκνυται. "Ἠκούσατε γὰρ, φησὶ, τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ·" καὶ πάλιν ἐνταῦθα, "Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον·" καὶ εὐθέως ἐπήγαγεν· "Ἑβραῖος ἐξ Ἑβραίων." Ἀλλ', "εἴ τις ἄλλος," φησὶ, δεικνὺς τὴν ἀνάγκην, δεικνὺς ὅτι δι' ἐκείνους ἔλεγεν. Εἰ πεποίθατε, φησὶ, κἀγὼ λέγω, ἐπεὶ σιωπῶ. Καὶ τὸ ἀνεπαχθὲς τῶν ἐλέγχων, τὸ μὴ ὀνομαστὶ τοῦτο ποιεῖν, τοῦτο κἀκείνοις ἐδίδου χώραν ἀναδραμεῖν. "Εἴ τις δοκεῖ πεποιθέναι." Καὶ καλῶς εἶπε, "δοκεῖ," ἢ ὡς οὐκ ἐχόντων τοσαύτην πεποίθησιν, ἢ ὡς τῆς πεποιθήσεως ἐκείνης οὐκ ὄντως πεποιθήσεως οὔσης· πάντα γὰρ ἀνάγκης ἦν, οὐ προαιρέσεως. "Περιτομὴ ὀκταήμερος." Καὶ πρῶτον τίθησιν ὃ μάλιστα ηὔχουν, τὸ [**115**] τῆς περιτομῆς. "Ἐκ γένους Ἰσραήλ." Τὰ ἀμφότερα ἔδειξεν, ὅτι οὐ προσήλυτος, οὔτε ἐκ προσηλύτων. Ἀπὸ μὲν γὰρ τοῦ ὀκταήμερος περιτμηθῆναι, οὐχὶ προσήλυτος· ἀπὸ δὲ τοῦ, "ἐκ γένους Ἰσραὴλ," οὐδὲ προσηλύτων γονέων. Ἀλλ' ἵνα μὴ νομίσῃς, ὅτι, "ἐκ γένους Ἰσραὴλ," ἐκ τῶν δέκα φυλῶν, φησὶ, "Φυλῆς Βενιαμίν·" ὥστε τοῦ δοκιμωτέρου μέρους· τὰ γὰρ τῶν ἱερέων ἐν τῷ κλήρῳ ταύτης ἦν τῆς φυλῆς. "Ἑβραῖος ἐξ Ἑβραίων·" ὅτι οὐχὶ προσήλυτος, ἀλλ' ἄνωθεν τῶν εὐδοκίμων Ἰουδαίων. Ἐνῆν μὲν γὰρ εἶναι τοῦ Ἰσραὴλ, ἀλλ' οὐκ Ἑβραῖον ἐξ Ἑβραίων. Πολλοὶ γὰρ καὶ διέφθειρον ἤδη τὸ πρᾶγμα, καὶ τῆς γλώσσης ἦσαν ἀμύητοι, ἑτέροις κυκλούμενοι ἔθνεσιν. Ἢ τοῦτο οὖν, ἢ τὴν πολλὴν εὐγένειαν δείκνυσιν.

reason that he hadn't participated in it; no, he condemned it not through ignorance but through the greatest familiarity with it.[134]

See, then, what he says in the Letter to the Galatians as well: how, although he'd fallen into the necessity of making grand claims about himself, in this way too he displays his humility. "*For you have heard*," he says, "*of my former life in Judaism*" [Gal 1:13]. And again in the Letter to the Philippians: "*If someone else thinks he has reason for confidence in the flesh, I have more*" [Phil 3:4]. And he adds immediately: "*A Hebrew born of Hebrews*" [Phil 3:5]. Yes, he said, "*If someone else*," showing the necessity, showing that he spoke for their sakes. "If you're confident," he said, "I'll speak, since I'm silent." And the inoffensive nature of the charges, namely, his avoiding mentioning anyone explicitly, gave them room to retreat as well. "*If someone thinks he has reason for confidence*." He did well to say, "*thinks*," either because people didn't have such great confidence, or because that confidence wasn't really confidence. For everything was the result of necessity, not of choice. "*Circumcision on the eighth day*" [Phil 3:5]. First he establishes what they most prayed for—the subject **[115]** of circumcision. "*From the people of Israel*" [Phil 3:5]. He demonstrated both facts, namely, that he wasn't a proselyte, nor did he come from proselytes. I mean from the fact that he was circumcised on the eighth day, he wasn't a proselyte, while from the expression "*from the people of Israel*" he didn't come from proselyte ancestors either. But in case you think that "*from the people of Israel*" means from the ten tribes, he says, "*from the tribe of Benjamin*," thus from the more famous part (the privileges of the priests pertained to this tribe). "*A Hebrew born of Hebrews*," not because he was a proselyte but because he came from Jews of good repute. Indeed, it was possible to be from Israel but not *a Hebrew born of Hebrews*. For many of them were already corrupting their descent and were strangers to the language, because they were surrounded by other Gentiles.[135] So he's pointing either to that, or else to the superiority of his birth.

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134. On the tension between Chrysostom's recognition of the importance of Paul's Jewish roots in his preaching and the homilist's own anti-Jewish polemic, see Mitchell, *Heavenly Trumpet*, 228–34.

135. Chrysostom's assumption that Paul was not a Hellenized Jew but used Hebrew Scriptures and spoke Aramaic is followed by Theophylact (PG 124:1179C) and Pseudo-Oecumenius (PG 118:1300A), whereas Theodore (Swete, 234,15–18) and Theodoret, *In Phil.* 3 (PG 82:580B), are content to point to the antiquity of Paul's religion.

"Κατὰ νόμον Φαρισαῖος." Ἔρχεται λοιπὸν εἰς τὰ τῆς αὐτοῦ προαιρέσεως· ἐκεῖνα γὰρ πάντα ἀπροαίρετα· καὶ γὰρ τὸ περιτμηθῆναι οὐκ αὐτοῦ, καὶ τὸ, "ἐκ γένους Ἰσραὴλ," καὶ τὸ, "ἐκ φυλῆς Βενιαμίν·" ὥστε καὶ ἐκ τούτων πλεονεκτεῖν, εἰ καὶ τὰ μάλιστα ἐκοινώνουν αὐτῷ πολλοί. Ποῦ οὖν τὸ μᾶλλον; Μάλιστα μὲν καὶ ἐν τούτῳ τῷ μὴ προσήλυτον εἶναι· τὸ γὰρ ἐκ τῆς δοκιμωτάτης φυλῆς καὶ αἱρέσεως, τὸ ἄνωθεν ἐκ προγόνων, οὐ πολλοὶ εἶχον· ἀλλ' ἔρχεται εἰς τὰ τῆς προαιρέσεως, ὅπου τὸ μᾶλλόν ἐστι. "Κατὰ νόμον Φαρισαῖος, κατὰ ζῆλον διώκων τὴν ἐκκλησίαν." Ἀλλ' οὐκ ἀρκεῖ τοῦτο· ἔστι γὰρ καὶ Φαρισαῖον εἶναι, καὶ μὴ σφόδρα ζηλωτήν· ἀλλὰ καὶ τοῦτο προστίθησιν. Ἰδοὺ τὸ μᾶλλον. "Κατὰ δικαιοσύνην." Ἀλλ' ἔστι ῥιψοκίνδυνον εἶναι, ἢ φιλαρχίας ἕνεκεν τοῦτο ποιεῖν, ἀλλ' οὐ τῷ νόμῳ ζηλοῦντα, ὅπερ ἐποίουν οἱ ἀρχιερεῖς. Ἀλλ' οὐδὲ τοῦτο, ἀλλὰ καὶ, "κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμ[**116**]πτος." Εἰ τοίνυν καὶ εὐγενείας ἕνεκεν, καὶ προθυμίας, καὶ τρόπου, καὶ βίου πάντων ἐκράτουν, τίνος ἕνεκεν τὰ σεμνὰ ἐκεῖνα εἴασα, φησὶν, ἀλλ' ἢ διὰ τὸ μείζονα εὑρεῖν τὰ τοῦ Χριστοῦ, καὶ πολλῷ μείζονα; Διὸ ἐπήγαγεν· "Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν."

Παῦλος μὲν πολιτείαν τοσαύτην, οὕτως ἠκριβωμένην, ἐκ πρώτης ἡλικίας ἀρξαμένην, τοσαύτην εὐγένειαν, τοσούτους κινδύνους, τοσαύτας ἐπιβουλὰς, πόνους, σπουδὴν ἔρριψε, καὶ ζημίαν ἡγήσατο, πρότερον ὄντα κέρδη, ἵνα Χριστὸν κερδήσῃ· ἡμεῖς δὲ οὐδὲ χρημάτων καταφρονοῦμεν, ἵνα Χριστὸν κερδήσωμεν, ἀλλ' αἱρούμεθα μᾶλλον ἐκπεσεῖν τῆς μελλούσης ζωῆς, ἢ τῶν παρόντων πραγμάτων· καίτοιγε οὐδὲν ἄλλο τοῦτό ἐστιν, ἢ ζημία. Εἰπὲ γάρ μοι, καθ' ἕκαστον ἐξετάσωμεν τῶν τοῦ πλούτου πραγμάτων, εἰ μὴ ζημία τίς ἐστι, πόνον μὲν ἔχουσα, κέρδος δὲ οὐδέν. Τί γὰρ, εἰπέ μοι, τὸ ὄφελος ἀπὸ τῶν πολλῶν ἱματίων καὶ πολυτελῶν; τί καρπούμεθα κέρδος, ὅταν αὐτὰ ὦμεν περικείμενοι; Οὐδὲν, ἀλλ' ἢ ζημιούμεθα μόνον. Πῶς; Ὅτι καὶ ὁ πένης εὐτελὲς καὶ ἐκτετριμμένον φορῶν, ἐν τῷ θάλπει οὐδὲν σοῦ χεῖρον φέρει τὸ καῦμα· μᾶλλον δὲ ἐκεῖνος εὐκολώτερον· τὰ γὰρ ἐκτετριμμένα τῶν ἱματίων καὶ μόνα περικείμενα, μᾶλλον ἀνίησι τὸ σῶμα αὐτῶν· τὰ δὲ νεοκατασκεύαστα, κἂν ἀράχνης ᾖ λεπτότερα, οὐχ ὁμοίως. Καὶ σὺ μὲν διὰ τὸν τῦφον τὸν περιττὸν καὶ χιτωνίσκους δύο, καὶ τρεῖς πολλάκις, καὶ χλανίδα καὶ ζώνην καὶ ἀναξυρίδας ἔχεις· ἐκείνῳ δὲ οὐδεὶς

"*A Pharisee as to the law*" [Phil 3:5]. Finally he approaches matters pertaining to his free will**.** For all those facts were apart from free will. I mean, the act of circumcision wasn't his but was "*from the people of Israel*" and "*from the tribe of Benjamin*," so that he had some advantage from these facts, even if many others shared them to a high degree with him. So where [do we place] the word "*more*" [Phil 3:4]? Most of all it lies in the fact that he wasn't a proselyte. I mean, not many have this, being from the most famous tribe and sect, having this pedigree from their ancestors. No, he approached the question of free will, where the word "*more*" is found. "*A Pharisee as to law, a persecutor of the church as to zeal*." But that wasn't enough for him, for it's possible both to be a Pharisee and not to be a rabid zealot. But he adds this too. See the word "*more*." "*As to righteousness*." Yes, it's possible to be reckless, or to do this on account of ambition, but not to be zealous for the law, which the high priests did. It wasn't this, but "*being blameless under the law as to righteousness*." **[116]** "If, therefore, on account of good birth and enthusiasm and manner of life I outstripped everyone, what's the reason for my leaving those dignities, apart from the fact that those of Christ are found to be better, and better by far?" That's why he added: "*But whatever gain I had, I counted as a loss for Christ's sake*" [Phil 3:7].

Paul renounced such a way of life, so careful, beginning from his earliest childhood, such superiority of birth, so many dangers, so many intrigues, labors, enthusiasm, and considered it a loss (although formerly it had been a gain) in order to win Christ. We, for our part, don't despise even money in order to win Christ; no, we choose to miss out on the life to come rather than on affairs of the present, although this is nothing other than loss. Tell me—let's examine one by one the affairs of the rich person, to see if there is any loss that involves labor but no gain. Tell me—what's the benefit from lots of expensive clothes? What gain do we reap when we're wearing them? Nothing; no, we only make a loss. How? Because even the poor person who wears shabby and worn-out clothes doesn't bear the warmth of the burning heat any worse than you do: I should say that they bear it more easily, for, because the worn-out clothes are single layered, they are rather inclined to allow their[136] bodies to breathe, whereas the newly made clothes, even if they're more delicate than a spider's web, don't do the same. You, on the other hand, through excessive affectation, wear two short tunics (or often three), plus mantle, plus belt, plus trousers. But nobody accuses the poor

136. Plural.

ἐγκαλεῖ ἕνα περικειμένῳ χιτωνίσκον μόνον· ὥστε εὐκολώτερον φέρει. Ἀπὸ *τούτου τοὺς μὲν πλουτοῦντας ὁρῶμεν ἱδροῦντας, τοὺς δὲ πένητας οὐδὲν τούτων πάσχοντας.* Ὅταν *οὖν αὐτῷ τὴν αὐτὴν, ἢ καὶ κρείττονα παρέχηται χρείαν τὰ εὐτελῆ ἱμάτια καὶ τοῦ μηδενὸς πωλούμενα, ἐκεῖνα δὲ τὰ πολὺ καταβάλλειν ἀναγκάζοντα χρυσίον τὸ αὐτὸ ποιῇ, οὐχὶ ζημία τὸ πολὺ, καὶ περιττόν;* Οὐδὲν *γὰρ πλέον εἰσήνεγκε κατὰ τὸν τῆς χρείας λόγον καὶ τῆς διακονίας, ἀλλὰ πλέον χρυσίον κεκένωταί σοι·* **[117]** *καὶ τὴν αὐτὴν χρείαν καὶ ὑπηρεσίαν σὺ μὲν ὁ πλουτῶν ἠγόρασας χρυσίνων ἑκατὸν, ἢ πλειόνων, ὁ δὲ πένης ἀργυρίου ὀλίγου.* Εἶδες *τὴν ζημίαν;* Ἀλλ' *ὁ τῦφος οὐκ ἀφίησιν ἰδεῖν.*

Βούλει *καὶ ἐπὶ τῶν χρυσίων, ὧν καὶ τοῖς ἵπποις καὶ ταῖς γυναιξὶ περιτιθέασι, τοῦτον ἐξετάσωμεν τὸν λόγον;* Μετὰ *γὰρ τῶν ἄλλων καὶ ἀνοήτους ποιεῖ τὸ πλουτεῖν.* Τῆς *αὐτῆς τιμῆς τάς τε γυναῖκας ἀξιοῦσι καὶ τοὺς ἵππους, καὶ εἷς καλλωπισμὸς ἀμφοτέρων· καὶ ἀπὸ τῶν αὐτῶν βούλονται φαίνεσθαι λαμπρότεραι, ἀφ' ὧν καὶ τὰ ζεύγη, ἀφ' ὧν καὶ τὰ δέρματα τῶν παραπετασμάτων, ἔνθα φέρονται.* Εἰπὲ, *τί τὸ κέρδος, ἡμίονον ἢ ἵππον τῷ χρυσῷ κατακοσμεῖσθαι; ἡ δὲ γυνὴ τοσοῦτον ὄγκον χρυσίου περικειμένη καὶ λίθων, τί τὸ πλέον ἔχει;* Ἀλλ' *οὐκ ἐκτρίβεται τὰ χρυσία, φησί.* Μάλιστα *μὲν καὶ τοῦτό φασιν, ὅτι ἐν βαλανείοις καὶ πολλαχοῦ καὶ λίθοι καὶ χρυσία πολὺ τῆς τιμῆς ἀποτίθεται· πλὴν ἀλλ' ἔστω τοῦτο, καὶ μηδὲν βλαπτέσθω· τί τὸ κέρδος, εἰπέ μοι; τί δὲ, ὅταν ἐκπέσῃ καὶ ἀπόληται, οὐχὶ ζημία; τί δὲ, ὅταν φθόνον ἐπισπάσηται καὶ ἐπιβουλὴν, οὐχὶ ζημία;* Ὅταν *γὰρ ὠφελῇ μὲν μηδὲν τὴν περικειμένην, ἐκκαίῃ δὲ τοὺς τῶν φθονερῶν ὀφθαλμοὺς, καὶ τοὺς λῃστὰς διεγείρῃ μᾶλλον, οὐχὶ ζημία γίνεται;* Τί *δὲ, εἰπέ μοι, ὅταν ἐξὸν τῷ ἀνδρὶ χρήσασθαι τούτοις εἰς πρᾶγμα κέρδος φέρον, μὴ δύνηται διὰ τὴν τῆς γυναικὸς πολυτέλειαν, ἀλλ' ἀναγκάζηται λιμώττειν καὶ στενοχωρεῖσθαι, κἀκείνην ὁρᾶν χρυσοφοροῦσαν, οὐχὶ ζημία τὸ πρᾶγμα;* Χρήματα *γὰρ διὰ τοῦτο εἴρηται, οὐχ ἵνα οὕτω χρώμεθα αὐτοῖς, καθάπερ αἱ προθῆκαι τῶν χρυσοχόων, ἀλλ' ἵνα ἐργαζώμεθά τι καλὸν ἐν αὐτοῖς.* Ὅταν *οὖν ὁ τοῦ χρυσοῦ πόθος μὴ ἀφῇ, οὐχὶ ζημία ἐστὶ τὸ πᾶν;* Ὁ *γὰρ μὴ τολμῶν αὐτοῖς*

person because they're wearing just one short tunic.[137] As a consequence they bear the heat more easily. It follows from this that we see the rich sweating, while the poor suffer nothing of that. Therefore, when the shabby clothing, sold for nothing, is of the same or even better use to the poor person, while the clothing that requires great expenditure of gold does the same, isn't it a great and excessive loss? I mean, they haven't enhanced their use or service; no, they've drained you of more gold; **[117]** and you in your wealth have spent a hundred pieces of gold or more for the same use and service, the poor person a bit of silver. Have you seen the loss? No, your affectation won't let it be seen.

Do you want us also to examine this argument with regard to the gold they bestow on both their horses and their women?[138] I mean, along with the rest, possessing wealth makes them stupid as well. They consider both their women and their horses worthy of the same honor, and there is one ornamentation for both, and the women want to appear finer through the same materials as the vehicles and the fur coverings on which they ride. Tell me, what's the gain from adorning a mule or a horse with gold? What extra does the woman have who wears such a great mass of gold and stones? "But gold doesn't wear out," someone replies. People claim this most certainly too, that both stones and gold lose much of their value in baths and many other places. But, let's concede this point, and no harm comes of it: what's the gain, tell me? What is it, when it falls out and is lost—isn't that a loss? What is it, when it attracts envy and intrigues—isn't that a loss? When they don't help the wearer at all, but inflame the eyes of the envious, and rather incite robbers—isn't that a loss? Tell me, what is it, when although it's possible for a man to use these things for a profitable business, he isn't able to because of the woman's extravagance but is forced to be famished and distressed, and to see her wearing gold—isn't that business a loss? I mean, money got its name not so that we would use[139] it in such a way as the supplies of the goldsmiths, but so that we would produce something good out of it. Therefore, when the desire for gold doesn't allow this—isn't that a complete loss? I mean, the person who doesn't dare use their own money

137. In *Hom. Eph.* 2 (Field, 4:123) Chrysostom says that only one garment, or perhaps two, should be worn. Cf. *Hom. 1 Tim.* 8 (Field, 6:65–67) on the excesses of female clothing.

138. Similar invective is directed against the gold lavished by men on their wives in *Hom. Eph.* 13 (Field, 4:244).

139. There is a pun here on "money" (χρήματα) and "we use" (χρώμεθα).

χρήσασθαι, ὥσπερ ἀλλοτρίοις οὐ κέχρηται, καὶ οὐκ ἔστι χρῆσις οὐδαμῶς. Τί δὲ, ὅταν οἰκίας οἰκοδομῶμεν λαμπρὰς καὶ μεγάλας, καὶ κίοσι καὶ μαρμάροις καὶ στοαῖς καὶ περιπάτοις καὶ παντοίως ταύτας κατακοσμῶμεν, εἴδωλα πανταχοῦ καὶ ξόανα ἱστῶντες; Πολλοὶ μὲν οὖν ἀπὸ τούτων καὶ δαίμονας καλοῦσι· πλὴν ἀλλὰ μὴ ταῦτα ἐξετάσωμεν. Τί βούλεται καὶ ὁ χρυσοῦς ὄροφος; οὐχὶ τὴν αὐτὴν τῷ [**118**] μετὰ συμμετρίας οἰκίαν ἔχοντι παρέχεται τὴν χρῆσιν; Ἀλλ' ἔχει τέρψιν πολλήν. Ἀλλὰ μέχρις ἡμέρας μιᾶς καὶ δευτέρας, λοιπὸν δὲ οὐκέτι, ἀλλ' ἁπλῶς ἵσταται. Εἰ γὰρ ὁ ἥλιος ἡμᾶς οὐκ ἐκπλήττει διὰ τὸ ἐν συνηθείᾳ εἶναι, πολλῷ μᾶλλον τὰ ἔργα τῆς τέχνης· ἀλλ' ὁμοίως τοῖς πηλίνοις, αὐτοῖς προσέχομεν. Τί γὰρ, εἰπέ μοι, εἰς ἀρίστην οἴκησιν κιόνων πλῆθος, καὶ ξοάνων κάλλη, καὶ χρυσὸς τοῖς τοίχοις διεσπαρμένος συμβάλλεται; Οὐδὲν, ἀλλὰ βλακείας καὶ ὕβρεως καὶ τύφου περιττοῦ καὶ ἀνοίας ἐστί. Πανταχοῦ γὰρ τῶν ἀναγκαίων εἶναι χρὴ καὶ τῶν ἐν χρείᾳ, οὐ τῶν περιττῶν.

Ὁρᾷς ὅτι ζημία τὸ πρᾶγμα; ὁρᾷς ὅτι περιττὸν καὶ ἀνόνητόν ἐστιν; Εἰ γὰρ μήτε χρείαν παρέχει πλείονα, μήτε τέρψιν· προσκορὴς γὰρ τῷ χρόνῳ γίνεται· οὐδὲν ἕτερόν ἐστιν ἢ ζημία. Ἀλλ' οὐκ ἀφίησι τοῦτο ὁρᾶν ἡ κενοδοξία κωλύουσα. Εἶτα ὁ μὲν Παῦλος ἅπερ ἐνόμιζεν εἶναι κέρδη, ταῦτα εἴασεν· ἡμεῖς δὲ οὐδὲ τὴν ζημίαν ἀφῶμεν διὰ τὸν Χριστόν; Μέχρι πότε τῇ γῇ προσηλώμεθα; μέχρι τίνος οὐκ ἀναβλέπομεν εἰς τὸν οὐρανόν; Οὐχ ὁρᾶτε τοὺς γεγηρακότας, πῶς οὐδεμίαν τῶν παρελθόντων ἔχουσιν αἴσθησιν; οὐχ ὁρᾶτε τοὺς τελευτῶντας, τοὺς ἐν γήρᾳ, τοὺς ἐν νεότητι; οὐχ ὁρᾶτε τοὺς ἐν τῷ ζῆν ἀπεστερημένους αὐτῶν; Τί τοῖς ἀστάτοις προστετήκαμεν, τί προσδεδέμεθα τοῖς ἀβεβαίοις; μέχρι τίνος οὐκ ἀντιλαμβανόμεθα τῶν μενόντων; Τί οὐκ ἂν ἔδωκαν οἱ γέροντες, εἴγε ἐνῆν ἀποξέσαι τὸ γῆρας; Εἶτα πόσης οὐκ ἔστιν ἀλογίας, βούλεσθαι μὲν ἐπὶ τὴν νεότητα τὴν προτέραν ἐπανελθεῖν, καὶ πάντα εὐκόλως ἂν ὑπὲρ τούτου δοῦναι, ὥστε γενέσθαι νεώτερον, παρὸν δὲ νεότητα λαβεῖν οὐδέποτε γῆρας ἔχουσαν, καὶ νεότητα μετὰ πλούτου· πολλοῦ πολὺ πνευματικωτέραν, μηδὲ μικρὸν βούλεσθαι προέσθαι, ἀλλὰ κατέχειν τὰ μηδὲν εἰς τὸ παρὸν ὠφελοῦντα; Θανάτου σε ἐξελέσθαι οὐ δύναται, νόσον ἀπελάσαι οὐκ ἰσχύει, γῆρας κωλῦσαι, οὐδὲν τούτων τῶν ἀναγκαίων καὶ κατὰ τὸν τῆς φύσεως νόμον παραγινομένων· καὶ ἔτι αὐτῶν ἔχῃ; Τί τὸ κέρδος, εἰπέ μοι; Μέθη, γαστριμαργία, ἡδοναὶ ἄτοποι

(as if it belonged to others, they didn't use it)—this is in no way a proper use either.[140] Why, then, when we build splendid large mansions and beautify them with columns and marble and colonnades and walkways and all kinds of things like that, do we set up idols and images everywhere? So from these many people even summon demons—but let's not go into that. What's the meaning of the golden roof? Surely it has the same usefulness **[118]** as a roof does to the person whose house is modest? "No, it brings with it a great deal of pleasure." Yes, for one or two days, but no more after that: it simply stands there. I mean, if the sun doesn't amaze us by customarily being there, how much more so is it with works of art? Rather, we pay attention to them just like objects of clay. Tell me, what do lots of pillars and beautiful images and gold inlaid in walls contribute to an upmarket house? Nothing, except that it's a sign of indolence, and hubris, and excessive pretension, and stupidity. I mean that everywhere there should be what's necessary and useful, not superfluous.

Do you see that the business is a loss? Do you see that it's excessive and stupid? I mean, if it provides neither greater use nor pleasure (it becomes tedious with time), it's nothing other than a loss. But vainglory stands in the way and doesn't allow us to see that. Well, then, did Paul relinquish what he considered gain, while we don't even leave loss for Christ's sake? How long are we going to be nailed to the earth? How long are we not going to look up to heaven? Don't you see how old people have no sense of past events? Don't you see the dying—those who are old, those who are young? Don't you see those who while they are alive are bereft of their possessions? Why have we clung to what is unsteady? Why have we become attached to what is unstable? How long will we fail to grasp instead what is permanent? What would the elderly give, if it were possible to strip off old age? Well, then, isn't it a sign of a serious want of reason to wish to return to one's earlier youth and readily to give everything for this goal, namely, to become younger, yet when it's in our power to seize youth that never leads to old age, even youth with wealth that is much more spiritual, to be unwilling to let go even a little, but to hold fast to what is of no use for the present? They can't remove you from death, can they? They're not capable of warding off disease, preventing old age, none of those things that occur of necessity because of the law of nature? But you still hang onto them? Tell me, what's the gain? Drunkenness, gluttony, absurd pleasures of every kind

140. This is a paratactic expression in Greek.

καὶ παντοδαπαὶ, πικρῶν δεσποτῶν μᾶλλον ἡμᾶς κατατείνουσαι. Ταῦτα **[119]** *ἀπὸ τοῦ πλούτου κερδαίνειν ἐστὶ μόνον, ἕτερον δὲ οὐδὲν, ἐπειδὴ οὐ βουλόμεθα· ἐπεὶ εἴγε ἠθέλομεν, τὸν οὐρανὸν αὐτὸν ἂν ἐκληρονομήσαμεν ἀπὸ πλούτου.*

Οὐκοῦν καλὸν ὁ πλοῦτος, φησίν. Οὐχ ὁ πλοῦτος τοῦτο ποιεῖ, ἀλλ' ἡ τοῦ κεκτημένου προαίρεσις. Ὅτι γὰρ προαίρεσις τοῦτο ποιεῖ, ἔνεστι καὶ τὸν πένητα κατακληρονομῆσαι τὸν οὐρανόν. Ὅπερ γὰρ πολλάκις εἶπον, οὐ τῷ μέτρῳ τῶν διδομένων ὁ θεὸς προσέχει, ἀλλὰ τῇ προαιρέσει τῶν παρεχόντων. Ἔνεστι καὶ ἐν πενίᾳ ὄντα, καὶ ὀλίγα δόντα, τὸ πᾶν ἀπενέγκασθαι· τὰ γὰρ κατὰ δύναμιν ὁ θεὸς ἀπαιτεῖ. Οὔτε πλοῦτος προξενεῖ τὸν οὐρανὸν, οὔτε πενία τὴν γέενναν, ἀλλ' ἑκάτερα προαίρεσις ἀγαθὴ καὶ μοχθηρά. Ταύτην οὖν διορθώσωμεν, ταύτην ἀνακτησώμεθα, ταύτην ῥυθμίσωμεν, καὶ πάντα ἡμῖν ἔσται εὔκολα. Καθάπερ γὰρ ὁ τεχνίτης, ἄν τε σιδηροῦν, ἄν τε χρυσοῦν σκέπαρνον ἔχῃ, ὁμοίως ἐργάζεται τὰ ξύλα, μᾶλλον δὲ ἐν τῷ σιδηρῷ πλέον· οὕτω καὶ ἐνταῦθα, εὐκολώτερον μᾶλλον διὰ τῆς πενίας ἡ ἀρετὴ κατορθοῦται. Περὶ μὲν γὰρ τοῦ πλούτου φησὶν, "Εὐκολώτερον κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν." Περὶ δὲ τῆς πενίας οὐδὲν τοιοῦτον ἀπεφήνατο, ἀλλὰ καὶ τοὐναντίον· "Πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς, καὶ δεῦρο ἀκολούθει μοι·" ὡς ἐκ τῆς πράσεως τῆς ἀκολουθήσεως οὔσης.

Μὴ τοίνυν φεύγωμεν τὴν πενίαν, ὡς πονηρόν· βασιλείας γάρ ἐστι πρόξενος· καὶ πάλιν μὴ διώκωμεν τὸν πλοῦτον, ὡς ἀγαθόν· τοὺς γὰρ μὴ προσέχοντας ἀπόλλυσιν· ἀλλὰ πανταχοῦ τὸ ὄμμα πρὸν τὸν θεὸν ἀνατείνοντες, χρώμεθα εἰς δέον τοῖς ὑπηργμένοις ἡμῖν παρ' αὐτοῦ, καὶ δυνάμει σώματος, καὶ περιουσίᾳ χρημάτων, καὶ τοῖς ἄλλοις ἅπασιν. Καὶ γὰρ ἄτοπον ὑπ' αὐτοῦ γενομένους, ἑτέροις ταῦτα παρέχειν χρήσιμα, ἀλλὰ μὴ τῷ πεποιηκότι ἡμᾶς. Ἐποίησέ σοι ὀφθαλμόν; Τοῦτον αὐτῷ πάρεχε χρήσιμον, μὴ τῷ διαβόλῳ. Πῶς δὲ αὐτῷ παρέξεις; Τὰ κτίσματα αὐτοῦ θεωρῶν, καὶ αἰνῶν αὐτὸν καὶ δοξάζων, καὶ **[120]** *ἀπάγων τῆς τῶν γυναικῶν ὄψεως. Ἐποίησέ σοι χεῖρας; Ταύτας αὐτῷ κέκτησο, μὴ τῷ διαβόλῳ, μὴ εἰς ἁρπαγὰς καὶ πλεονεξίας, ἀλλ' εἰς ἐντολὰς καὶ εὐποιΐας, καὶ εἰς εὐχὰς ἐκτενεῖς ἀνατείνων αὐτὰς, εἰς τὸ τοῖς πεπτωκόσιν ὀρέγειν χεῖρα. Ἐποίησέ σοι ὦτα; Ταῦτα αὐτῷ πάρεχε, μὴ τοῖς διακεκλασμένοις μέλεσι, μηδὲ ταῖς αἰσχραῖς ἀκοαῖς, ἀλλὰ "Πᾶσα διήγησίς σου ἐν νόμῳ ὑψίστου." "Ἐν πλήθει γὰρ, φησὶ, πρεσβυτέρων στῆθι, καὶ τις σοφὸς, αὐτῷ προσκολλήθητι." Ἐποίησέ σοι στόμα; Τοῦτο μηδὲν πραττέτω τῶν μὴ δοκούντων αὐτῷ, ἀλλὰ ψαλμῳδίας, ὕμνους, ᾠδὰς πνευματικὰς ᾀδέτω· "Ἵνα δῷ χάριν, φησὶ, τοῖς ἀκούουσιν," εἰς*

torment us more than harsh masters. These **[119]** are the only gains from wealth, and there's nothing else, because we don't want it. If we wished, we could have inherited heaven itself from our wealth.

"Surely wealth's a good thing," someone says. It's not wealth that does this but the will of the one who owns it. I mean, it's will that does this: it's possible for even the poor person to inherit heaven. I've often said that God pays attention not to the measure of what's given but to the will of those who offer it. It's possible even for someone in poverty, even though they give a little, to carry off the whole lot, for God makes demands according to what we can give. Neither wealth procures heaven, nor poverty Gehenna; no, in both cases it's a good or bad will. Therefore, let's correct our will, let's refresh it, let's compose it, and everything will be easy for us. I mean, just as the workman, whether he's got a steel or a golden axe, works wood in a similar way, but much more readily with steel, so too in the present case: virtue is much more easily kept straight by poverty. You see, Christ says about wealth: "*It's easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven*" [Matt 19:24]. About poverty he didn't make any similar pronouncement; no, the opposite: "*Sell what you possess and give it to the poor, and come, follow me*" [Matt 19:21], as if the act of following came from the sale.

So let's not avoid poverty as if it's bad—it's a friend of the kingdom. And conversely, let's not pursue wealth as if it's good, for it corrupts the inattentive. No, keeping our eye on God everywhere let's use what's been supplied to us by him as we need it—bodily strength, and abundance of money, and all the other things. Indeed, it would be absurd for us, who have been created by him, to offer these things to others for their use and not to the one who made us. Did he make your eye? Offer it to him for his use, not to the devil. But how will you offer it to him? By observing his creation and praising and glorifying him, and **[120]** avoiding looking at women. Did he make your hands? May you possess them for him, not for the devil, not for despoiling and greed but for obeying orders and doing good works, and for stretching them out for constant prayer, for reaching out a hand to those who have fallen. Did he make your ears? Offer them to him, not to effeminate songs, or to listening to shameful things, but "*Let your every speech be in the law of the most high*" [Sir 9:15]. "*Attend the gathering of elders*," it says, "*and if there is a wise man there, stick close to him*" [Sir 6:34]. Did he make your mouth? Let it do nothing he would disapprove of; no, let it sing psalms, hymns, spiritual songs, "*so that it may impart grace*," Paul says, "*to those who hear*" [Eph 4:29], for building, not

οἰκοδομὴν, καὶ μὴ εἰς καταστροφὴν, εἰς εὐφημίαν, καὶ μὴ εἰς κατηγορίαν, μὴ εἰς ἐπιβουλὰς, ἀλλὰ πᾶν τοὐναντίον.

Ἐποίησέ σοι πόδας, οὐχ ἵνα τρέχῃς ἐπὶ κακίαν, ἀλλ' ἐπὶ ἀγαθά. Ἐποίησέ σοι γαστέρα, οὐχ ἵνα διαρρηγνύῃς αὐτὴν, ἀλλ' ἵνα φιλοσοφῇς. Ἔθηκεν ἐπιθυμίαν πρὸς παιδοποιΐαν, ἀλλ' οὐ πρὸς πορνείαν καὶ μοιχείαν. Ἔδωκέ σοι νοῦν, οὐχ ἵνα αὐτὸν βλασφημῇς, οὐχ ἵνα λοίδορος ᾖς, ἀλλ' ἵνα ἄψευστος. Ἔδωκε καὶ χρήματα, ἵνα εἰς δέον αὐτοῖς χρώμεθα· καὶ ἰσχὺν, ἵνα καὶ ταύτῃ εἰς δέον ὦμεν κεχρημένοι. Ἐποίησε τέχνας, ἵνα βίος συνεστήκῃ, οὐχ ἵνα τῶν πνευματικῶν ἀπαρτήσωμεν ἑαυτοὺς, οὐχ ἵνα ταῖς βαναύσοις προσέχωμεν τέχναις, ἀλλὰ ταῖς ἀναγκαίαις, ἵνα ἀλλήλοις ὑπηρετῶμεν, οὐχ ἵνα ἀλλήλοις ἐπιβουλεύωμεν. Ἔδωκεν ὄροφον, ἵνα στέγῃ τὸν ὑετὸν τοσοῦτον μόνον, οὐχ ἵνα καλλωπίζηται οὗτος μὲν τῷ χρυσῷ, ὁ δὲ πένης διαφθείρηται τῷ λιμῷ. Ἔδωκεν ἱμάτια, ἵνα σκεπώμεθα, οὐχ ἵνα ἐπιδεικνυώμεθα, οὐχ ἵνα ταῦτα μὲν ᾖ πολὺ ἔχοντα χρυσίον, ὁ δὲ Χριστὸς *γυμνὸς ἀπολλύηται. Ἔδωκε στέγην, οὐχ ἵνα μόνος ἔχῃς, ἀλλ' ἵνα καὶ ἄλλοις παρέχῃς. Ἔδωκε γῆν, οὐχ ἵνα σὺ τὸ πλέον αὐτῆς ὑποτεμνόμενος, εἰς πόρνας καὶ ὀρχηστὰς καὶ μίμους καὶ αὐλητὰς καὶ κιθαρῳδοὺς ἀναλίσκῃς τὰ τοῦ* θεοῦ *ἀγαθὰ, ἀλλ' εἰς πεινῶντας καὶ δεομένους. Ἔδωκέ σοι θάλατταν, ἵνα πλέῃς, ἵνα μὴ κάμνῃς ὁδοιπορῶν, οὐχ ἵνα περιεργάζῃ αὐτῆς τὰ βάθη, καὶ λίθους καὶ* **[121]** *ὅσα τοιαῦτα ἐκεῖθεν ἀναφέρῃς, οὐδ' ἵνα ἔργον τοῦτο ποιῇ.*

Τίνος *οὖν ἕνεκεν, φησὶν, οἱ λίθοι;* Εἰπὲ *δή μοι σὺ, τίνος δὲ ἕνεκεν οἱ λίθοι οὗτοι τοιοῦτοί εἰσι; κἀκεῖνοι τῇ δυνάμει βαρύτιμοι, μᾶλλον δὲ οὗτοι χρησιμώτεροι;* Οὗτοι *μὲν γὰρ κἂν πρὸς οἰκοδομὴν συμβάλλονται, ἐκεῖνοι δὲ πρὸς οὐδέν· καὶ οὗτοι ἐκείνων ἰσχυρότεροι. Ἀλλ' ἐκεῖνοι, φησὶ, κάλλος ἐργάζονται.* Πῶς; *ὑποληψεώς ἐστι τὸ ἔργον.* Λευκότεροί *εἰσιν; Ἀλλ' οὐκ εἰσὶ μαρμάρου τοῦ σφόδρα λευκοῦ λευκότεροι, ἀλλ' οὐδὲ ἴσοι. Ἀλλ' ἰσχυρότεροι; Ἀλλ' οὐδὲ τοῦτο ἔχοι τις ἂν εἰπεῖν. Ἀλλὰ χρησιμώτεροι; ἀλλὰ μείζους; Ἀλλ' οὐδὲ τοῦτο.* Πόθεν *οὖν ἐθαυμάσθησαν, ἀλλ' ἢ ἀπὸ ὑπολήψεως;* Εἰ *γὰρ μήτε καλλίους εἰσὶν· εὑρήσομεν γὰρ αὐτῶν περιφανεστέρους, λευκοτέρους· μήτε χρήσιμοι, μήτε ἰσχυρότεροι, πόθεν οὕτως ἐθαυμάσθησαν; οὐχὶ ἀπὸ ὑπολήψεως μόνης;* Τίνος *οὖν ἕνεκεν ἔδωκεν;* Οὐκ *αὐτὸς ἔδωκεν, ἀλλὰ σὺ ἐνόμισας μέγα τι εἶναι.* Τί *οὖν, φησὶν, ὅτι καὶ ἡ γραφὴ τούτους θαυμάζει;* Πρὸς *τὴν ὑπόληψιν λοιπὸν*

for demolishing; for praise, not criticism; not for intrigues, but for the complete opposite.

He made your feet, so that you would run not toward evil but toward good. He made your stomach, not so that you'd make it burst, but so that you might exercise wisdom. He ordained a desire for procreation, but not for fornication and adultery. He gave you a mind, not so that you'd blaspheme, not so that you'd revile him, but so that you'd be without guile. He also gave us money, so that we'd use it according to our need. And he gave us strength, so that we'd be users of it according to our need. He made the arts, so that our life would be sustained, not so that we'd detach ourselves from spiritual matters or pay attention to sordid arts, but [so that we would pay attention] to necessary ones, so that we'd serve others, not plot against each other. He gave us a roof to keep off the rain—and that's it—not so that it would be decorated with gold while the poor person is perishing from hunger. He gave us clothes, so that we could cover ourselves, not so that we would show off, not so that they would have a lot of gold, while a naked Christ would perish. He gave you a roof, not so that you should keep it to yourself, but so that you should offer it to others. He gave you the earth, not so that you might divide up the bulk of it and spend God's goods on prostitutes and dancers and mimes and flute players and cithara players, but [so that you would spend it] on the hungry and needy. He gave you the sea, so that you could sail, so that you wouldn't be wearied by traveling, not so that you'd investigate its depths and bring up stones **[121]** and such things from there nor make this your business.

"So what's the purpose of the stones?" someone asks. You tell me, for what purpose do these types of stones exist? Is it that those are very costly in value, while these, on the contrary, are more useful? I mean, whereas these might be assembled for building, those serve for nothing; indeed, these are stronger than those. "But those," someone says, "produce beauty." How? It's a matter of opinion. Are they more lustrous? But they aren't more lustrous than the most lustrous marble—no, they're not even equal. Alright, are they stronger? No, you couldn't say that either. Alright, are they more useful? Bigger? No, not that either. So, then, what's the reason they're admired? Isn't it solely the result of opinion? I mean, if they're not more beautiful (we will find stones shinier, more lustrous than they are), not useful, not stronger, what's the reason they're so admired? Isn't it solely the result of opinion? So why did God give them to us? It wasn't God who gave but you who imagined that they were something great. "Well, then," someone asks, "what's the reason that Scripture too admires them?" It's speaking

διαλέγεται τὴν σήν. Ἐπεὶ καὶ διδάσκαλος παιδίῳ διαλεγόμενος, τὰ αὐτὰ ἐκείνῳ πολλαχοῦ θαυμάζει, ὅταν αὐτὸ βούληται ἐπισπάσασθαι καὶ ὑπαγαγέσθαι. Τί κάλλος ἐπιζητεῖς ἱματίων; Ἱματίῳ σε περιέβαλε καὶ ὑποδήμασι· ταῦτα δὲ ποῦ λόγον ἂν ἔχοι; "Ἐπιθυμητὰ ὑπὲρ χρυσίον, φησὶ, καὶ λίθον τίμιον πολὺν τὰ κρίματα τοῦ θεοῦ."

Οὐκ ἔστι ταῦτα, ἀγαπητοὶ, χρήσιμα· εἰ χρήσιμα ἦν, οὐκ ἂν ἐκέλευσεν αὐτῶν καταφρονεῖν· ἀλλὰ πρὸς τὴν ὑπόληψιν τὴν ἡμετέραν φθέγγεται ἡ θεία γραφή. Καὶ τοῦτο δὲ τῆς τοῦ θεοῦ φιλανθρωπίας. Τίνος οὖν ἕνεκεν, φησὶν, ἔδωκε πορφύραν, καὶ ὅσα τοιαῦτα; Τῆς τοῦ θεοῦ δωρεᾶς ἐστιν ἔργα ταῦτα. Καὶ γὰρ καὶ ἀπὸ ἑτέρων τὸν πλοῦτον ἠθέλησε δεῖξαι τὸν αὐτοῦ· ἐπεὶ καὶ σῖτον ἔδωκε μόνον· σὺ δὲ πολλὰ ἀπὸ τούτου κατασκευά[**122**]*ζεις, πλακοῦντας, πέμματα διάφορα καὶ παντοδαπὰ, πολλὴν ἔχοντα τὴν ἡδονήν. Ἡ ἡδονὴ καὶ ἡ κενοδοξία πάντα ταῦτα ἐξεῦρεν· ἔδοξέ σοι πάντων αὐτὰ προθεῖναι. Ἐπεὶ εἴ τις σε ἔροιτο ξένος ἀνὴρ ἢ γεωργὸς, καὶ ἄπειρος ὢν τῆς γῆς, καὶ ἰδών σε θαυμάζοντα εἴποι, διὰ τί ταῦτα θαυμάζεις; τί ἔχεις εἰπεῖν; ὅτι καλὸν ἰδεῖν; Ἀλλ' οὐχ οὕτως. Παυσώμεθα τοίνυν τῆς τοιαύτης ὑπολήψεως· τῶν ὄντως ἀληθινῶν ἀντεχώμεθα. Ταῦτα γὰρ οὐκ ἔστιν, ἀλλ' ἁπλῶς παρέρχεται μόνον ποταμοῦ δίκην παραρρέοντα. Διὸ, παρακαλῶ, ἐπὶ τῆς πέτρας ἑαυτοὺς στήσωμεν, ἵνα καὶ τὸ εὐκόλως περιτρέπεσθαι φύγωμεν, καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.*

then to accommodate your opinion. After all, when a teacher is talking to a pupil and wants to win him over and lead him on, in many instances he admires the same things as the pupil. Why are you after beauty in clothing? He dressed you with clothes and shoes. But where is there any reason for these things? "*The judgments of God*," it says, "*are much to be desired above gold and very precious stones*" [Ps 18:11].

Dearly beloved, these objects aren't useful: if they were useful, Christ wouldn't have commanded us to despise them; no, Holy Scripture speaks out against our opinion. And this is a mark of God's loving-kindness. "So for what reason," someone asks, "did he give us purple and all similar objects?" These are the results of God's gift. Indeed, he wanted to show his own wealth from other objects too. For example, he gave only corn, but you prepare a lot from that **[122]**—cakes and different biscuits in abundance, which bring a lot of pleasure. Pleasure and vainglory invented all that. It pleased you to prefer that to everything. After all, if a stranger or a farmer were to interrogate you and, being ignorant of the land and seeing you admiring it, were to ask, "Why are you admiring this?" what would you have to say? That it's good to look at? No, not that. Let's desist, then, from opinions of this kind; let's cling to what's really true. Those things aren't but simply just pass by, flowing like a river. So please, let's station ourselves on the rock both to avoid being easily turned upside down and to attain the good things of the future, by the grace and loving-kindness of our Lord Jesus Christ, with whom to the Father, together with the Holy Spirit be glory, might, honor, now and always, forever and ever. Amen.

ΛΟΓΟΣ ΙΒ.

Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν. Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Ἰησοῦ Χριστοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, καὶ εὑρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ἀλλὰ τὴν διὰ πίστεως Ἰησοῦ Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην.

ΤΟΙΣ *πρὸς τοὺς αἱρετικοὺς ἀγῶσιν ἀκμαζούσαις χρὴ προσβάλλειν ταῖς διανοίαις, ἵνα δύνωνται προσέχειν ἀκριβῶς. Διὰ τοῦτο ἐντεῦθεν ποιούμεθα ταύτης τῆς διαλέξεως τὴν ἀρχὴν, ἀπὸ τοῦ τέλους τῆς παρελθούσης. Τί δὲ ἦν ἐκεῖνο; Καταλέξας πάντα τὰ καυχήματα τὰ Ἰουδαϊκὰ, τὰ ἀπὸ φύσεως, τὰ ἀπὸ προαιρέσεως, ἐπήγαγεν· "Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα* **[123]** *ἥγημαι ζημίαν πάντα εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Ἰησοῦ Χριστοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω."*

Ἐπιπηδῶσιν ἐνταῦθα οἱ αἱρετικοί. Καὶ γὰρ καὶ τοῦτο τῆς σοφίας ἐστὶ τοῦ πνεύματος, ἐλπίδας αὐτοῖς ὑποθέσθαι νίκης, ἵνα καταδέξωνται τὴν μάχην. Εἰ γὰρ φανερῶς εἴρητο, ὅπερ ἐπὶ τῶν ἄλλων ἐποίησαν, ἐποίησαν ἂν καὶ ἐπὶ τούτων· ἐξήλειψαν ἂν τὰ γράμματα, παρῃτήσαντο τὴν γραφὴν, οὐ δυνάμενοι ὅλως ταύτῃ ἀντιβλέπειν. Ἀλλ' ὅπερ ἐπὶ τῶν ἰχθύων γίνεται, τὸ δυνάμενον αὐτοὺς ἑλεῖν κρύπτεται, ὥστε αὐτοὺς ἐπιδραμεῖν, καὶ οὐ πρόδηλον κεῖται· οὕτω δὴ καὶ ἐνταῦθα. Σκύβαλα εἴρηται ὁ νόμος, φησὶ, ζημία εἴρηται· λέγει, οὐκ ἐνῆν Χριστὸν κερδᾶναι, εἰ μὴ τοῦτον ἐζημιώθην. Ταῦτα πάντα ἐπεσπάσατο τοὺς αἱρετικοὺς δέξασθαι τὸ χωρίον, νομίζοντας ὑπὲρ αὐτῶν εἶναι· ἐπειδὴ δὲ ἐδέξαντο, τότε αὐτοὺς περιέβαλε τοῖς δικτύοις πάντοθεν. Τί γάρ φασιν αὐτοὶ

> *But whatever gain I had, I counted as a loss for the sake of Christ. Yes, I count everything as a loss because of the superior worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of everything and count them as rubbish, in order to gain Christ and be found in him, not having a righteousness of my own, based on law, but the righteousness that is through faith in Christ, that is from God* [Phil 3:7–9].

In the contests against the heretics we must apply minds that are at their best so that they can pay close attention. That's why we are making a beginning to our discourse at that point, where the preceding one ended. Now, what was that ending? Having recounted at length all the Jewish boasts—those from his birth, those from his choice—he went on to add: "*But whatever gain I had,* [**123**] *I counted it all as a loss because of the superior worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of everything and count them as rubbish, in order to gain Christ.*"

The heretics jump on that passage.[141] Indeed, this is the mark of the wisdom of the Spirit—to suggest to them hopes of victory, so that they may take up the battle. You see, if he had spoken plainly, in this case too they would have done what they did in other cases: they would have deleted what was written, repudiated Scripture, being totally incapable of looking it in the face. But what happens in the case of fish (the means of catching them is concealed so that they run right into it and there's no warning beforehand) happens in the same way here too. "The law is called rubbish," Paul says, "it's called a loss"; he says, "it's not possible to gain Christ unless I have suffered this loss." All of these considerations drew in the heretics to accept the passage, thinking that it was about them. However, when they accepted it, he then surrounded them on all sides with nets. For what did these very people say? "Look, the law's a loss; look, it's rubbish. So how can

141. See the introduction, Contents of John Chrysostom's *Homilies on Philippians*.

ἐκεῖνοι; Ἰδοὺ ζημία ὁ νόμος, ἰδοὺ σκύβαλα· πῶς οὖν αὐτὸν θεοῦ λέγετε εἶναι; Αὐτὰ μὲν οὖν ταῦτα ὑπὲρ τοῦ νόμου ἐστί· καὶ πόθεν, ἐκεῖθεν δῆλον.

Πρόσσχωμεν ἀκριβῶς τοῖς λεγομένοις. Οὐκ εἶπε, *ζημία ἐστὶν ὁ νόμος, ἀλλ', ἥγημαι αὐτὸν ζημίαν.* Καὶ ὅτε μὲν περὶ *κέρδους ἔλεγεν, οὐκ εἶπεν, ἥγημαι, ἀλλ', ἦν κέρδος· ὅτε δὲ περὶ ζημίας, εἶπεν, ἥγημαι, εἰκότως· ἐκεῖνο μὲν γὰρ ἦν φύσει, τοῦτο δὲ λοιπὸν γέγονεν ἀπὸ τῆς ἡμετέρας ὑπολήψεως.* Τί *οὖν; οὐκ ἔστι, φησίν;* Ἔστι *διὰ τὸν* Χριστὸν *ζημία.* Καὶ *πῶς κέρδος γέγονεν ὁ νόμος; καὶ οὐκ ἐνομίζετο κέρδος, ἀλλὰ ἦν;* Ἐννόησον *γὰρ ὅσον ἦν ἀνθρώπους ἐκτεθηριωμένους τὴν φύσιν, εἰς τὸ τῶν ἀνθρώπων σχῆμα καταστῆσαι.* Εἰ *μὴ ὁ νόμος ἦν, οὐδ' ἂν ἡ χάρις ἐδόθη.* Διὰ *τί;* Ὅτι *καθάπερ τις γέφυρα γέγονεν.* Ἐπειδὴ *γὰρ οὐκ ἐνῆν ἀπὸ τῆς πολλῆς ταπεινώσεως εἰς τὸ ὕψος ἀνελθεῖν, γέγονε κλῖμαξ.* Ἀλλὰ *τῆς κλίμακος οὐκέτι δέεται ὁ ἀνελθὼν, οὐ μὴν αὐτὴν ὑπερορᾷ, ἀλλὰ καὶ χάριν αὐτῇ οἶδεν.* Αὕτη *γὰρ αὐτὸν εἰς τὸ* **[124]** *μηκέτι δεῖσθαι αὐτῆς κατέστησε· καὶ ὅμως ὑπὲρ τούτου αὐτοῦ, ὅτι οὐ δεῖται αὐτῆς, αὐτῇ χάριν ὁμολογεῖν δίκαιον· οὐ γὰρ ἂν ἀνέπτη.*

Οὕτω *καὶ ἐπὶ τοῦ νόμου· ἀνήγαγεν ἡμᾶς εἰς ὕψος· οὐκοῦν κέρδος ἦν· ἀλλὰ λοιπὸν ζημίαν αὐτὸν νομίζομεν.* Πῶς; Οὐκ *ἐπειδὴ ζημία ἐστὶν, ἀλλ' ἐπειδὴ πολὺ μείζων ἡ χάρις.* Ὥσπερ *γὰρ ὁ ἐν λιμῷ ὢν πένης, ἕως μὲν ἂν ἔχῃ ἀργύριον, διαφεύγει τὸν λιμόν· ἐπειδὰν δὲ χρυσίον εὕρῃ, καὶ μὴ ἐξῇ ἀμφότερα κατασχεῖν, ζημίαν ἡγεῖται τὸ ἐκεῖνο κατέχειν, καὶ ἀφεὶς αὐτὸ, λαμβάνει τὸ χρυσίον· οὕτω καὶ ἐνταῦθα· οὐκ ἐπειδὴ ζημία τὸ ἀργύριον, οὐ γάρ ἐστι, ἀλλ' ἐπειδὴ οὐκ ἔνι ὁμοῦ τὰ δύο λαβεῖν, ἀλλ' ἀνάγκη τὸ ἓν καταλιπεῖν.* Ζημία *οὖν οὐχ ὁ νόμος ἐστὶν, ἀλλὰ τὸ τῷ νόμῳ προσκαθήμενον ἀφίστασθαι τοῦ* Χριστοῦ. Ὥστε, *ὅταν ἀπάγῃ ἡμᾶς τοῦ* Χριστοῦ, *τότε ζημία· ἂν δὲ παραπέμπῃ, οὐκέτι.* Διὰ *τοῦτό φησι, "διὰ τὸν* Χριστὸν *ζημία."* Εἰ *διὰ τὸν* Χριστὸν, *οὐ φύσει ζημία.* Διὰ *τί δὲ οὐκ ἀφίησι τῷ* Χριστῷ *προσελθεῖν ὁ νόμος;* Καὶ *μὴν εἰς τοῦτο, φησὶν, ἐδόθη, καὶ πλήρωμα νόμου* Χριστὸς, *καὶ τέλος νόμου* Χριστός. Ἀφίησιν, *ἐὰν θέλωμεν·* "Τέλος *γὰρ νόμου* Χριστός." Ὁ *τῷ νόμῳ πειθόμενος, αὐτὸν ἀφίησι τὸν νόμον;* Ἀφίησιν, *ἐὰν προσέχωμεν· ἐὰν μέντοι μὴ προσέχωμεν, οὐκ ἀφίησιν.* "Ἀλλὰ *μὲν οὖν καὶ ἥγημαι πάντα ζημίαν εἶναι."* Τί *λέγω, φησὶ, τοῦτο περὶ τοῦ νόμου; οὐχὶ καλὸν ὁ κόσμος; οὐχὶ καλὸν ἡ παροῦσα ζωή;* Ἀλλ' *ἐάν με ἀπάγῃ τοῦ* Χριστοῦ,

you say that it's from God?" Therefore, all these things are done for the sake of the law. And the reason for this is clear from that passage.

Let's pay close attention to what he said. He didn't say, "the law is a loss," but "*I have counted it as a loss*." And when he spoke about gain, he didn't say, "I have counted it," but [said], "*it was a gain*," whereas when he spoke about loss he said, "*I have counted*"—and rightly so. You see, while the former was naturally so, the latter became so later according to our opinion. How come? Did he say, "it doesn't exist"? "The *loss* exists *for the sake of Christ*." And how did the law become a gain? And it wasn't counted a gain, yet it *was* a gain? I mean, think what an enormous task it was to establish in human guise humans whose nature had become feral. Unless the law existed, grace wouldn't have been bestowed. Why's that? Because it became like a bridge. You see, since it wasn't possible to ascend to the heights from great lowliness, a ladder was made. But the one who's gone up it no longer needs the ladder—not that they spurn it; no, they're grateful for it. You see, it's put them in **[124]** a situation where they no longer need it. But nonetheless on account of the very fact that they don't need it, it's right to acknowledge gratitude for it. After all, they couldn't have flown up.

It's like that with the law as well: it has led us up to the heights—indeed, that was the gain, but for the future we think of it as a loss. How come? Not because it's a loss, but because the grace is much greater. You see, it's just like the poor person who's starving: while they have silver they avoid starvation; yet when they find gold and can't hold onto both of them, they think it a loss to hold onto the silver and throw it away—they accept the gold. It's like that too in this passage: it's not because the silver is a loss—it isn't—but because it's not possible to have the two at the same time, no, because you have to leave one of them. Therefore, the law isn't a loss, but attending diligently to the law and deserting Christ is. So when it leads us away from Christ, then it's a loss, whereas if it sends us toward him, it isn't any longer. That's why Paul says, "*a loss for the sake of Christ*." If it's *a loss for the sake of Christ*, it isn't a loss by its nature. What's the reason that the law doesn't permit us to come close to Christ? "Of course," he says, "it's been given for this reason: Christ is both the fulfilment of the law and the end of the law. The law will permit it, if we want. *For Christ is the end of the law*" [Rom 10:4]. Will the person who believes in the law abandon the law itself? He will abandon it, if we pay attention; if on the other hand we don't pay attention, he won't abandon it. "*Indeed, I count everything as a loss*. Why am I saying this about the law?" he asks. "Isn't the world a beautiful thing? Isn't the present life a beautiful thing? But if it takes me away from

ζημίαν ταῦτα τίθεμαι. Διὰ τί; "Διὰ τὸ ὑπερέχον τῆς γνώσεως Ἰησοῦ Χριστοῦ τοῦ κυρίου μου."

Τοῦ γὰρ ἡλίου φανέντος, προσκαθῆσθαι τῷ λύχνῳ ζημία. Ὥστε ἀπὸ τῆς παραβολῆς ἡ ζημία γίνεται, ἀπὸ τοῦ ὑπερέχοντος. Ὁρᾷς ὅτι σύγκρισιν ποιεῖται; "Διὰ τὸ ὑπερέχον," φησὶν, οὐ διὰ τὸ ἀλλότριον· τὸ γὰρ ὑπερέχον τοῦ ὁμογενοῦς ὑπερέχει. Ὥστε ἀφ' ὧν ποιεῖται τὴν κατὰ σύγκρισιν ὑπεροχὴν, ἀπὸ τούτων δείκνυσι τὴν οἰκείωσιν τῆς γνώσεως. "Δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω." **[125]** *Σκύβαλα οὔπω μὲν δῆλον, εἰ περὶ τοῦ νόμου φησίν· εἰκὸς γὰρ αὐτὸν περὶ κοσμικῶν πραγμάτων λέγειν. Εἰπὼν γὰρ, "Ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν," "ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι, φησὶ, πάντα ζημίαν." Καίτοι πάντα εἶπεν, ἀλλὰ τὰ παρόντα. Εἰ δὲ βούλει καὶ τὸν νόμον, οὐδὲ οὕτως ὕβρισται. Τὸ γὰρ σκύβαλον ἀπὸ τοῦ σίτου ἐστὶ, καὶ τὸ ἰσχυρὸν τοῦ σίτου τὸ σκύβαλόν ἐστι, τὸ ἄχυρον λέγω. Ἀλλ' ὥσπερ πρὸ τούτου χρήσιμον τὸ σκύβαλον ἦν, ὥστε μετὰ τοῦ σίτου αὐτὸ ἐκλέγομεν, καὶ εἰ μὴ τὸ σκύβαλον ἦν, οὐκ ἂν ὁ σῖτος ἐγένετο· οὕτω καὶ ἐπὶ τοῦ νόμου.*

Ὁρᾷς πῶς πανταχοῦ οὐκ αὐτὸ τοῦτο ζημίαν τὸ πρᾶγμα καλεῖ, ἀλλὰ διὰ τὸν Χριστόν; "Ἀλλὰ μὲν οὖν καὶ πάντα ἡγοῦμαι ζημίαν." Διὰ τί πάλιν; "Διὰ τὸ ὑπερέχον τῆς γνώσεως, δι' ὃν τὰ πάντα ἐζημιώθην." Πάλιν, "δι' ὃ καὶ ἡγοῦμαι πάντα ζημίαν εἶναι, ἵνα Χριστὸν κερδήσω." Ὁρᾷς πῶς ἐπιλαμβάνεται πάντοθεν τοῦ ἐρείσματος τοῦ Χριστοῦ, καὶ οὐκ ἀφίησιν οὐδαμοῦ γυμνωθῆναι τὸν νόμον, οὐδὲ πληγὴν λαβεῖν, ἀλλὰ περιβάλλει πάντοθεν αὐτόν; "Καὶ εὑρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου." Εἰ ὁ δικαιοσύνην ἔχων, διὰ τὸ μηδὲν αὐτὴν εἶναι, πρὸς ταύτην τὴν δικαιοσύνην ἔδραμεν, οἱ μὴ ἔχοντες πῶς οὐ πολλῷ μᾶλλον ὀφείλουσι προστρέχειν αὐτῷ; Καὶ καλῶς εἶπεν, "ἐμὴν δικαιοσύνην," οὐχ ἣν διὰ πόνων καὶ ἱδρώτων ἐκτησάμην, ἀλλὰ τὴν ἀπὸ τῆς χάριτος, φησίν. Εἰ τοίνυν ὁ κατορθώσας ἀπὸ χάριτος σώζεται, πολλῷ μᾶλλον ὑμεῖς. Ἐπειδὴ γὰρ εἰκὸς ἦν αὐτοὺς λέγειν, ὅτι μείζων αὕτη ἡ δικαιοσύνη ἡ διὰ πόνων, δείκνυσιν ὅτι σκύβαλον τοῦτό ἐστι πρὸς ἐκείνην. Οὐ γὰρ ἄν ποτε ἐγὼ κατορθώσας, αὐτὴν ῥίψας ταύτῃ προσέτρεχον. Ποία δέ ἐστιν αὕτη; Ἡ ἀπὸ πίστεως τοῦ θεοῦ· τουτέστι, καὶ αὕτη παρὰ θεοῦ δέδοται· θεοῦ ἐστιν αὕτη ἡ δικαιοσύνη· δῶρόν

Christ, I hold them as a loss. Why? *Because of the superior worth of knowing Christ Jesus my Lord*."

You see, while the sun's shining, it's a loss to settle down next to the lamp. So the loss comes from juxtaposition, from the superiority of the other entity. Do you see that he's making a comparison? "*Because of the superior worth*," he says, not because it's something foreign. In other words, what's superior is superior to something of the same kind as itself. So he shows his familiarity with the knowledge [of Christ] by the same means as he establishes the superiority from the comparison. "*For his sake I have suffered the loss of everything, and count them as rubbish, in order to gain Christ*." **[125]** It's not yet clear if by "*rubbish*" he's speaking about the law: I mean, it's likely that he's talking about things of the world. You see, he says, "*Whatever gain I had, I counted as a loss for the sake of Christ*; *indeed*," he says, "*I count everything as a loss*." Yet he said, "*everything*," but means present things. But if you want it to be the law too, it won't be reviled in that way either. You see, the rubbish comes from the grain, and the strength of the grain is the rubbish—I'm talking about the chaff. But just as the rubbish was useful before this point (so that we harvest it with the grain, and unless there had been rubbish the grain wouldn't have appeared), so too is it with the law.

Do you see how in every passage he doesn't call this matter a loss in itself but "*a loss for the sake of Christ*? *Indeed, I count everything as a loss*." Why does he do it again? "*Because of the superior worth of the knowledge, for whose sake I have suffered the loss of all things*." Again: "*For his sake too I count everything a loss in order to gain Christ*." Do you see how from every side he takes hold of the foundation, which is Christ, and nowhere permits the law to be stripped or receive blows but defends it on all sides? "*And to be found in him, not having a righteousness of my own based on the law*." If the one who has righteousness, because it was nothing at all, ran to this [other] righteousness, how isn't it much more fitting for those who don't have it to hurry toward him? And he did well to say, "*my righteousness*," meaning not the one we acquire through work and sweat but the one that comes from grace. So, then, if the one who was successful is saved by grace, how much more will you be. I mean, because it was likely that they would say that that righteousness which comes from work was greater, he demonstrated that it was rubbish compared with the former. "You see, if I hadn't been successful I would have thrown the second righteousness out and hurried to the first one." What kind is that one? The one that comes from faith in God, that is, the one also that is given by God—this is the righteousness of God; this is

ἐστιν αὕτη ὁλόκληρον. Τὰ *δὲ τοῦ θεοῦ δῶρα πολλῷ τῷ μέτρῳ ὑπερβαίνει τὴν εὐτέλειαν τῶν κατορθωμάτων τῶν διὰ τὴν ἡμετέραν σπουδὴν γινομένων.*

Τί [**126**] *δέ ἐστιν,* "*Ἐπὶ τῇ πίστει τοῦ γνῶναι αὐτόν;*" Ἄ*ρα διὰ πίστεως ἡ γνῶσις, καὶ πίστεως ἄνευ γνῶναι αὐτὸν οὐκ ἔστι.* Πῶς *γάρ;* Δι' *αὐτῆς δεῖ γνῶναι τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ.* Ποῖος γὰρ λογισμὸς *τὴν ἀνάστασιν ἡμῖν παραστήσει;* Οὐδὲ *εἷς, ἀλλὰ πίστις.* Εἰ *δὲ ἡ ἀνάστασις τοῦ κατὰ σάρκα* Χριστοῦ *πίστει γινώσκεται, πῶς ἡ γέννησις τοῦ θεοῦ λόγου λογισμοῖς καταλαμβάνεται; τῆς γὰρ γεννήσεως ἐλάττων ἡ ἀνάστασις.* Διὰ *τί;* Ὅτι *ἐκείνης μὲν πολλὰ τὰ ὑποδείγματα γέγονε, ταύτης δὲ οὐδέποτε.* Νεκροὶ *μὲν γὰρ ἀνέστησαν πολλοὶ πρὸ τοῦ* Χριστοῦ, *εἰ καὶ ἐτελεύτησαν ἀναστάντες· ἀπὸ δὲ παρθένου οὐδεὶς ἐτέχθη ποτέ.* Εἰ *τοίνυν ὃ καὶ τῆς κατὰ σάρκα γεννήσεως εὐτελέστερον, τοῦτο πίστει δεῖ παραλαμβάνειν, τὸ πολλῷ μεῖζον, καὶ ἀπείρως μεῖζον καὶ ἀσυγκρίτως, πῶς λογισμῷ καταλαμβάνεται;* Ταῦτα *ποιεῖ τὴν δικαιοσύνην.* Τοῦτο *γὰρ δεῖ πιστεῦσαι, ὅτι ἐδυνήθη· τὸ δὲ πῶς ἐδυνήθη, οὐκέτι ἐστὶ παραστῆσαι.* Ἀπὸ *γὰρ πίστεως καὶ ἡ κοινωνία τῶν παθημάτων.* Πῶς; Εἰ *γὰρ μὴ ἐπιστεύομεν, οὐδ' ἂν ἐπάθομεν· εἰ μὴ ἐπιστεύομεν, ὅτι συνυπομένοντες συμβασιλεύσομεν, οὐδ' ἂν ἐπάθομεν τὰ παθήματα.* Πίστει *καὶ ἡ γέννησις καὶ ἡ ἀνάστασις καταλαμβάνεται.*

Ὁρᾷς *ὅτι οὐχ ἁπλῶς δεῖ τὴν πίστιν εἶναι, ἀλλὰ δι' ἔργων;* Οὗτος *γὰρ μάλιστα πιστεύει, ὅτι ἀνέστη* Χριστὸς, *ὁ παραβόλως ἑαυτὸν τοῖς κινδύνοις ἐκδιδοὺς, ὁ κοινωνῶν αὐτῷ ἐν τοῖς παθήμασι· τῷ γὰρ ἀναστάντι κοινωνεῖ, τῷ ζῶντι.* Διὰ *τοῦτο ἔλεγε·* "Καὶ *εὑρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ἀλλὰ τὴν διὰ πίστεως* Χριστοῦ, *τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν.*" "Συμμορφούμενος, *φησὶ, τῷ θανάτῳ αὐτοῦ·*" *τουτέστι, κοινωνῶν.* Καθάπερ *γὰρ ἐκεῖνος ὑπὸ τῶν ἀνθρώπων ἔπαθεν, οὕτω κἀγώ· διὰ τοῦτο εἶπε,* "*συμμορφούμενος·*" *καὶ ἀλλαχοῦ πάλιν,* "Ἀνταναπληρῶ *τὰ ὑστερήματα τῶν θλίψεων τοῦ* Χριστοῦ *ἐν τῇ σαρκί μου.*" Τουτέστιν, *οἱ διωγμοὶ καὶ τὰ παθήματα ταῦτα τὴν εἰκόνα δημιουρ*[**127**]*γοῦσιν ἐκείνην τοῦ θανάτου.* Οὐ *γὰρ τὸ ἑαυτοῦ ἐζήτει, ἀλλὰ τὸ τῶν πολλῶν.* Ὥστε *καὶ οἱ διωγμοὶ καὶ αἱ θλίψεις καὶ αἱ στενοχωρίαι οὐ μόνον ὑμᾶς οὐκ ὀφείλουσι θορυβεῖν, ἀλλὰ καὶ εὐφραίνειν, ὅτι διὰ τούτων συμμορφούμεθα τῷ θανάτῳ αὐτοῦ· ὡς ἂν εἰ ἔλεγεν, ἐξεικονιζόμεθα· ὃ καὶ ἀλλαχοῦ λέγει γράφων,* "Τὴν

a complete gift. And God's gifts surpass in great measure the cheapness of the efforts that are made through our striving.

What **[126]** is the meaning of "*by the faith that I will know him*"? Indeed, knowledge comes from faith, and without faith it's not possible to know him. So how? "*Through faith we should know the power of his resurrection*." For what kind of reason will demonstrate the resurrection to us? Not even one, only faith. But if the resurrection of Christ in the body is known by faith, how can the birth of God the Word be comprehended by reason? I mean, the resurrection is inferior to the birth. Why? Because there were many examples of resurrection, but never of the birth. You see, while many corpses rose up before Christ, although they died after rising, nobody was ever born from a virgin. Therefore, if we have to comprehend in faith that the fact of his resurrection is inferior to his birth in the body, how can what is far superior and infinitely superior and without comparison be comprehended by reason? These matters bring about righteousness. You see, you have to believe this because he's been able to do it, but the question of how he was able to can't be demonstrated yet. For it's from faith that *fellowship in his sufferings* comes. How? If we don't believe, we won't experience it either; if we don't believe that by *enduring in common we shall reign in common* [2 Tim 2:12], we won't even have these sufferings. By faith both the birth and the resurrection are comprehended.

Do you see that it's not a simple case of faith needing to be present but [a case of] faith through good works? I mean, Paul, who recklessly surrendered himself to dangers, who was a participant with Christ in his sufferings, believed especially that Christ had risen; for he was a participant with the one who rose, who was living. That's why he said: "*And be found in him, not having a righteousness of my own, based on the law, but that which is through faith in Christ, the righteousness of God in faith, in order to know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead*." "*Becoming like him in his death*," he says—"that is, sharing. You see, just as he suffered on behalf of human beings, so too do I suffer." That's why Paul said, "*becoming like him*." Elsewhere too he says again: "*In my flesh I complete what is lacking in Christ's afflictions*" [Col 1:24]. That is, Paul's persecutions and those sufferings fashioned that likeness **[127]** of Christ's death. For he sought not his own good but that of many. "As a result, our persecutions and afflictions and distress should not only not upset you but actually cause you to rejoice, because through them we became like him in his death." So it's as if he said: "we are made an image of him." Elsewhere

νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες." Καὶ τοῦτο δὲ ἀπὸ *πίστεως πολλῆς γίνεται.*

Οὐ *γὰρ, ὅτι ἀνέστη μόνον, πιστεύομεν, ἀλλ' ὅτι καὶ μετὰ τὴν ἀνάστασιν πολλὴν ἔχει τὴν ἰσχύν.* Διὰ *τοῦτο τὴν αὐτὴν ὁδὸν ὁδεύομεν, ἥνπερ ὥδευσε, τουτέστιν, ἀδελφοὶ γινόμεθα αὐτῷ καὶ κατὰ τοῦτο· ὡς ἂν εἰ ἔλεγε, χριστοὶ γινόμεθα κατὰ τοῦτο.* Βαβαὶ, *πόσον τῶν παθῶν τὸ ἀξίωμα; πιστεύομεν ὅτι συμμορφούμεθα τῷ θανάτῳ αὐτοῦ διὰ τῶν παθημάτων.* Ὥσπερ *γὰρ ἐν τῷ βαπτίσματι συνετάφημεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, οὕτως ἐνταῦθα τῷ θανάτῳ αὐτοῦ.* Ἐκεῖ *εἰκότως εἶπε, "τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ·" οὐ γὰρ ὅλον τὸν θάνατον ἀπεθάνομεν· οὐ γὰρ σώματι καὶ σαρκὶ ἀπεθάνομεν, ἀλλ' ἁμαρτίᾳ.* Ἐπεὶ *οὖν θάνατος καὶ θάνατος λέγεται, ἀλλ' ἐκεῖνος μὲν σώματι, ἡμεῖς δὲ ἁμαρτίᾳ, καὶ ἐκεῖ ὁ ἄνθρωπος ἀπέθανεν, ὃν ἀνέλαβεν αὐτὸς ὁ ἐν σώματι ἡμῶν, ὧδε ὁ ἄνθρωπος τῆς ἁμαρτίας· διὰ τοῦτό φησι, "τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ," ἐνταῦθα δὲ οὐκέτι ὁμοιώματι θανάτου, ἀλλ' αὐτῷ τῷ θανάτῳ.* Παῦλος *γὰρ οὐκέτι ἁμαρτίᾳ ἀπέθανεν ἐν τοῖς διωγμοῖς, ἀλλ' αὐτῷ τῷ σώματι· ὥστε τὸν αὐτὸν ὑπέμεινε θάνατον.* "Εἴ *πως καταντήσω, φησὶν, εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.*"

Τί *λέγεις; καὶ μὴν πάντες αὐτῆς τυγχάνουσι·* "Πάντες *μὲν γὰρ οὐ κοιμηθησόμεθα, φησὶ, πάντες δὲ ἀλλαγησόμεθα·" καὶ οὐκ ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας πάντες, οἱ μὲν εἰς τιμὴν, οἱ δὲ εἰς ἐφόδιον κολάσεως.* Εἰ *τοίνυν πάντες τῆς ἀναστάσεως τυγχάνουσι, καὶ οὐ τῆς ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας, πῶς ὡς μέλλων ἐξαιρέτου τινὸς τυγχάνειν ἔλεγεν, "εἴ πως καταντήσω;"* Διὰ *τοῦτο ταῦτα πάσχω, φησὶν, "εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν."* Εἰ *γὰρ μὴ ἀπέθανες, οὐκ ἀνίστασο;* Τί *οὖν ἐστι;* Δοκεῖ *μέγα τι ἐνταῦθα αἰνίττεσθαι· οὕτω γὰρ μέγα ἦν, ὅτι* [**128**] *οὐδὲ ἐθάρρησεν ἀποφήνασθαι, ἀλλά φησιν, "εἴ πως."* Ἐπίστευσα *εἰς αὐτὸν καὶ τὴν αὐτοῦ ἀνάστασιν, ἀλλὰ καὶ πάσχω δι' αὐτὸν, ἀλλ' οὔπω δύναμαι θαρρῆσαι περὶ τῆς ἀναστάσεως.* Ποίαν *ἐνταῦθα ἀνάστασίν φησι;* Τὴν *πρὸς αὐτὸν ἄγουσαν τὸν* Χριστόν. Εἶπον *ὅτι ἐπίστευσα αὐτῷ καὶ τῇ τῆς ἀναστάσεως αὐτοῦ δυνάμει, καὶ ὅτι κοινωνός εἰμι τῶν παθημάτων αὐτοῦ, καὶ ὅτι συμμορφοῦμαι τῷ θανάτῳ αὐτοῦ· ἀλλ' ὅμως μετὰ ταῦτα πάντα οὔπω θαρρῶ· ὅπερ ἀλλαχοῦ λέγει,* "Ὁ *δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ·" καὶ πάλιν,* "Φοβοῦμαι *μή πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι."* "Οὐχ *ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι,*

in his letters he says this too: "*Carrying in the body the death of Lord Jesus*" [2 Cor 4:10]. And this too comes about from great faith.

You see, we believe not only that he rose but also that after the resurrection he had great strength. That's why we're traveling the same road that he traveled; that is, we are his brothers in that respect too. So it's as if he said, "we are Christs in that respect too." Wonderful—is the reward of suffering so great? We believe that we are *becoming like him in his death through his sufferings*. You see, just as in baptism we were buried with him in a death like his [cf. Rom 6:4–5], so here *in his death*. Paul made an appropriate comment in that passage: "*in a death like his*." I mean, we haven't died a complete death, for we have died not in body and flesh but in sin. Therefore, since two deaths are spoken of, Christ's in the body and ours in sin, and there the human being he assumed in our body has died, here the human being has died of sin—that's why he says, "*in a death like his*," but in that passage it's no longer a *death like his* but death itself. You see, Paul no longer died to sin in his persecutions but [died to sin] in his very body, with the result that he underwent the same death. "*If possible*," he says, "*I may attain the resurrection of the dead*."

What do you say to that? Surely everyone will attain to it. "*For we shall not all sleep*," he says, "*but we shall all be changed*" [1 Cor 15:51]. Indeed, we shall not only attain resurrection but all attain immortality too, some as a means of glory, others as a way of punishment. Accordingly, if everyone attains resurrection, and not just resurrection but also immortality, how, as if he were about to attain something special, could Paul say, "*if possible I may attain*"? "That's why I'm suffering this," he says, "that *if possible I may attain the resurrection from the dead*." For if you don't die, you won't rise? So what's the meaning of this? Paul seems to be alluding to something significant in this passage—I mean, it was so significant that **[128]** he couldn't even pluck up the courage to disclose it openly but said: "*if possible*." "I believed in him and his resurrection, and I'm also suffering on his account, but I'm not able yet to pluck up courage about the resurrection." What sort of resurrection is he talking about in this passage? The one that leads to Christ himself. He said, "*I believed in him and in the power of his resurrection*," and "*I share in his sufferings*," and "*I'm becoming like him in his death*, but nevertheless, after all those statements I can't yet pluck up courage." He says this elsewhere: "*Let anyone who thinks he stands take heed lest he fall*" [1 Cor 10:12]. And again: "*I'm afraid that perhaps after preaching to others, I myself should be disqualified*" [1 Cor 9:27]; "*Not that I have already obtained this or am already perfect; but I press on to make it*

διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ Ἰησοῦ." "*Οὐχ ὅτι ἤδη ἔλαβον.*"

Τί ἐστιν, "*ἤδη ἔλαβον;*" Τὸ βραβεῖον, φησίν. Εἰ δὲ ὁ τοσαῦτα παθὼν, εἰ δὲ ὁ διωκόμενος, εἰ δὲ ὁ τὴν νέκρωσιν ἔχων, οὔπω ἐθάρρει περὶ τῆς ἀναστάσεως ἐκείνης, τί ἂν εἴποιμεν ἡμεῖς; Τί ἐστιν, "*εἰ καταλάβω;*" Ὅπερ πρότερον ἔλεγεν, "*εἰ καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.*" Τὴν αὐτοῦ, φησὶν, ἀνάστασιν ἐὰν καταλάβω. Τουτέστιν, ἐὰν δυνηθῶ τοσαῦτα παθεῖν, ἂν δυνηθῶ μιμήσασθαι αὐτὸν, ἂν δυνηθῶ σύμμορφος αὐτῷ γενέσθαι. Οἷον, πολλὰ ἔπαθεν ὁ Χριστὸς, ἐνεπτύσθη, ἐρραπίσθη, ἐμαστιγώθη, ὕστερον ἔπαθεν ἅπερ ἔπαθε. Τοῦτο στάδιόν ἐστι· διὰ τούτων πάντων δεῖ πρὸς τὴν ἀνάστασιν αὐτοῦ φθάσαι πάντας τοὺς ἄθλους ἐνεγκόντας. Ἢ τοῦτό φησιν, ἐὰν καταξιωθῶ τῆς ἀναστάσεως τυχεῖν εὐδοκίμου, παρρησίαν ἐχούσης, εἰς τὴν ἐξανάστασιν τὴν αὐτοῦ. Ἂν γὰρ δυνηθῶ τοὺς ἀγῶνας πάντας ἐνεγκεῖν, καὶ τὴν ἀνάστασιν αὐτοῦ δυνήσομαι σχεῖν, καὶ μετὰ δόξης ἀναστῆναι. Οὐδέπω γὰρ, φησὶν, ἄξιός εἰμι· "*διώκω δὲ, εἰ καὶ καταλάβω.*" Ἔτι ἐναγώνιός μοι ὁ βίος, ἔτι τοῦ τέλους εἰμὶ πόρρω, ἔτι τῶν βραβείων ἀφέστηκα, ἔτι τρέχω, ἔτι διώκω. Καὶ οὐκ εἶπε, τρέχω, ἀλλὰ, "*διώκω.*" Ὁ διώκων ἴστε μεθ' ὅσου τόνου διώκει· οὐδένα ὁρᾷ, πάντας μετὰ πολλῆς τῆς ῥύμης τοὺς διακόπτοντας ἀπωθεῖται, καὶ διάνοιαν καὶ ὄμμα καὶ ἰσχὺν καὶ ψυχὴν καὶ σῶμα [**129**] συστρέφει, πρὸς ἕτερον μὲν οὐδὲν ὁρῶν, πρὸς δὲ τὸ βραβεῖον μόνον. Εἰ δὲ ὁ διώκων Παῦλος, ὁ τοσαῦτα παθὼν, ἔτι φησὶν, "*εἰ καὶ καταλάβω,*" τί ἂν εἴποιμεν ἡμεῖς οἱ ἀναπεπτωκότες; Εἶτα δεικνὺς, ὅτι ὀφειλῆς τὸ πρᾶγμά ἐστι, φησὶν, "*ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Ἰησοῦ Χριστοῦ.*" Τῶν ἀπολλυμένων ἤμην, φησὶν, ἐπνιγόμην, ἔμελλον ἀπόλλυσθαι· κατέλαβέ με ὁ θεός· καὶ γὰρ αὐτὸς ἡμᾶς ἐδίωκε φεύγοντας αὐτὸν μετὰ πολλῆς τῆς σπουδῆς. Ὥστε πάντα παρίστησι· τὸ γὰρ εἰπεῖν, ὅτι κατελήφθην, ἔδειξε καὶ τοῦ βουλομένου καταλαβεῖν τὴν σπουδὴν, καὶ ἡμῶν τὴν ἀποστροφὴν τὴν πολλὴν καὶ τὴν πλάνην, ὅτι αὐτὸν ἐφεύγομεν.

Ὥστε πολλῆς ἐσμεν ὀφειλῆς ὑπεύθυνοι, καὶ οὐδεὶς πενθεῖ, οὐδεὶς δακρύει, οὐδεὶς στενάζει, πάντων εἰς τὴν προτέραν κατάστασιν ἐλθόντων. Ὥσπερ γὰρ πρὸ τῆς παρουσίας τοῦ Χριστοῦ τὸν θεὸν ἐφεύγομεν, οὕτω καὶ νῦν. Φεύγειν γὰρ ἔστι τὸν θεὸν, οὐ τόπῳ, πανταχοῦ γάρ ἐστι· καὶ ἄκουε τοῦ προφήτου λέγοντος, "Ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου, καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;" Πῶς οὖν ἔστι φυγεῖν τὸν θεόν; Ὡς ἔστι πόρρω γενέσθαι τοῦ θεοῦ, ὡς ἔστι

my own, because Jesus Christ has made me his own" [Phil 3:12]; "*Not that I have already obtained this.*"

What's the meaning of "*I have already obtained*"? It means the prize. But if suffering so much, if being persecuted, if being mortified, he still couldn't pluck up courage concerning that resurrection, what are we to say? What's the meaning of "*to make it my own*"? It's what he said earlier: "*if I attain the resurrection from the dead.*" He means, "If I make his resurrection my own. That is, if I'm able to suffer so much, if I'm able to imitate him, if I'm able to become like to him. For example, Christ suffered greatly, he was spat on, thrashed, flogged; later on he suffered what he suffered. This is a stadium: all those winning races have to go through these things before reaching Christ's resurrection in first place." Or else he means this: "if I'm judged worthy of attaining the glorious resurrection, which gives confidence about his resurrection. I mean, if I can endure all the contests, I shall have been able both to achieve his resurrection and to rise in glory." "For I'm not yet worthy," he says, "but *I press on, to make it my own*. My life's still a struggle; I'm still far from the end; I'm still a long way from the prizes; I'm still running, still *pressing on*." In fact, he didn't say, "I'm running," but [said], "*I'm pressing on.*" You know with how much tension a person in pursuit presses on—they don't see anybody, they shove aside with great violence all who interrupt their charge, and they pull their mind, sight, strength, spirit, and body together, **[129]** while they look at nothing else, but only at the prize. If by contrast Paul, who suffered so much, while *pressing on* still says, "*If I make it my own,*" what should we say, who have fallen by the wayside? Then showing that the matter is one of benefit, he says, "*because Jesus Christ has made me his own.*" "I belonged to the lost," he says, "I was choking, I was going to die—God made me his own, and you see he pursued us as we fled him with great speed." So Paul points out everything. For the words "*I was made Christ's own*" demonstrated both the speed of the one who wanted to make us his own, and our major rejection and straying, because we were fleeing from him.

The result is that we are responsible for a huge debt, and nobody is grieving, nobody is weeping, nobody is groaning—all have reverted to their previous state. You see, just as we fled from God before the coming of Christ, so too do we flee now. I mean, it's not possible to flee from God in a physical place, because he's everywhere. Listen to the prophet saying, "*Where shall I go from your spirit, and from your presence where shall I flee?*" [Ps 138:7]. How, therefore, is it possible to flee from God? In the same way as it's possible to be far from God, as it's possible to be distant from him.

μακρυνθῆναι· "Οἱ γὰρ μακρύνοντες ἑαυτοὺς, φησὶν, ἀπὸ σοῦ, ἀπολοῦνται·" καὶ πάλιν, "Οὐχὶ τὰ ἁμαρτήματα ὑμῶν διϊστῶσιν ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν;" Πῶς οὖν γίνεται τὸ μακρυνθῆναι; πῶς γίνεται διάστασις; Προαιρέσει καὶ ψυχῇ· τόπῳ γὰρ οὐκ ἔνι· πῶς γὰρ ἄν τις τὸν πανταχοῦ παρόντα φεύγοι; Ὁ τοίνυν ἁμαρτωλὸς φεύγει. Τοῦτό ἐστιν ὅ φησιν ἡ γραφὴ, "Φεύγει ὁ ἀσεβὴς, μηδενὸς διώκοντος." Σφόδρα φεύγομεν τὸν θεὸν, καίτοι ἀεὶ διώκοντα ἡμᾶς αὐτόν. Ὁ ἀπόστολος ἐδίωκεν, ἵνα ἐγγὺς αὐτοῦ γένηται· ἡμεῖς διώκομεν, ἵνα πόρρω γενώμεθα. Ἆρα οὐκ ἄξια ταῦτα θρήνων; ἆρα οὐκ ἄξια δακρύων; Ποῦ φεύγεις, ἄθλιε καὶ ταλαίπωρε; ποῦ φεύγεις τὴν ζωὴν καὶ τὴν σωτηρίαν τὴν σήν; Ἂν τὸν θεὸν φύγῃς, πρὸς τίνα καταφεύξῃ; **[130]** *ἂν τὸ φῶς φύγῃς, ποῦ διαβλέψεις; ἂν τὴν ζωὴν φύγῃς, πόθεν ζήσῃ λοιπόν; Φύγωμεν τὸν ἐχθρὸν τῆς σωτηρίας τῆς ἡμετέρας. Ὅταν ἁμαρτάνωμεν, φεύγομεν ἀπὸ τοῦ θεοῦ, δραπετεύομεν, εἰς ἀλλοτρίαν ἀπερχόμεθα γῆν, καθάπερ ἐκεῖνος ὁ καταφαγὼν τὰ ὑπάρχοντα τὰ πατρῷα, καὶ ἀπελθὼν εἰς ἀλλοτρίαν γῆν, ὁ καταναλώσας πᾶσαν τὴν πατρικὴν οὐσίαν, καὶ ἐν λιμῷ ζῶν.*

Ἔχομεν οὖν πατρικὴν οὐσίαν καὶ ἡμεῖς. Ποίαν δὴ ταύτην; Ἀπήλλαξεν ἡμᾶς τῶν ἁμαρτημάτων, ἐχαρίσατο ἡμῖν δύναμιν, ἰσχὺν πρὸς τὴν τῆς ἀρετῆς ἐργασίαν, ἐχαρίσατο ἡμῖν προθυμίαν, ὑπομονὴν, ἐν τῷ βαπτίσματι ἐχαρίσατο ἡμῖν πνεῦμα ἅγιον. Ἂν ταῦτα καταναλώσωμεν, ἐν λιμῷ λοιπὸν ἐσόμεθα. Καθάπερ γὰρ οἱ νοσοῦντες, ἕως μὲν ἂν πυρετοῖς ἐνοχλῶνται καὶ χυμῶν κακίᾳ, οὐδὲ διαναστῆναι, οὐδὲ ἐργάσασθαι, οὐδὲ πρᾶξαί τι δύνανται· ἂν δέ τις αὐτοὺς ἀπαλλάξῃ καὶ εἰς ὑγείαν ἀγάγῃ, εἶτα μὴ ἐργάζωνται, παρὰ τὴν οἰκείαν αὐτῶν τοῦτο γίνεται ῥᾳθυμίαν· οὕτω δὴ καὶ ἐφ' ἡμῶν. Καὶ γὰρ ἡ νόσος χαλεπὴ, καὶ ὁ πυρετὸς σφοδρός· καὶ ἐκείμεθα οὐκ ἐπὶ κλίνης, ἀλλ' ἐπὶ τῆς κακίας αὐτῆς, καθάπερ ἐν κοπρίᾳ τῇ πονηρίᾳ ἐρριμμένοι, ἡλκωμένοι, δυσωδίας ἀνάπλεοι, αὐχμῶντες, κατατρυχόμενοι, εἴδωλα μᾶλλον ἢ ἄνθρωποι. Περιειστήκεσαν ἡμᾶς δαίμονες πονηροὶ, ὁ ἄρχων τοῦ κόσμου τούτου, γελῶν, ἐπεμβαίνων. Ἦλθεν ὁ τοῦ θεοῦ μονογενὴς, ἀφῆκε τὰς ἀκτῖνας τῆς παρουσίας αὐτοῦ, καὶ τὸν ζόφον εὐθέως ἀπήλασεν. Ἦλθε πρὸς ἡμᾶς ὁ βασιλεὺς ὁ ἐν τῷ θρόνῳ τῷ πατρικῷ,

"*For those who distance themselves from you*," it says, "*will perish*" [Ps 72:27]. And again: "*Haven't your sins made a separation in the middle between me and you?*" [Isa 59:2]. How, then, does the distance come about? How does the separation come about? Through free will and the soul, for it can't be in a physical place—how could anybody flee from the one who is present everywhere? Accordingly, the sinner flees. This is what Scripture means: "*The wicked one flees when nobody pursues*" [Prov 28:1]. With vehemence we flee from God, yet he's always pursuing[142] us. The apostle pursued him in order to get close to him. We press on in order to get far away from him. Aren't these acts worthy of laments? Aren't they worthy of tears? Where are you fleeing to, you miserable wretch? Where are you fleeing from your life and your salvation? If you're fleeing from God, to whom will you flee? **[130]** If you're fleeing from the light, where will you look? If you're fleeing from life, where will you live in the future? Let's flee from the enemy of our salvation. When we sin, we flee from God, we are runaway slaves, we depart for a foreign land, just like the man who used up all his patrimony and departed for a foreign land, who squandered all his father's wealth and lived in hunger [cf. Luke 15].

So we too have our father's wealth. Now what kind of wealth is it? He released us from sin; he bestowed power on us, strength to exercise virtue; he bestowed on us readiness, patience; at our baptism he bestowed on us the Holy Spirit. If we squander these gifts, we'll live in hunger in the future. You see, it's just like the sick: while they're troubled with fever and the bad state of their fluids,[143] they're unable to stand up or to perform their functions or to do anything; but if somebody cures them and restores them to health, if they don't perform their functions after that, this comes from their laziness. Now, it's like that in our case too. Yes, after all, the sickness is troublesome and the fever high, and we're lying not on a bed but on evil itself, as if we have been thrown onto a foul dung heap [cf. Job 1:8], ulcerated, stinking, squalid, wasted, specters rather than human beings. Evil demons had surrounded us, the ruler of this world, laughing, trampling on us. There came the Only Begotten of God; he shone the rays of his coming and immediately drove out the fog. There came to us the king on

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142. The verb here and in the following sentence (διώκω), translated as "pursue," is the same verb translated above and below as "press on."

143. Chrysostom clearly subscribed to the understanding of the physician Galen that illness is caused by an imbalance in the body of the four humors (blood, phlegm, yellow bile, and black bile).

τὸν θρόνον ἀφεὶς τὸν πατρικόν· ὅταν δὲ, ἀφεὶς, εἴπω, μὴ πάλιν μετάστασιν νομίσῃς· τὸν γὰρ οὐρανὸν καὶ τὴν γῆν αὐτὸς πληροῖ· ἀλλὰ τὴν οἰκονομίαν φημί. Ἦλθε *πρὸς ἐχθρὸν τὸν μισοῦντα αὐτὸν, τὸν ἀποστρεφόμενον, τὸν οὐδὲ ἰδεῖν αὐτὸν ἀνεχόμενον, τὸν καθ' ἑκάστην αὐτὸν βλασφημοῦντα τὴν ἡμέραν.* Εἶδεν *ἐν κοπρίᾳ κείμενον, σκώληξιν ἡλκωμένον, πυρετοῖς, λιμῷ κατεχόμενον, πᾶν εἶδος ἔχοντα νόσου.* Καὶ *γὰρ πυρετὸς ἠνώχλει, τοῦτο γὰρ ἐπιθυμία πονηρά· καὶ φλεγμοναὶ ἐπέκειντο, τοῦτο γὰρ ἡ ἀπόνοια· καὶ βουλιμία τις ἡ λεγομένη κατεῖχε, τοῦτο γὰρ ἡ πλεονεξία· καὶ σηπεδόνες πάντοθεν, τοῦτο γὰρ ἡ πορνεία· καὶ πήρωσις ὀφθαλμῶν, τοῦτο γὰρ εἰδωλολατρεία· καὶ κώφωσις* **[131]** *καὶ παραπληξία, τοῦτο γὰρ τὸ προσκυνεῖν λίθοις καὶ ξύλοις, καὶ ἐκείνοις προσφθέγγεσθαι· καὶ δυσείδεια πολλὴ, τοῦτο γὰρ ἡ κακία, ἀηδές τι, καὶ νόσος χαλεπωτάτη.* Καὶ *χεῖρον πάλιν τῶν μαινομένων φθεγγομένους ἡμᾶς, καὶ τὸ ξύλον θεὸν καλοῦντας, καὶ τὸν λίθον ὁμοίως· εἶδεν ἐν τοσαύτῃ κακίᾳ, οὐκ ἐβδελύξατο, οὐκ ἐδυσχέρανεν, οὐκ ἀπεστράφη, οὐκ ἐμίσησε· δεσπότης γὰρ ἦν, καὶ τὸ ἴδιον πλάσμα οὐκ ἂν ἐμίσησεν.*

Ἀλλὰ *τί ποιεῖ;* Καθάπερ *ἄριστος ἰατρὸς κατασκευάζει φάρμακα πολλοῦ ἄξια, καὶ πρῶτος αὐτῶν ἀπογεύεται· τὴν γὰρ ἀρετὴν αὐτὸς πρῶτος μετῆλθε, καὶ οὕτως ἡμῖν ἔδωκε.* Καὶ *πρῶτον καθάπερ ἀντίδοτόν τι φάρμακον ἔδωκε τὸ λουτρὸν, καὶ οὕτω πᾶσαν ἠμέσαμεν κακίαν, καὶ πάντα ἐφυγαδεύθη ἀθρόον, καὶ ἡ φλεγμονὴ ἐπαύσατο, καὶ ὁ πυρετὸς ἐσβέσθη, καὶ αἱ σηπεδόνες ἐκαύθησαν· πάντα γὰρ καὶ τὰ ἀπὸ πλεονεξίας, καὶ τὰ ἀπὸ θυμοῦ, καὶ τὰ ἄλλα κακὰ ἐκενώθη διὰ τοῦ πνεύματος· ἀνεῴχθησαν οἱ ὀφθαλμοὶ, ἀνεῴγει τὰ ὦτα, ἐλάλησεν εὔφημον φωνὴν ἡ γλῶσσα, ἔλαβεν ἰσχὺν ἡ ψυχὴ, ἔλαβε κάλλος καὶ ἄνθος τὸ σῶμα τοιοῦτον, οἷον εἰκὸς υἱὸν θεοῦ τεχθέντα κάλλος ἔχειν ἀπὸ τῆς τοῦ πνεύματος χάριτος, οἵαν εἰκὸς δόξαν ἔχειν υἱὸν ἄρτι τεχθέντα βασιλεῖ, καὶ ἐν ἁλουργίδι τρεφόμενον.* Οἴμοι, *πόσην εὐγένειαν ἡμῖν ἐχαρίσατο;* Ἐτέχθημεν, *ἐτράφημεν· τί πάλιν φεύγομεν τὸν εὐεργέτην;* Ὁ *τοίνυν ταῦτα πάντα ποιήσας, καὶ ἰσχὺν δίδωσιν· οὐ γὰρ ἐνῆν κατεχομένην τῷ νοσήματι ἐνεγκεῖν, εἰ μὴ αὐτὸς ἡμῖν ἔδωκε τὴν ἰσχύν· καὶ τῶν ἁμαρτημάτων τὴν ἄφεσιν.* Κατεφάγομεν *ἅπαντα· ἔδωκεν ἡμῖν ἰσχὺν, ἀνηλώσαμεν αὐτήν· ἔδωκεν ἡμῖν χάρισμα, ἐσβέσαμεν αὐτό.* Πῶς; Ἀνηλώσαμεν *αὐτὸ εἰς οὐδὲν δέον, ἐχρησάμεθα ἐν οὐδενὶ χρησίμῳ.* Ταῦτα

his Father's throne, leaving his Father's throne (when I say, "leaving," you are not to think again of a change—for he filled heaven and earth—but I mean the divine plan[144]). He came to an enemy who hated him, rejected him, who couldn't even bear the sight of him, who blasphemed against him every day. He saw him lying on the dung heap, ulcerated with worms, fevered, in the grip of hunger, the complete picture of sickness. Indeed, he was suffering from fever—for this is wicked desire; and inflammations had set in—for this is arrogance; and the so-called ravenous hunger had him in its grip—that's greed; and there was putrefaction everywhere—that's fornication; and blindness—that's idolatry; and deafness **[131]** and paralysis—that's worshiping stone and wood and conversing with them; and extreme deformity—that's evil, something nauseous, and the most severe illness. And he saw something worse again than mad people—us speaking and calling wood God, and the same with stone. He looked at the amount of evil; he didn't find it abominable, he wasn't put off, he didn't reject it, he didn't hate it. You see, he was the master, and he couldn't hate his own creation.

No, what did he do? Like an excellent physician he prepared very expensive medicines and tasted them himself first.[145] You see, he followed virtue first and so gave it to us. And as a first antidote, he gave us baptism as a medicine, and thus we vomited all evil, and all ills were put to flight together, and inflammation stopped, and fever abated, and the putrefaction was cauterized. You see, everything that arose from greed and from anger, and all the other evils, were voided by the Spirit. The eyes were opened, the ears were open, the tongue spoke with a reverent voice, the soul took on strength, the body took on such beauty and bloom as is fitting for a son born of God to possess by the gift of the Spirit, such respect as is fitting for the beauty of a son newly born of an emperor to possess, who is being brought up in the purple. Alas, what degree of nobility did he bestow on us? He bore us, he brought us up—why are we fleeing from the benefactor in turn? Accordingly, the one who brought all this about also gave us strength: it wasn't possible for us while in the grip of illness to bear this, unless he gave us strength and the remission of our sins. We have consumed everything: he gave us strength, we squandered it; he gave us a blessing, we cut it off. How? We squandered it for no purpose, we used

144. On *οἰκονομία*, see n. 99 above; see n. 67on the subordinationism of Arianism.

145. The theme of Christ the physician is a favorite one with Chrysostom.

ἡμᾶς ἀπώλεσε, καὶ τὸ πάντων δεινότερον, ὅτι ἐν ἀλλοτρίᾳ ὄντες, καὶ κεράτια ἐσθίοντες, οὐ λέγομεν, ἐπιστρέψωμεν πρὸς τὸν πατέρα καὶ εἴπωμεν, ἡμάρτομεν εἰς τὸν οὐρανὸν καὶ εἰς σὲ, καὶ πατέρα οὕτως ἔχοντες φιλόστοργον, σφόδρα ποθοῦντα ἡμῶν **[132]** *τὴν ἐπάνοδον.*

Ἂν ἐπανέλθωμεν μόνον, οὐδὲ ἐγκαλέσαι ὑπὲρ τῶν προτέρων ἀνέχεται· μόνον ἀποστῶμεν· ἱκανὴ γὰρ ἀπολογία τὸ ἐπανελθεῖν. Οὐ μόνον αὐτὸς οὐκ ἐγκαλεῖ, ἀλλὰ, κἂν ἕτερος ἐγκαλῇ, ἐπιστομίζεται, κἂν εὐδοκιμηκὼς ᾖ ὁ ἐγκαλῶν. Ἐπανέλθωμεν· μέχρι τίνος ἀφιστάμεθα; Λάβωμεν αἴσθησιν τῆς ἀτιμίας, λάβωμεν αἴσθησιν τῆς εὐτελείας. Ἡ κακία χοίρους εἶναι ποιεῖ, ἡ κακία λιμὸν ἐμποιεῖ τῇ ψυχῇ. Ἀνακτησώμεθα ἑαυτοὺς καὶ ἀναλήψωμεν, καὶ ἐπανέλθωμεν ἐπὶ τὴν προτέραν εὐγένειαν, ἵνα τύχωμεν τῶν μελλόντων ἀγαθῶν, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, μεθ’ οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

it for no benefit. These facts have destroyed us, and worse than all is the fact that, although we're in a foreign land and eating corn husks [cf. Luke 15:14–16], we don't say, "*Let's go back to our father and say that we have sinned against heaven and you*" [Luke 15:18], although we have a Father who has such affection for us, desperately wants our return **[132]**.

If we would only return, he would refrain from accusing us even of our previous wrongs. Let's only stand aloof: it's a sufficient apology to return. Not only does he not accuse, but even if somebody else accuses, he's silences them, even if the accuser is held in good esteem. Let's go back. How long shall we keep standing aloof? Let's grasp awareness of the disgrace; let's grasp awareness of the cheapness. Evil makes us pigs; evil engenders hunger in the soul. Let's get ourselves back and sober up, and let's return to our former nobility, so that we may attain the good things in the future, in Christ Jesus our Lord, with whom together with the Father and the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

ΛΟΓΟΣ ΙΓ.

Ἀδελφοὶ, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· ἓν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

ΟΥΔΕΝ *οὕτω κενοῖ κατορθώματα καὶ ἀποφυσᾷ, ὡς μνήμη τῶν εἰργασμένων ἡμῖν ἀγαθῶν. ΔΔύο γὰρ τίκτει τὰ κακὰ, ῥᾳθυμοτέρους τε ἐργάζεται, καὶ εἰς ἀπόνοιαν αἴρει. ΔΔιόπερ ὁ* Παῦλος, *ἐπειδὴ οἶδεν ὀξύρροπον τὴν ἡμετέραν φύσιν πρὸς ῥᾳθυμίαν, καὶ πολλὰ τοὺς* Φιλιππησίους *ἐπῄνεσεν, ὅρα πῶς αὐτῶν καταστέλλει τὸ φρόνημα, διὰ πολλῶν μὲν καὶ ἑτέρων ἀνωτέρω, μάλιστα δὲ διὰ τοῦ παρόντος.* Τί *λέγων;* "*Ἀδελφοὶ, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι.*" Εἰ *δὲ* Παῦλος *οὐδέπω κατέλαβεν, οὐδὲ θαρρεῖ περὶ τῆς ἀναστάσεως, οὐδὲ περὶ τῶν μελλόντων· σχολῇ γοῦν ἐκεῖνοι οἱ μηδὲ τὸ πολλοστὸν αὐτοῦ μέρος κατωρθωκότες τοῦτο ἂν ἔπραξαν.* **[133]** Τουτέστιν, *οὐδέπω κατειληφέναι τὴν ἀρετὴν ἅπασαν ἡγοῦμαι· ὡς ἂν εἰ ἐπὶ δρομέως εἴποι τις.* Οὐδέπω *τὸ πᾶν ἤνυσα, φησίν.* Εἰ *δὲ λέγει ἀλλαχοῦ,* "Τὸν *ἀγῶνα τὸν καλὸν ἠγώνισμαι,*" *καὶ ἐνταῦθα,* "*οὐδέπω λογίζομαι κατειληφέναι,*" *ἀναγνούς τις ἀκριβῶς, εἴσεται καλῶς τὴν αἰτίαν καὶ ἐκείνων καὶ τούτων τῶν ῥημάτων· οὐ γὰρ δεῖ συνεχῶς τὰ αὐτὰ στρέφειν· καὶ ὅτι ταῦτα πολλῷ πρότερον ἔλεγεν, ἐκεῖνα δὲ πρὸς τῇ τελευτῇ.* Ἀλλ' *ἑνός εἰμι μόνου, φησὶ, τοῦ τοῖς ἔμπροσθεν ἐπεκτείνεσθαι.* "Ἓν *δὲ, φησὶ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν* Χριστῷ Ἰησοῦ." Τοῦτο *γὰρ αὐτὸν ἐποίει τοῖς ἔμπροσθεν ἐπεκτείνεσθαι, τὸ τῶν ὀπίσω ἐπιλανθάνεσθαι.* Ὁ *μὲν οὖν ἤδη τετελειῶσθαι νομίζων, καὶ μηδὲν αὐτῷ λείπειν πρὸς ἀρετῆς*

Homily 13

Brethren, I do not consider that I have made it my own; but one thing I do, while forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus [Phil 3:13–14].

Nothing so voids virtuous actions and blows them away as does remembering the good works we have done. You see, it breeds two evils: it both makes us lazier and carries us off into arrogance. That's why, since Paul knew that our nature had a proclivity toward laziness, he heaped praise on the Philippians: see[146] how he restrains their thought through many other ways above, but especially by his present words. What does he say? "*Brethren, I do not consider that I have made it my own*." But if Paul hadn't yet made it his own, he could pluck up courage neither concerning the resurrection nor concerning what was to come—much less so, then, could they do so, who hadn't done a fraction of his virtuous actions. **[133]** What he's saying is "I think I haven't yet made virtue completely my own," as if someone were speaking about a race. "I haven't yet completed the entire course," he says. But if he says in another passage, "*I've fought the good fight*" [2 Tim 4:7], and here he says, "*I don't consider that I've made it my own* yet," someone who reads carefully will well recognize the reason for the first quotation and the second. After all, one shouldn't dwell continually on the same words. Indeed, he spoke these words much earlier, whereas he spoke the former nearer his death. "No," he says, "I'm of one single purpose, *straining forward to what lies ahead*." "*One thing I do*," he says, "*while forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus*." You see, this makes him *strain forward—forgetting what lies behind*. Accordingly, the person who considers that they've already been perfected and lack nothing with regard to achieving virtue may even stop running, as if they'd got it

146. This sentence is an anacoluthon in the Greek.

κατόρθωσιν, κἂν ἐπαύσατο τρέχων, ὡς τὸ πᾶν κατειληφέναι· ὁ δὲ ἀφεστάναι τοῦ τέρματος ἔτι νομίζων, οὐδέποτε παύσεται τρέχων.

Τοῦτο οὖν ἡμᾶς ἀεὶ δεῖ λογίζεσθαι, κἂν μυρία κατορθώσωμεν ἀγαθά. Εἰ γὰρ Παῦλος μετὰ μυρίους θανάτους, μετὰ τοσούτους κινδύνους τοῦτο ἐλογίζετο, πολλῷ μᾶλλον ἡμεῖς. Οὐ μὴν ἀνέπεσον, φησὶν, ἐπειδὴ τοσοῦτον δραμὼν οὐκ ἴσχυσα, οὐδὲ ἀπέγνων, ἀλλ' ἔτι τρέχω, ἔτι ἀγωνίζομαι· τοῦτο μόνον σκοπῶ, ὅπως δὴ προκόπτοιμι. Οὕτω καὶ ἡμᾶς χρὴ ποιεῖν, ἐπιλανθάνεσθαι τῶν κατορθωμάτων, καὶ ἀφιέναι αὐτὰ ὀπίσω. Καὶ γὰρ ὁ δρομεὺς οὐχ ὅσους ἤνυσεν ἀναλογίζεται διαύλους, ἀλλ' ὅσους λείπεται. Καὶ ἡμεῖς μὴ ὅσον ἠνύσαμεν τῆς ἀρετῆς ἀναλογιζώμεθα, ἀλλ' ὅσον ἡμῖν λείπει. Τί γὰρ ἡμᾶς ὠφελεῖ τὸ ἀνυσθὲν, ὅταν τὸ λειπόμενον μὴ προστεθῇ; Καὶ οὐκ εἶπεν, ὅτι οὐκ ἀναλογίζομαι, ἀλλ' οὐδὲ μέμνημαι. Οὕτω γὰρ σφοδροὶ γινόμεθα, **[134]** ὅταν πᾶσαν προθυμίαν εἰς τὸ λεῖπον ἀναλάβωμεν, ὅταν ἐκεῖνα λήθῃ παραδῶμεν. Ἐπεκτεινόμενοι, φησὶ, πρὶν ἢ παραγενέσθαι, λαβεῖν σπουδάζομεν. Ὁ γὰρ ἐπεκτεινόμενος οὗτός ἐστιν, ὁ τοὺς πόδας καίτοι τρέχοντας τῷ λοιπῷ σώματι προλαβεῖν σπουδάζων, ἐπεκτείνων ἑαυτὸν εἰς τὸ ἔμπροσθεν, καὶ τὰς χεῖρας ἐκτείνων, ἵνα καὶ τοῦ δρόμου πλέον τι ἐργάσηται. Τοῦτο δὲ ἀπὸ πολλῆς προθυμίας γίνεται, ἀπὸ πολλῆς θερμότητος. Οὕτω δεῖ τρέχειν τὸν τρέχοντα, μετὰ τοσαύτης σπουδῆς, μετὰ τοσαύτης προθυμίας, οὐκ ἀναπεπτωκότα. Ὅσον δὲ τοῦ οὕτω τρέχοντος καὶ τοῦ ὑπτίου κειμένου τὸ μέσον, τοσοῦτον τοῦ Παύλου καὶ ἡμῶν.

Καθ' ἡμέραν ἀπέθνησκεν ἐκεῖνος, καθ' ἡμέραν εὐδοκίμει· οὐκ ἦν καιρὸς, οὐκ ἦν χρόνος, ἐν ᾧ οὐκ ηὔξετο αὐτῷ ὁ δρόμος· οὐ λαβεῖν ἠθέλησεν, ἀλλ' ἁρπάσαι τὸ βραβεῖον· οὕτω γὰρ ἔστι λαβεῖν. Ἄνω ὁ τὸ βραβεῖον διδοὺς ἕστηκεν, ἄνω κεῖται τὸ βραβεῖον. Ὅρα πόσον τὸ διάστημα τοῦτο δεῖ διαδραμεῖν, ὅρα πόσον τὸ ὕψος· ἐκεῖ δεῖ πετασθῆναι τοῖς τοῦ πνεύματος πτεροῖς· ἑτέρως γὰρ οὐκ ἔνι τὸ ὕψος τοῦτο τεμεῖν. Μετὰ τοῦ σώματος ἐκεῖ δεῖ βαδίσαι· ἔξεστι γάρ· "Ἡμῶν γὰρ τὸ πολίτευμα, φησὶν, ἐν οὐρανῷ·" ἐκεῖ τὸ βραβεῖόν ἐστιν. Ὁρᾷς τοὺς τρέχοντας πῶς νόμῳ ζῶσι; πῶς οὐδὲν τῶν ἐκλυόντων τὴν ἰσχὺν προσίενται; πῶς ἀγωνίζονται καθ' ἑκάστην ἡμέραν ἐν παλαίστρᾳ ὑπὸ παιδοτρίβῃ καὶ νόμῳ; Μίμησαι τούτους, μᾶλλον δὲ καὶ πλείονα ἐπίδειξαι προθυμίαν· οὐ γὰρ ἴσον τὸ βραβεῖον· πολλοὶ οἱ κωλύοντες· νόμῳ ζῆθι· πολλά ἐστι τὰ ἐκλύοντα τὴν ἰσχύν· εὐσκελῆ ποίησον αὐτῆς τὼ πόδε· ἔνεστι γάρ· οὐ γὰρ φύσεώς ἐστιν,

all, whereas the person who considers they're still some distance from the end will never stop running.

Therefore, it's necessary for us always to consider this, even if we have achieved myriad good things. After all, if Paul considered this after myriad deaths, after dangers of such magnitude [cf. 2 Cor 11:23–28], we should do so much more. "I haven't lost heart," he says, "because I didn't have the strength to run such a great distance, nor did I become desperate—no, I'm still running, I'm still fighting. I've only one goal—how to make progress." We must do this too—forget our successes and leave them behind us. After all, even the runner doesn't calculate how many laps he's finished but how many are left. Let us, too, not calculate how many laps of virtue we've finished but how many are left for us. I mean, what's the use to us of what's finished when the remainder hasn't been added? And he didn't say, "I'm not calculating," but [said], "*I'm not even remembering*." For in this way we become ardent, **[134]** when we engage all our enthusiasm in what is left to do, when we consign our successes to oblivion. "*Straining forward* before we get there," he says, "we're ardent about getting the prize." You see, the person who is *straining forward* is the very person who in their ardor to make their feet anticipate the rest of their body, although they are running, strains themselves forward and extends their hands so that some more of the race might be covered. This comes from great enthusiasm, from great fervor. This is how the runner should run, with that degree of ardor, with that degree of enthusiasm, not losing heart. The gap between the person who runs like that and the person who lies on their back is as great as the gap between Paul and us.

Every day Paul died; every day he gained credit. There wasn't an occasion, there wasn't a time in which his race didn't advance. He wanted not to take the prize but to seize it—you see, it's possible to take it like that. The one awarding the prize stands up there; the prize lies up there. Look at the extent of the distance we have to run; look at the extent of the height. We have to fly there with the wings of the Spirit—otherwise, it's not possible to make our way to this height. We have to walk there with our bodies. You see, it *is* possible: "*For our commonwealth is in heaven*" [Phil 3:20], he says. That's where the prize is. Do you see how runners live according to a regimen? How they allow nothing to ruin their physique? How they compete every day in the gymnasium subjected to a trainer and a regimen? Imitate them—I should say, display even more enthusiasm. You see, the prize isn't the same. Many people get in the way. Live according to a regimen! There are numerous things that ruin your physique. Make its feet nimble! After

ἀλλὰ προαιρέσεως. Κούφην αὐτὴν ἐργασώμεθα, ἵνα μὴ τῇ ταχυτῆτι τῶν ποδῶν τὸ λοιπὸν ἄχθος ἐμποδίζῃ. Δίδαξον εἶναι τοὺς πόδας ἀσφαλεῖς· πολλοὶ γὰρ οἱ ὄλισθοι· κἂν καταπέσῃς, πολλὰ ἀπώλεσας. Πλὴν κἂν καταπέσῃς, διανάστηθι· ἔνι καὶ οὕτω νικῆσαι. Μηδέποτε τοῖς ὀλισθηροῖς ἐπιχείρει πράγμασι, **[135]** καὶ οὐ καταπεσῇ· ἐπὶ τὰ βεβηκότα τρέχε· ἄνω τὴν κεφαλὴν, ἄνω τὸ ὄμμα. Τοῦτο καὶ τοῖς τρέχουσιν οἱ παιδοτρίβαι παρακελεύονται· οὕτω διαβαστάζεται ἰσχύς· ἂν δὲ κάτω νεύσῃς, κατέπεσες, ἐξελύθης. Ἄνω βλέπε, ὅπου τὸ βραβεῖόν ἐστιν· αὐτὴ τοῦ βραβείου ἡ ὄψις μείζονα ποιεῖ τὴν προαίρεσιν. Οὐκ ἀφίησιν αἰσθέσθαι τῶν πόνων ἡ τῆς λήψεως ἐλπὶς, τὸ μῆκος μικρὸν ποιεῖ φαίνεσθαι.

Τί ἐστι τὸ βραβεῖον; Οὐ κλάδος φοίνικος, ἀλλὰ τί; Βασιλεία οὐρανῶν, ἀνάπαυσις αἰώνιος, δόξα μετὰ Χριστοῦ, κληρονομία, ἀδελφότης, μυρία ἀγαθὰ, ἃ οὐκ ἔνι εἰπεῖν. Οὐκ ἔνι ἐκείνου τοῦ βραβείου τὸ κάλλος διηγήσασθαι· ὁ κρατῶν αὐτὸ οἶδε μόνος, καὶ ὁ μέλλων αὐτὸ λαμβάνειν. Οὐκ ἔστι χρυσοῦν, οὐκ ἔστι διάλιθον· πολλῷ τούτων τιμιώτερον. Ὁ χρυσὸς βόρβορος πρὸς ἐκεῖνο τὸ βραβεῖόν ἐστι· λίθοι τίμιοι πλίνθος πρὸς ἐκεῖνο τὸ κάλλος τοῦ βραβείου. Ἂν ἐκεῖνο ἔχων ἀπέλθῃς εἰς τὸν οὐρανὸν, μετὰ πολλῆς τῆς τιμῆς ἐκεῖ βαδίζειν δυνήσῃ, καὶ ἄγγελοί σε αἰδεσθήσονται τοῦτο φέροντα τὸ βραβεῖον· πᾶσι μετὰ παρρησίας προσελεύσῃ πολλῆς. "Ἐν Χριστῷ Ἰησοῦ." Ὅρα τὸν εὐγνώμονα. Ἐν Χριστῷ Ἰησοῦ τοῦτο ποιῶ, φησίν. Οὐ γὰρ ἔνι χωρὶς τῆς ἐκείνου ῥοπῆς τοσοῦτον διελθεῖν διάστημα· πολλῆς δεῖ τῆς βοηθείας, πολλῆς τῆς συμμαχίας. Κάτω μέν σε ἀγωνίζεσθαι ἐβουλήθη, ἄνω δὲ στεφανοῖ· οὐχ ὡς ἐνταῦθα, ἔνθα ὁ ἀγὼν, ἐκεῖ καὶ ὁ στέφανος, ἀλλ' ἐν τῷ λαμπρῷ χωρίῳ ὁ στέφανος. Οὐχ ὁρᾶτε καὶ ἐνταῦθα, ὅτι τοὺς μάλιστα τιμωμένους καὶ τῶν ἀθλητῶν καὶ τῶν ἡνιόχων, οὐ στεφανοῦσιν ἐν τῷ σταδίῳ κάτω, ἀλλ' ἄνω καλέσας ὁ βασιλεὺς ἐκεῖ στεφανοῖ; Οὕτω καὶ ἐνταῦθα, εἰς τὸν οὐρανὸν λαμβάνεις τὸ βραβεῖον.

"Ὅσοι οὖν τέλειοι, φησὶ, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει." Ποῖον; Τὸ, ὅτι δεῖ τῶν ὄπισθεν ἐπιλανθάνεσθαι· ὥστε τελείου, τὸ μὴ νομίζειν ἑαυτὸν τέλειον εἶναι. Πῶς τοίνυν λέγεις, "ὅσοι τέλειοι;" εἰπὲ γάρ μοι, τοῦτο φρονοῦμεν ὃ σὺ φρονεῖς; Εἰ γὰρ μὴ ἔλαβες, μηδὲ τετελείωσαι, πῶς τοὺς τελείους κελεύεις **[136]** τοῦτο φρονεῖν, ὃ αὐτὸς φρονεῖς οὐδέπω τέλειος ὤν; Τοῦτο γάρ ἐστι, φησὶ, τελειότης. "Καὶ εἴ τι ἑτέρως

all, you can. I mean, it comes not from nature but from will. Let's make our physique light so that the rest of the weight doesn't hinder our fleetness of foot. Teach your feet to be sure: there are many slippery parts. If you fall, you'll lose a lot. But if you fall, get up again—it's possible to win even like that. Never put your hand to slippery deeds, **[135]** and you won't fall. Run on the trodden paths! Head up, eyes up! This is the advice the trainers give to the runners too. In this way the physique endures. By contrast, if you bend down, you'll fall; it'll be the end of you. Look up, where the prize is—the very sight of the prize makes your will stronger. The hope of gaining it takes away the sensation of labor; it makes the distance seem shorter.

What's the prize? It's not a palm branch—no, what is it? The kingdom of heaven, eternal rest, glory with Christ, an inheritance, brotherhood, myriad good things that it's not possible to utter. It's not possible to describe the beauty of that prize; only the one who's taken possession of it and the one who's going to get it know. It isn't made of gold; it isn't made of stones—it's much more precious than those. Gold is filth compared to that prize; precious stones are a brick compared to the beauty of that prize. If you possess it, you'll depart for heaven, you'll be able to walk there with great honor, and angels will revere you for bearing the prize. You'll approach everybody with great confidence. "*In Christ Jesus*." Look at the prudent man. "*In Christ Jesus* I'm doing this," he says. You see, it's not possible to cover such a great distance without his help. It takes a lot of assistance, a lot of aid. He wanted you to fight on earth; he's crowning you in heaven. It's not like here: the contest is here and the crown is there, but the crown is in a brilliant spot. Don't you see here too that they don't crown the most honored of both athletes and charioteers in the stadium below, but the emperor calls them to go up and crowns them there? So it is here too—you receive the prize in heaven.

"Therefore *let those of us who are mature*,"[147] he says, "*be of this mind, and if in anything you think differently, God will reveal that also to you*" [Phil 3:15]. What kind of thing? "That you should *forget what lies behind*." The upshot is that it's characteristic of a mature person not to consider that they're mature. How then do you say, "*those of us who are mature*"? Tell me, do we think the same as you? If you haven't taken it, and aren't mature either, how can you order mature people **[136]** to think like you, when you yourself think that you are not yet mature? "This is maturity," he says. "*And*

147. τέλειοι, the verbal form of which was translated earlier as "perfected."

φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει." Τουτέστιν, *εἰ δέ τις νομίζει τὸ πᾶν κατωρθωκέναι. Ἀσφαλίζεται αὐτούς· ἀλλ' οὐκ εἶπεν οὕτως, ἀλλὰ τί;* "*Καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει.*" *Ὅρα πῶς συνεσταλμένως τοῦτό φησιν. Ὁ θεὸς ὑμᾶς διδάξει· τουτέστιν, ὁ θεὸς ὑμᾶς πείσει, οὐχὶ διδάξει· ἐδίδασκε γὰρ ὁ* Παῦλος, *ἀλλ' ἐνάξει ὁ θεός.* Καὶ *οὐκ εἶπεν, ἐνάξει, ἀλλ',* "*ἀποκαλύψει,*" *ἵνα δόξῃ μᾶλλον ἀγνοίας εἶναι τὸ πρᾶγμα.* Οὐ *περὶ δογμάτων ταῦτα εἴρηται, ἀλλὰ περὶ βίου τελειότητος, καὶ τοῦ μὴ νομίζειν ἑαυτοὺς τελείους εἶναι. Ὡς ὅ γε νομίζων τὸ πᾶν κατειληφέναι, οὐδὲν ἔχει.* "*Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.*" "*Πλὴν εἰς ὃ ἐφθάσαμεν,*" *τί ἐστι;* Τέως, *φησὶν, ὃ κατωρθώσαμεν, κατέχωμεν, τὸ τῆς ἀγάπης, τὸ τῆς ὁμονοίας, τὸ τῆς εἰρήνης· τοῦτο ἡμῖν κατώρθωται.* "*Εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.*" "*Εἰς ὃ ἐφθάσαμεν·*" *τουτέστι, τοῦτο ἡμῖν ἤδη κατώρθωται.*

Ὁρᾷς ὅτι κανόνα βούλεται εἶναι τὰ παραγγέλματα; Ὁ κανὼν οὔτε πρόσθεσιν, οὔτε ἀφαίρεσιν δέχεται, ἐπεὶ τὸ κανὼν εἶναι ἀπόλλυσι. Τουτέστι, *τῇ αὐτῇ πίστει, τῷ αὐτῷ ὅρῳ.* "Μιμηταί *μου γίνεσθε, ἀδελφοὶ, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.*" Εἶπεν *ἀνωτέρω,* "Βλέπετε *τοὺς κύνας,*" *ἀπήγαγεν αὐτοὺς ἐκείνων· προσάγει τούτοις, οὓς δεῖ μιμεῖσθαι.* Εἴ *τις ἡμᾶς μιμεῖσθαι βούλεται, φησὶν, εἴ τις τὴν αὐτὴν βαδίζειν ὁδὸν, ἐκείνοις προσεχέτω· εἰ καὶ ἐγὼ μὴ πάρειμι, ἀλλ' ἴστε τῆς ἐμῆς βαδίσεως τὸν τρόπον, τουτέστι, τῆς ἀναστροφῆς, τοῦ βίου.* Οὐ *γὰρ διὰ ῥημάτων μόνον ἐδίδασκεν, ἀλλὰ καὶ διὰ πραγμάτων· καθάπερ ἐν χορῷ καὶ στρατοπέδῳ τὸν χορηγὸν καὶ στρατηγὸν δεῖ μιμεῖσθαι τοὺς λοιποὺς, καὶ οὕτω βαδίζειν εὐτάκτως· ἔνι γὰρ καὶ ἀπὸ στάσεως διαλυθῆναι τάξιν.*

Ἄρα τύπος ἦσαν οἱ ἀπόστολοι, ἀρχέτυπόν τινα εἰκόνα διασώζοντες. Ἐννοήσατε *πῶς αὐτοῖς ὁ βίος ἀπηκριβωμένος* **[137]** *ἦν, ὡς ἀρχέτυπον καὶ παράδειγμα κεῖσθαι, καὶ νόμους ἐμψύχους. Ἅπερ γὰρ τὰ γράμματα ἔλεγε, ταῦτα διὰ τῶν πραγμάτων πᾶσιν ἐδήλουν.* Τοῦτό *ἐστι διδασκαλία ἀρίστη· οὕτω τὸν μαθητὴν ἐνάγειν δυνήσεται. Ἂν δὲ αὐτὸς μὲν λέγῃ καὶ φιλοσοφῇ, τοῖς δὲ ἔργοις τἀναντία ποιῇ, οὔπω διδάσκαλος.* Τοῦτο *γὰρ καὶ τῷ μαθητῇ κοῦφον, ἐν λόγοις φιλοσοφεῖν· ἀλλὰ δεῖ τῆς διὰ τῶν ἔργων νουθεσίας, καὶ τῆς ἀγωγῆς· αὕτη γὰρ καὶ διδάσκαλον αἰδέσιμον ποιεῖ, καὶ μαθητὴν εἴκειν παρασκευάζει.* Πῶς; *Ὅταν μὲν γὰρ ἴδῃ ἐν λόγοις φιλοσοφοῦντα, ἐρεῖ, ὅτι ἀδύνατα ἐπέταξεν·*

if in anything you think differently, God will reveal that also to you." That is, "if anyone considers he has achieved everything successfully." He's protecting them, but he doesn't say so—no, what does he say? "*And if in anything you think differently, God will reveal that also to you*." See how humbly he says that. "God will teach you"—that is, "God will persuade you, not teach you." You see, Paul has taught, but God will lead him on. And he didn't say, "he will lead him on," but [said], "*he will reveal*," so that the matter appears to be rather one of ignorance. This was said not about teachings but about maturity of life and about not thinking ourselves to be mature, because the person who considers that they've made everything their own possesses nothing. "*Only let us think the same things as before, to follow the same rule of life*" [Phil 3:16]. What's the meaning of "*only … as before*"? "As long as we hold onto what we have achieved," he says, "the achievement of love, of unity, of peace; these are our achievements. *Only let us think the same things as before, to follow the same rule of life*." "*As before*," that is, "we've already achieved it."

Do you see that he wants the precepts to be the rule? The rule admits of neither addition nor subtraction, because these destroy its being a rule. That is, by the same faith, by the same canon. "*Brethren, become imitators of me, and regard those who live in this way as having us as a model*" [Phil 3:17]. He said further up: "*Look out for the dogs*"—he led them away from them. He brings them close to those whom they should imitate. "If somebody wants to imitate us," he says, "if somebody wants to walk along the same road, let him pay attention to them. Even if I'm not present, know my manner of walking, that is, of my behavior and lifestyle." You see, he taught not only through words but also through deeds, just as in a chorus or an army camp the remainder have to imitate the leader or general and thus walk in an orderly way. I mean, it's possible for order to be destroyed by insubordination.

Indeed, the apostles were a type because they preserved the archetype as a kind of image. Imagine how exacting their way of life **[137]** was, so that it laid down an archetype and example and living laws. You see, what the writings said, the apostles made clear to all through their deeds. This is the best teaching: in this way it will be able to lead on the pupil. The one who talks and philosophizes but does the opposite in his actions is not yet a teacher. After all, it's easy for the pupil too to philosophize in words, but the pupil needs admonition and guidance through actions. I mean, this is what makes the teacher respected and prepares the pupil to be obedient. How? When the pupil sees the teacher philosophizing in words, he will say:

ὅτι δὲ ἀδύνατα, πρῶτος αὐτὸς δείκνυσιν ὁ μὴ πράττων. Ἂν δὲ ἴδῃ διὰ τῶν ἔργων τὴν ἀρετὴν τετελειωμένην, οὐκ ἂν ἔχοι ταῦτα λέγειν. Πλὴν ἀλλὰ κἂν ἠμελημένος ὁ τοῦ διδασκάλου βίος ᾖ, ἡμεῖς ἑαυτοῖς προσέχωμεν, καὶ ἀκούωμεν τοῦ προφήτου λέγοντος, ὅτι "Ἔσονται πάντες διδακτοὶ θεοῦ·" καί, "Οὐ μὴ διδάξωσιν ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγοντες, γνῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν."

Οὐκ ἔχεις ἐνάρετον διδάσκαλον; Ἀλλ' ἔχεις τὸν ὄντως διδάσκαλον, ὃν καὶ μόνον διδάσκαλον χρὴ καλεῖν· ἀπ' ἐκείνου μάθετε· ἐκεῖνος ἔφησε, "Μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι." Μὴ δὴ πρόσεχε τῷ διδασκάλῳ, ἀλλ' ἐκείνῳ καὶ τοῖς ἐκείνου μαθήμασιν. Ἐκεῖθεν λάβε τὸν τύπον· ἔχεις εἰκόνα ἀρίστην· πρὸς ἐκείνην ῥύθμισον σαυτόν. Μυρίαι εἰσὶν εἰκόνες ἐν ταῖς γραφαῖς κείμεναι βίων ἐναρέτων· οἷαν ἂν θέλῃς, ἐλθὲ, καὶ μετὰ τὸν διδάσκαλον ἐν τοῖς μαθηταῖς· ὁ μὲν δι' ἀκτημοσύνης ἔλαμψε, ὁ δὲ διὰ χρημάτων· οἷον ὁ Ἠλίας δι' ἀκτημοσύνης, ὁ Ἀβραὰμ διὰ χρημάτων· οἵαν νομίζεις κουφοτέραν καὶ εὐεπιτηδειοτέραν, ταύτην ἐλθέ. Πάλιν ὁ μὲν διὰ γάμου, ὁ δὲ διὰ παρθενίας· ὁ Ἀβραὰμ διὰ γάμου, ἐκεῖνος διὰ παρθενίας· ἣν θέλεις, βάδισον· ἑκατέρα γὰρ φέρει πρὸς τὸν οὐρανόν. Ὁ μὲν διὰ νηστείας, ὁ Ἰωάννης, ὁ δὲ χωρὶς νηστειῶν, ὁ Ἰώβ. Πάλιν αὐτὸς οὗτος καὶ γυναικὸς φροντίζων καὶ παίδων καὶ θυγατέρων καὶ οἰκίας, καὶ πολὺν ἔχων πλοῦτον· ὁ ἄλλος οὐδὲν ἐκέκτητο, πλὴν τοῦ ἱματίου τοῦ τριχίνου.

Καὶ τί λέγω οἰκίαν καὶ πλοῦτον καὶ χρή[**138**]ματα, ὅπου γε καὶ ἐν βασιλείᾳ ὄντα δυνατὸν τῆς ἀρετῆς ἐπιλαβέσθαι; Πάσης γὰρ οἰκίας ἰδιωτικῆς ἂν εὑρεθείη πολυπραγμονέστερος ὁ οἶκος ὁ βασιλικός. Ὁ τοίνυν Δαυῒδ ἔλαμψεν ἐν βασιλείᾳ, καὶ οὐδὲν αὐτὸν ἐξέλυσεν ἡ ἁλουργὶς καὶ τὸ διάδημα· ἄλλος ὁλοκλήρου δήμου προστασίαν ἐμπεπιστευμένος, ὁ Μωϋσῆς λέγω, ὅπερ καὶ δυσκολώτερον τυγχάνει. Ἐνταῦθα γὰρ μείζων ἡ ἐξουσία ἦν, ὅθεν καὶ πλείων ἡ δυσκολία ἐγίνετο. Εἶδες ἐν πλούτῳ εὐδοκιμηκότας, εἶδες καὶ ἐν πενίᾳ; εἶδες ἐν γάμῳ, εἶδες καὶ ἐν παρθενίᾳ; θέα τοὐναντίον πάλιν καὶ ἐν γάμῳ καὶ ἐν παρθενίᾳ ἀπολωλότας, καὶ ἐν πλούτῳ καὶ ἐν πενίᾳ· οἷον ἐν γάμῳ μὲν πολλοὶ

"He's ordered what's impossible." Whereas, if the pupil sees that virtue has been perfected through deeds, he won't be able to say that. Yet even though the teacher's way of life is careless, we should pay attention to ourselves and listen to the prophet who says, "*They will all be taught by God*" [Isa 54:13; cf. John 6:45], and "*Each man shall not teach his brother, saying,*[148] *'Know the Lord,' because they will all know me, from the smallest to the greatest*" [Jer 31:34].

Don't you have a virtuous teacher? No, you have the true Teacher, whom alone you should call Teacher. Learn from him. He said, "*Learn from me, that I am gentle*" [Matt 11:29]. Now don't pay attention to your teacher, but to this one and his teachings. Take your type from there. You have the best example. Conform yourself to it. There are myriad examples in the Scriptures of virtuous lives. Go after whichever you wish, and after the Teacher [find an example] in his disciples. The one became brilliant through poverty, the other through wealth—for example, Elijah through poverty [cf. 1 Kgs 17:1–10], Abraham through wealth [cf. Gen 13:2]. Consider what's easier and more suitable, and go after it. Again, the one became brilliant through marriage, the other through virginity: Abraham through marriage [cf. Gen 12], Elijah through virginity [cf. 1 Kgs 17–19]. Proceed with what you want; after all, each one brings you to heaven. The one became brilliant through fasting, namely, John,[149] the other without fasting, namely, Job. Again, Job personally took care of his wife, sons, daughters, and house and was very wealthy [cf. Job 1:1–5]; John had nothing except a cloak of hair [cf. Matt 3:4].

And why do I speak of a house and wealth and money **[138]** where I suppose even the person in royal rule is capable of attaining virtue? I mean, the royal house would be found to be more fraught than any private house. Accordingly, David shone in his kingdom, and the purple and the crown didn't bring him down in any way; another was entrusted with the leadership of a whole people (I'm talking about Moses), which was even more difficult. I mean in Moses's case there was greater license, hence the difficulty was greater too. Have you seen people esteemed in wealth? Have you seen people esteemed even in poverty? Have you seen people esteemed in marriage? Have you seen people esteemed in virginity? Look again conversely at those who have become lost both in marriage and in virginity,

148. Plural participle.

149. I.e., John the Baptist.

τῶν ἀνθρώπων ἀπώλοντο, οἷον Σαμψὼν, ἀλλ' οὐκ ἀπὸ τοῦ γάμου, ἀλλ' ἀπὸ τῆς ἰδίας προαιρέσεως· ἐν παρθενίᾳ δὲ, οἷον αἱ πέντε παρθένοι· ἐν πλούτῳ, ὁ πλούσιος ὁ τὸν Λάζαρον περιορῶν· ἐν πενίᾳ, μυρίοι ἔτι καὶ νῦν πένητες ἀπόλλυνται. Ἐν βασιλείᾳ δείκνυμι πολλοὺς ἀπολωλότας, ἐν δημαγωγίᾳ. Θέλεις δὲ καὶ ἐν στρατιωτικῇ τάξει ἰδεῖν σωζομένους; ὁ Κορνήλιος· καὶ ἐν προστασίᾳ οἰκίας; ὁ εὐνοῦχος ὁ τῆς Αἰθιοπίσσης. Οὕτω πάντοθεν ἐὰν εἰς δέον τῷ πλούτῳ χρώμεθα, οὐδὲν ἡμᾶς ἀπολεῖ· ἐὰν δὲ μὴ, ἅπαντα ἀπολεῖ, καὶ βασιλεία, καὶ πενία, καὶ πλοῦτος.

Τὸν μέντοι νήφοντα οὐδὲν βλάψαι δυνήσεται. Εἰπὲ γάρ μοι, αἰχμαλωσία τί ἔβλαψεν; οὐδέν. Ἐννόει γάρ μοι τὸν Ἰωσὴφ δοῦλον γενόμενον, καὶ τὴν ἀρετὴν διασώζοντα· ἐννόει μοι τὸν Δανιὴλ, καὶ τοὺς τρεῖς παῖδας αἰχμαλώτους γενομένους, καὶ πῶς πολλῷ μᾶλλον ἔλαμψαν. Πανταχοῦ γὰρ ἡ ἀρετὴ λάμπει, καὶ ἀκαταγώνιστός ἐστι, καὶ οὐδὲν ταύτην ἐμποδίσαι δύναται. Τί λέγω πενίαν καὶ αἰχμαλωσίαν καὶ δουλείαν; καὶ λιμὸν, καὶ ἕλκωσιν, καὶ νόσον χαλεπήν· δουλείας γὰρ νόσος χαλεπώτερον. Τοιοῦτος ἦν ὁ Λάζαρος, τοιοῦτος ἦν ὁ Ἰὼβ, τοιοῦτος ἦν καὶ ὁ Τιμόθεος πυκναῖς ἀσθενείαις συνεχόμενος. Ὁρᾷς ὅτι τῆς ἀρετῆς οὐδὲν δύναται περιγενέσθαι; οὐ πλοῦτος, οὐ πενία, οὐκ ἀρχὴ, οὐ τὸ ἄρχεσθαι, οὐ τὸ τῶν πραγμάτων προΐστασθαι, οὐ νόσος, οὐκ ἀδοξία, οὐ τὸ ἀπερρῖφθαι· ἀλλὰ ταῦτα πάντα κάτω καὶ ἐπὶ **[139]** γῆς ἀφεῖσα, φθάνει πρὸς τὸν οὐρανόν. Μόνον ἔστω γενναία ψυχὴ, καὶ τὸ κωλύον οὐδὲν εἶναι ἐνάρετον. Ὅταν γὰρ ὁ ἐργάτης ἔρρωται, οὐδὲν τῶν ἔξωθεν ἐμποδίζει. Καὶ γὰρ καὶ ἐπὶ τῶν τεχνῶν, ὅταν ὁ τεχνίτης ἔμπειρος ᾖ καὶ καρτερικὸς καὶ πᾶσαν τὴν τέχνην ἐπιστάμενος, κἂν νόσος ἐπέλθῃ, ἔχει αὐτὴν, κἂν πένηται, ἔχει αὐτὴν, κἂν ἔχῃ τὸ ὄργανον μετὰ χεῖρας, κἂν μὴ ἔχῃ, κἂν ἐργάζηται, κἂν μὴ ἐργάζηται, οὐδὲν ἠλάττωται· ἡ γὰρ ἐπιστήμη ἔνεστιν ἐν αὐτῷ. Οὕτω καὶ ὁ ἐνάρετος καὶ θεῷ ἀνακείμενος, κἂν εἰς πλοῦτον αὐτὸν ἐμβάλῃς, ἐπιδείκνυται τὴν τέχνην, κἂν εἰς πενίαν ὁμοίως, κἂν εἰς νόσον, κἂν εἰς ὑγείαν, κἂν εἰς ἀδοξίαν, κἂν εἰς εὐδοξίαν.

and in wealth and in poverty. For example, many people were lost in marriage, like Samson [cf. Judg 14], yet it wasn't through marriage but through their own choice; by contrast, many people became lost in virginity, like the five virgins [cf. Matt 25:1–13]. In wealth, the rich man who looked down on Lazarus [cf. Luke 16:19–20]; in poverty, there are still even now myriad poor people who are lost. In a kingdom I can point to many who are lost in political leadership. But do you want to see those who are saved in the military ranks? Cornelius [cf. Acts 10:1–33]. And in the running of a household? The eunuch belonging to the Ethiopian woman [cf. Acts 8:27]. Thus, if in every case we use wealth as necessary, it won't destroy us at all. But if we don't, it will destroy everything, and so will kingship, and poverty, and wealth.

I agree that nothing will be able to harm the vigilant person. Tell me, has captivity harmed at all? No. Please think of Joseph when he became a slave and retained his virtue [cf. Gen 39]. Please think of Daniel and the three boys who became captives [cf. Dan 3:1–3] and how much more they shone. You see, virtue shines everywhere, and it's unconquerable, and nothing can stand in its way. Why am I talking about poverty and captivity and slavery? And hunger and ulceration and difficult illness? You see, illness is more difficult than slavery.[150] Lazarus was like that, Job was like that, Timothy was like that too when struck with frequent illnesses. Do you see that nothing can overcome virtue? Not wealth, not poverty, not ruling, not being ruled, not being prominent in affairs, not sickness, not ignominy, not exile. No, leaving all these things below and on **[139]** earth, virtue goes first to heaven. Just let the soul be noble, and there will be nothing to prevent its being virtuous. You see, when the perpetrator is in good health, nothing external can stand in their way. Moreover, in the case of the arts, when the artist is experienced and patient and knows the sum total of their art, even if sickness strikes, they have their art; even if they're poor, they have their art; whether they have a tool in their hands or not, whether it works or not, they're not diminished. You see, it's the knowledge inherent in them. So too the virtuous person is dependent on God; if you cast them into wealth, they show their art, and it's similar with poverty, with illness, with health, with ill repute, with good repute.

150. On the advantages of slavery, cf. Theodoret, *De providentia*, *Or.* 7.20–24 (PG 85:677B–680C; Halton, 94–96).

Οὐχὶ διὰ πάντων εἰργάζοντο οἱ ἀπόστολοι; "διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας;" Τοῦτό ἐστιν ἀθλητὴς, τὸ πρὸς πάντα εἶναι ἐπιτήδειον. Τοιαύτη γὰρ καὶ ἡ τῆς ἀρετῆς φύσις. Ἂν δὲ εἴπῃς, ὅτι οὐ δύναμαι προεστάναι πολλῶν, μονάζειν ὀφείλω, ὕβρισας τὴν ἀρετήν· αὕτη γὰρ πᾶσι κεχρῆσθαι δύναται, καὶ διαφαίνειν, μόνον ἔστω ἐν τῇ ψυχῇ. Λιμός ἐστι; πλησμονή ἐστιν; Αὕτη τὴν ἰσχὺν ἐπιδείκνυται τὴν αὐτῆς, καθὼς Παῦλός φησιν, "Οἶδα καὶ περισσεύειν, καὶ ὑστερεῖσθαι." Ἔδει ἐργάζεσθαι; οὐκ ἐπῃσχύνθη, ἀλλὰ δύο ἔτη εἰργάζετο. Ἔδει λιμῶξαι; οὐκ ἐτάκη, οὐδὲ ἐδίστασεν. Ἔδει ἀποθανεῖν; οὐκ ἐγένετο ταπεινός· διὰ πάντων τὸ φρόνημα τὸ γενναῖον καὶ τὴν τέχνην ἐπεδείξατο. Τοῦτον οὖν ζηλώσωμεν, καὶ οὐκ ἔσται λύπης ἡμῖν ὑπόθεσις. Τί γὰρ, εἰπέ μοι, λυπῆσαι δυνήσεται τὸν τοιοῦτον; Οὐδέν. Ἕως ἂν μὴ ταύτην ἡμᾶς ἀφέληταί τις, πάντων ἀνθρώπων οὗτος μακαριώτερος καὶ ἐνταῦθα, οὐχὶ ἐκεῖ μόνον. Ἔστω γὰρ ὁ ἐνάρετος καὶ γυναῖκα ἔχων καὶ παιδία καὶ χρήματα καὶ δόξαν πολλήν· περὶ ταῦτα πάντα ὁμοίως ἐνάρετος μένει· ἄφελε αὐτὰ, καὶ πάλιν ὁμοίως ἐνάρετος ἔσται, οὔτε ὑπὸ τῶν θλίψεων καταβαπτιζόμενος, οὔτε ὑπὸ τῆς εὐπραγίας ὀγκούμενος· ἀλλ' ὥσπερ πέτρα, καὶ κυμαινούσης τῆς θαλάσσης, καὶ γαλήνης οὔσης, ὁμοίως ἕστηκεν ἀπαθὴς, οὔτε ὑπὸ τῶν **[140]** κυμάτων θρυπτομένη, οὔτε ὑπὸ τῆς γαλήνης ἄλλο τι πάσχουσα· οὕτω καὶ ἡ ψυχὴ ἡ στερρὰ ἕστηκε βεβαία καὶ ἐν γαλήνῃ καὶ ἐν κύμασι.

Καὶ καθάπερ τὰ μὲν παιδία ἐν πλοίῳ πλέοντα θορυβεῖται, ὁ δὲ κυβερνήτης κάθηται γελῶν καὶ ἀκλινὴς ὢν, τὸν θόρυβον ἐκείνων ὁρῶν, καὶ τερπόμενος· οὕτω καὶ ψυχὴ φιλόσοφος, πάντων τῶν ἄλλων θορυβουμένων, καὶ γελώντων πάλιν ἀκαίρως ἐν ταῖς τῶν πραγμάτων μεταβολαῖς, ὥσπερ ἐπί τινος αὐχένος καὶ οἴακος τῆς εὐλαβείας κάθηται ἀκλινής. Τί γὰρ, εἰπέ μοι, ταράξαι δύναται ψυχὴν εὐλαβῆ; Θάνατος; ἀλλὰ τοῦτο ζωῆς βελτίονος ἀρχή. Ἀλλὰ πενία; ἀλλὰ τοῦτο συμπράττει αὐτῇ πρὸς ἀρετήν. Ἀλλὰ νόσος; ἀλλ' οὐδὲν ἡγεῖται αὐτὴν παροῦσαν, οὐδὲ τὴν ἄνεσιν, οὐδὲ τὴν θλῖψιν· προλαβοῦσα γὰρ ἑαυτὴν ἔθλιψεν. Ἀλλ' ἀδοξία; ἀλλὰ κόσμος αὐτῇ ἐσταύρωται. Ἀλλὰ παίδων ἀποβολή; ἀλλ' οὐ δέδοικεν, ὅταν περὶ ἀναστάσεως ᾖ πεπληροφορημένη. Τί οὖν αὐτὴν ἑλεῖν δύναται; Οὐδὲν τῶν πάντων. Ἀλλὰ πλοῦτος ἐπαίρει; οὐδαμῶς· οἶδε γὰρ ὅτι οὐδὲν τὰ χρήματα. Ἀλλὰ δόξα; ἀλλὰ πεπαίδευται, ὅτι "Πᾶσα δόξα ἀνθρώπου, ὡς ἄνθος χόρτου." Ἀλλὰ τρυφή; ἀλλ' ἤκουσε Παύλου λέγοντος, ὅτι "Ἡ σπαταλῶσα ζῶσα τέθνηκεν." Ὅταν οὖν μήτε φλεγμαίνῃ, μήτε συστέλληται, τί τῆς ὑγείας ταύτης ἴσον ἂν εἴη; Ἀλλ' οὐχ αἱ ἄλλαι ψυχαὶ τοιαῦται, ἀλλὰ τῆς θαλάττης καὶ τοῦ χαμαιλέοντος πυκνότερον τρέπονται· ὥστε πολὺν εἶναι γέλωτα, ὅταν ἴδῃς

Didn't the apostles work through all circumstances? *In honor and dishonor, through ill repute and good repute* [2 Cor 6:8]. That's the mark of an athlete, to be ready for all circumstances. You see, that's the nature of virtue too. But if you say, "I can't be better than lots of people; I should lead a solitary life," you're insulting virtue. After all, it can be used by everybody and be resplendent—only let it be in the soul. Is there famine? Is there abundance? Virtue shows its own strength, as Paul says: "*I know both how to abound and how to be in want*" [Phil 4:12]. Did he have to work? He wasn't ashamed to—no, he worked for two years. Did he have to go hungry? He didn't go soft, nor did he hesitate. Did he have to die? He didn't become mean spirited. Throughout everything he demonstrated his noble mind and his art. Therefore, let's imitate him, and we won't have an excuse for sadness. Tell me, what will make a man like that sad? Nothing. As long as nobody removes virtue from us, he will be happier than all people here too, not only there. I mean, suppose that the virtuous man has a wife and children and money and a lot of glory. With regard to all those things he remains equally virtuous. Take them away, and again he'll be equally virtuous; he'll neither drown in his calamities nor be puffed up by his prosperity. No, just as a rock stands equally unmoved when the sea is raging and when there is calm, neither broken in pieces by the waves **[140]** nor suffering anything else as a result of the calm, so too the solid soul stands firm both in calm and in waves.

And just as children sailing in a boat are agitated, while the helmsman sits laughing and unmoved, observing their agitation and enjoying it, so too, while everyone else is agitated or on the other hand laughing in bad taste at the reversal of affairs, the philosophical soul sits unmoved, as if at some rudder and helm of piety. Tell me, what can disturb a pious soul? Alright, death? No, that's the beginning of a better life. Alright, poverty? No, that works together with the soul toward virtue. Alright, sickness? No, the soul considers the present life as nothing, neither remission nor suffering, for it has anticipated it and made itself suffer. Alright, dishonor? No, the world has been crucified to it. The loss of children? No, it didn't fear that when it was assured of the resurrection. So what can make it miserable? None of all that. Is wealth exalting it? Never, for it knows that money is nothing. Alright, glory? No, it's been taught that "*all human glory is like grass*" [Isa 40:6]. Alright, luxury? No, it's heard Paul saying, "*She who is self-indulgent is dead even while she lives*" [1 Tim 5:6]. So when it's neither swollen nor contracted, what could be the equal of that good health? But the other souls aren't like that—no, they change more rapidly than the sea

τὸν αὐτὸν νῦν μὲν γελῶντα, νῦν δὲ κλαίοντα, νῦν μὲν φροντίζοντα, νῦν δὲ ὑπὲρ τὸ μέτρον ἐκκεχυμένον.

Διὰ τοῦτό φησι, "Μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ·" ἐν γὰρ τῷ οὐρανῷ πολιτευόμεθα, ἔνθα οὐκ ἔστι τροπή. Ἐπήγγελται ἡμῖν ἔπαθλα οὐ τρεπόμενα· τοιαύτην πολιτείαν ἐπιδειξώμεθα, ἐντεῦθεν ἤδη λάβωμεν τὰ ἀγαθά. Ἀλλὰ τί εἰς εὔριπον ἑαυτοὺς ῥιπτοῦμεν, καὶ εἰς κλυδώνιον, καὶ εἰς χειμῶνα καὶ ζάλην; Γενώμεθα ἐν γαλήνῃ. Οὐ παρὰ **[141]** τὸν πλοῦτόν ἐστιν, οὐ παρὰ τὴν πενίαν, οὐ παρὰ τὴν δόξαν, οὐ παρὰ τὴν ἀδοξίαν, οὐ παρὰ τὴν νόσον, οὐ παρὰ τὴν ὑγείαν, οὐ παρὰ τὴν ἀσθένειαν, ἀλλὰ παρὰ τὴν ἡμετέραν ταῦτα πάντα ψυχήν. Ἂν αὐτὴ στερρὰ ᾖ, καὶ καλῶς πεπαιδευμένη τὴν τῆς ἀρετῆς ἐπιστήμην, πάντα εὔκολα αὐτῇ ἔσται. Καὶ ἐντεῦθεν ἤδη τὴν ἀνάπαυσιν ὄψεται, καὶ τὸν λιμένα τὸν εὔδιον, καὶ μυρίων ἀπελθοῦσα ἐκεῖ ἀγαθῶν ἐπιτεύξεται· ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

and the chameleon, such that there's great laughter when you see the same person now laughing, now weeping, now worried, now excessively relaxed.

That's why Paul says, "*Don't be conformed to this world*" [Rom 12:2]. You see, *our commonwealth is in heaven* [Phil 3:20] where there is no change. Unchangeable rewards have been promised to us: let's show that our commonwealth is of that kind; let's lay hold of the good things from there here and now. But why do we throw ourselves into the flux and into surf and stormy weather and squalls? Let's be in the calm. All these things **[141]** depend not on wealth, on poverty, on good repute, on ill repute, on sickness, on health, on illness, but on our soul. If it is solid and well schooled in the knowledge of virtue, everything will be easy for it. And here and now it will see rest in heaven, and it will attain the tranquil harbor and myriad good things on its arrival there. May we all attain that, through the grace and loving-kindness of our Lord Jesus Christ, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

ΛΟΓΟΣ ΙΔ.

Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ· ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστὸν, ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

ΟΥΔΕΝ *οὕτως ἀνάρμοστον καὶ ἀλλότριον* Χριστιανοῦ, *ὡς ἄνεσιν καὶ ἀνάπαυσιν ζητεῖν· καὶ τὸ τῷ παρόντι προστετηκέναι βίῳ, τῆς ἐπαγγελίας ἀλλότριον καὶ τῆς στρατολογίας. Ὁ δεσπότης σου ἐσταυρώθη, καὶ σὺ ἄνεσιν ζητεῖς; ὁ δεσπότης σου προσηλώθη, καὶ σὺ τρυφᾷς; καὶ ποῦ ταῦτα στρατιώτου γενναίου; Διὰ τοῦτο καὶ ὁ* Παῦλός *φησι,* "Πολλοὶ *περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ* Χριστοῦ." Ἐπειδή *τινες ἦσαν ὑποκρινόμενοι μὲν τὸν* Χριστιανισμὸν, *ἐν ἀνέσει δὲ ζῶντες καὶ τρυφῇ, τοῦτο δὲ ἐναντίον τῷ σταυρῷ· διὰ τοῦτο ταῦτα ἔλεγεν. Ὁ γὰρ σταυρὸς ψυχῆς ἐστι παρατεταγμένης, θανατώσης, οὐδὲν ἄνετον ἐπιζητούσης· ἐκεῖνοι δὲ ἀπεναντίας πολιτεύονται.* **[142]** *Ὥστε κἂν λέγωσιν εἶναι τοῦ* Χριστοῦ, *ἀλλ' ὡς ἐχθροί εἰσι τοῦ σταυροῦ· ἢ γὰρ ἂν, εἰ τὸν σταυρὸν ἐφίλουν, ἐσπούδαζον τὸν ἐσταυρωμένον βίον ζῆν. Οὐκ ἀνεσκολοπίσθη σου ὁ δεσπότης;* Μίμησαι *σὺ ἄλλως τὸν δεσπότην· σταύρωσον σαυτὸν, κἂν μηδείς σε σταυρώσῃ· σταύρωσον σαυτὸν, οὐχ ἵνα σεαυτὸν ἀνέλῃς, μὴ γένοιτο, τοῦτο γὰρ ἀσεβὲς, ἀλλ' ὡς* Παῦλος *ἔλεγεν·* "Ἐμοὶ *γὰρ, φησὶ, κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ.*"

Homily 14

For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things. You see, our commonwealth is in heaven, from where we await a Savior, Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the activity that enables him even to subject all things to himself [Phil 3:18–21].

Nothing is so ill suited or foreign to the Christian as seeking relaxation and rest, and clinging to the present life is foreign to our military calling.[151] Your master was crucified, and you're seeking relaxation? Your master was nailed up, and you're luxuriating? In what way are these the signs of an authentic soldier? That's why Paul too said: "*Many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ.*" Since there were some who pretended to be Christians but were living a life of relaxation and luxury, which is opposed to the cross, that's why he spoke as he did. You see, the cross is a sign of the soul drawn up for battle, about to die, in no way seeking relaxation. They, on the other hand, have the opposite way of life. **[142]** The result is that if they say they're Christ's, they're like *enemies of the cross*. Otherwise, you see, if they loved the cross, they would be enthusiastic about living the crucified life. Wasn't your master impaled? Imitate the master in other ways: crucify yourself, even if nobody crucifies you. Crucify yourself, not so that you kill yourself (heaven forbid!—that's wicked), but as Paul said: "*For the world has been crucified to me,*" he says, "*and I to the world*" [Gal 6:14].

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151. On the Christian life as a military calling (*militia Christi*), a favorite image of Paul, see the classic work of Adolf von Harnack, first published in 1905. I have used the 1963 edition, *Militia Christi: Die Christliche Religion und der Soldatenstand in den ersten drei Jahrhunderten* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1963) (English translation: *Militia Christi: The Christian Religion and the Military in the First Three Centuries* [trans. David McInnes Gracie; Minneapolis: Fortress, 1981]).

Εἰ φιλεῖς τὸν δεσπότην σου, τὸν θάνατον ἀπόθανε τὸν ἐκείνου. Μάθε πόση τοῦ σταυροῦ ἡ ἰσχὺς, πόσα κατώρθωσε, πόσα κατορθοῖ, πῶς ἐστιν ἀσφάλεια τοῦ βίου. Διὰ τούτου πάντα τελεῖται· βάπτισμα διὰ τοῦ σταυροῦ· δεῖ γὰρ ἀναλαβεῖν τὴν σφραγῖδα· χειροτονία διὰ τοῦ σταυροῦ· κἂν ἐν ὁδοῖς ὦμεν, κἂν ἐν οἰκίᾳ, κἂν ὅπου ἄν ποτε, μέγα ἀγαθὸν ὁ σταυρὸς, σωτήριον ὅπλον, ἀσπὶς ἄμαχος, τῷ διαβόλῳ ἀντίπαλος. Τούτῳ οὖν ἐχθραίνων βαστάζεις τὸν σταυρὸν, μὴ ἁπλῶς σφραγιζόμενος, ἀλλὰ τὰ τοῦ σταυροῦ πάσχων. Οἶδε σταυρὸν ὁ Χριστὸς τὰ πάθη λέγειν, ὡς ὅταν λέγῃ· "Ἐάν μή τις ἄρῃ τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθήσῃ μοι·" τουτέστιν, ἐὰν μή τις ᾖ παρεσκευασμένος πρὸς θάνατον. Οὗτοι δὲ ἀγεννεῖς ὄντες καὶ φιλόζωοι καὶ φιλοσώματοι, ἐχθροὶ τοῦ σταυροῦ τυγχάνουσι· καὶ πᾶς, ὃς ἂν ᾖ τῆς τρυφῆς φίλος καὶ τῆς ἐνταῦθα ἀσφαλείας, ἐχθρός ἐστι τοῦ σταυροῦ, ἐν ᾧ Παῦλος καυχᾶται καὶ περιπλέκεται, ᾧ σπουδάζει συνουσιωθῆναι, ὡς ὅταν λέγῃ· "Ἐγὼ ἐσταύρωμαι τῷ κόσμῳ, καὶ ὁ κόσμος ἐμοί." "Νῦν δὲ, φησὶ, καὶ κλαίων λέγω." Διὰ τί; Ὅτι ἐπέτεινε τὸ κακὸν, ὅτι δακρύων ἄξιοι οἱ τοιοῦτοι.

Ὄντως δακρύων ἄξιοι οἱ τρυφῶντες, τὸ μὲν περιβόλαιον, τουτέστι, τὸ σῶμα λιπαίνοντες, τῆς δὲ μελλούσης εὐθύνας διδόναι οὐδένα ποιούμενοι λόγον. Ἰδοὺ τρυφᾷς, ἰδοὺ μεθύεις, σήμερον καὶ αὔριον, καὶ δέκα ἔτη, καὶ εἴκοσι, καὶ τριάκοντα, καὶ πεντήκοντα, καὶ ἑκατὸν, ὅπερ ἀδύνατον· πλὴν ἀλλ', εἰ βούλει, θῶμεν· τί τὸ πέρας; τί τὸ κέρδος; Οὐδέν. Τὸ οὖν τοιοῦτον βίον ζῆν οὐ δακρύων ἄξιον καὶ θρήνων; Ἤγαγεν ἡμᾶς εἰς τὸ στάδιον τοῦτο ὁ θεὸς, ἵνα [**143**] στεφανώσῃ, καὶ ἡμεῖς ἄπιμεν μηδὲν ἐργασάμενοι γενναῖον. Κλαίει τοίνυν ὁ Παῦλος, ἐφ' οἷς ἕτεροι γελῶσι καὶ σπαταλῶσιν· οὕτως ἐστὶ συμπαθητικὸς, οὕτω φροντίζει πάντων ἀνθρώπων. "Ὧν ὁ θεὸς, φησὶν, ἡ κοιλία." Διὰ τοῦτό ἐστι θεὸς αὐτοῖς· τοῦτό ἐστι, "Φάγωμεν καὶ πίωμεν." Ὁρᾷς ὅσον ἡ τρυφὴ κακόν; τοῖς μὲν τὰ χρήματα, τοῖς δὲ ἡ κοιλία θεός. Οὐχὶ εἰδωλολάτραι καὶ οὗτοι, καὶ ἐκείνων χείρους; "Καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν."

Τινὲς τὴν περιτομήν φασιν· ἐγὼ δὲ οὐ τοῦτό φημι, ἀλλὰ τοῦτό ἐστιν· ἐφ' οἷς ἔδει ἐγκαλύπτεσθαι, ἐπὶ τούτοις σεμνύνονται. Δεινὸν μὲν γὰρ τὸ αἰσχρὰ πράττειν, τὸ δὲ πράττοντα αἰσχύνεσθαι, ἐξ ἡμισείας ἐστὶ δεινόν· ὅταν μέντοι τις καὶ ἐγκαλλωπίζηται, ὑπερβολὴ ἀναισθησίας. Ἆρα περὶ ἐκείνων ταῦτα μόνον

If you love your master, die his death. Learn how great the strength of the cross is, how much it has set right, how much it will set right, how it is the assurance of life. Through it everything is being accomplished. Baptism is accomplished through the cross. You see, you must receive the sign.[152] Ordination is accomplished through the cross. In the streets, in the home, wherever we are, the cross is a great benefit, a saving weapon, an invincible shield, an adversary of the devil. Therefore, in your hostilities with him carry the cross, not simply because you have received the sign of the cross, but because you suffer what is proper to the cross. Christ knew to call sufferings a cross, as when he says, "*Unless a person takes up his cross and follows me*" [Matt 16:24]. That is, unless a person is prepared for death. But those who are degenerate and love life and the body are enemies of the cross. And everyone who loves luxury and safety in the life here is an enemy of the cross in which Paul boasted and which he embraced, which he strove to be united to, as when he says: "*I am crucified to the world, and the world to me.*" "*And now I tell you even with tears,*" he says. Because evil increased and such people deserved tears.

Truly deserving of tears are those who luxuriate, making sleek the covering (that is, the body), whereas they make no reckoning of being held to account in the life to come. See how you indulge in luxury, see how you drink, today and tomorrow, and for ten years, and twenty and thirty and fifty and a hundred, which is impossible. But if you like, we'll leave it at that. What's the limit? What's the use? None. So isn't living a life like that deserving of tears and lamentations? God has led us to this stadium so that **[143]** he can crown us, and we leave it having done nothing noble. Accordingly, Paul weeps over things that others laughed at and were indulgent about. He was so empathetic, he worried so much about everybody. "*Their god is the belly,*" he says. On that account it's god to them—this means "*Let's eat and drink*" [1 Cor 25:32]. You see the degree to which luxury is evil? For some, money was god; for others, the belly. Aren't they idolaters and even worse? "*And they glory in their shame.*"

Some say this is circumcision, but I don't say that—no, it means this: on the basis of what they should have hidden, they considered themselves a cut above the rest. You see, performing shameful acts is a terrible thing, but if it shames the doer, it's half as terrible, whereas when someone even takes pride in it, it's the height of senselessness. Is it the case that those

152. I.e., the sign of the cross as administered at baptism.

εἴρηται, οἱ δὲ παρόντες ἡμῖν ἐνταῦθα ἐξέφυγον τὸ ἔγκλημα, καὶ οὐδείς ἐστιν ὑπεύθυνος τούτῳ; οὐδὲ θεὸν ἔχει τὴν κοιλίαν, οὐδὲ τὴν δόξαν ἐν τῇ αἰσχύνῃ; Βούλομαι, *καὶ σφόδρα βούλομαι μηδὲν τούτων εἶναι πρὸς ἡμᾶς, μηδὲ εἰδέναι τινὰ ἔνοχον τοῖς λεγομένοις· δέδοικα δὲ μὴ πρὸς ἡμᾶς μᾶλλον, ἢ τοὺς τότε λέγηται. Ὅταν γὰρ πάντα τὸν βίον ἐν πότοις καὶ κώμοις ἀναλίσκῃ τις, καὶ εἰς μὲν πένητας ὀλίγα τινὰ δαπανᾷ, τὸ δὲ πλέον ἀναλίσκῃ εἰς τὴν κοιλίαν, οὐκ εἰκότως καὶ περὶ αὐτοῦ λεχθήσεται;*

Οὐδὲν ἐντρεπτικώτερον τῆς λέξεως, οὐδὲν πληκτικώτερον. "*Ὧν ὁ θεὸς, φησὶν, ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν.*" *Τίνες οὗτοί εἰσιν;* "*Οἱ τὰ ἐπίγεια, φησὶ, φρονοῦντες.*" Οἰκοδομήσωμεν *οἰκίας· ποῦ; ἐν τῇ γῇ, φησί· κτησώμεθα ἀγροὺς, ἐν τῇ γῇ πάλιν· ἐπιτύχωμεν ἀρχῆς, πάλιν ἐν τῇ γῇ· τύχωμεν δόξης, πάλιν ἐν τῇ γῇ· πλουτήσωμεν, πάντα ἐν τῇ γῇ.* Οὗτοί *εἰσιν ὧν ὁ θεὸς ἡ κοιλία.* Οἱ *γὰρ μηδὲν πνευματικὸν φρονοῦντες, ἀλλ' ἐνταῦθα πάντα κεκτημένοι, καὶ ταῦτα φρονοῦντες, εἰκότως τὴν κοιλίαν θεὸν ἔχουσι, λέγοντες,* "Φάγωμεν **[144]** *καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν.*" Καὶ *περὶ μὲν τοῦ σώματος ἀλγεῖς, εἰπέ μοι, ὅτι γήϊνόν ἐστι, καίτοι οὕτως οὐδὲν παραβλάπτῃ· τὴν δὲ ψυχὴν κατασπᾷς εἰς τὴν γῆν, δέον καὶ τοῦτο ποιῆσαι πνευματικόν; ἔξεστι γὰρ, ἂν θέλῃς.* Κοιλίαν *ἔλαβες, ἵνα τρέφῃς, οὐχ ἵνα διασπᾷς· ἵνα κρατῇς αὐτῆς, οὐχ ἵνα δέσποιναν ἔχῃς· ἵνα σοι ὑπηρετῇ πρὸς τὴν τῶν λοιπῶν μορίων διατροφὴν, οὐχ ἵνα σὺ αὐτῇ ὑπηρετῇς, οὐχ ἵνα τοὺς ὅρους ἐκβαίνῃς.* Οὐ *τοσαῦτα κακὰ ἐργάζεται ἡ θάλασσα τοὺς ὅρους ὑπερβαίνουσα, ὅσα ἡ γαστὴρ τὸ σῶμα τὸ ἡμέτερον μετὰ τῆς ψυχῆς· πᾶσαν ἐπικλύζει τὴν οἰκουμένην ἐκείνη, καὶ αὕτη ἅπαν τὸ σῶμα.* Θὲς *αὐτῇ ὅρον τὴν αὐτάρκειαν, καθὼς θεὸς ἔθετο τῇ θαλάσσῃ τὴν ἄμμον· κἂν κυμαίνῃ, κἂν ἀγριαίνῃ, ἐπιτίμα τῇ δυνάμει τῇ οὔσῃ ἐν σοί.* Ὅρα *πῶς σε ἐτίμησεν ὁ θεὸς, ἵνα αὐτὸν μιμῇ· σὺ δὲ οὐ θέλεις, ἀλλ' ὁρᾷς αὐτὴν ὑπερβλύζουσαν, καὶ πᾶσαν διαφθείρουσαν τὴν φύσιν, καὶ λιμνάζουσαν, καὶ οὐ τολμᾷς κατασχεῖν οὐδὲ σωφρονίσαι.* "*Ὧν ὁ θεὸς, φησὶν, ἡ κοιλία.*"

Ἴδωμεν *πῶς* Παῦλος *ἐδούλευσε τῷ θεῷ· ἴδωμεν πῶς καὶ οἱ γαστρίμαργοι τῇ κοιλίᾳ.* Οὐχὶ *μυρίους τοιούτους ὑπομένουσιν θανάτους; οὐχ, ἅπερ ἂν προστάττῃ, δεδοίκασι παρακοῦσαι; οὐχὶ τὰ ἀδύνατα διακονοῦνται αὐτῇ; οὐχὶ ἀνδραπόδων χείρους εἰσίν;* "Ἡμῶν *δὲ, φησὶ, τὸ πολίτευμα ἐν οὐρανῷ ὑπάρχει.*" Μὴ *τοίνυν ἐνταῦθα ζητῶμεν ἄνεσιν· ἐκεῖ ἐσμεν λαμπροὶ, ἔνθα καὶ πολιτευόμεθα.* "Ἐξ *οὗ καὶ σωτῆρα, φησὶν, ἀπεκδεχόμεθα κύριον* Ἰησοῦν, *ὃς μετασχηματίσει*

remarks were made only about the Philippians, while those here with us have escaped the charge, and nobody is guilty of it? Does nobody either have *their belly as god* or *glory in their shame*? I wish, I really wish, that none of these charges applied to us and we didn't know anyone involved in what Paul said, but I'm afraid in case they're more applicable to us than to people back then. You see, when someone wastes their entire life drinking and carousing, and, while spending a little bit on the poor, squanders the bulk on their belly, isn't it appropriate that this will be said about them too?

Nothing incites compunction more, nothing strikes home more than Paul's words. "*Their god is the belly*," he says, "*and they glory in their shame*." Who are these people? "*Their minds are set on earthly things*." Shall we build houses? Where? "On earth," they say. Shall we buy land? Again they say, "on earth." Shall we obtain a public office? Again they say, "on earth." Shall we attain glory? Again they say, "on earth." Shall we become rich?—everything is "on earth." These are the people whose belly is their god. You see, because they don't have a spiritual thought—no, they acquire everything here and think these thoughts—it's appropriate for them to have their belly as god, when they say, "*Let us eat* **[144]** *and drink, for tomorrow we shall die*" [1 Cor. 15:32; cf. Isa 22:13]. Tell me, in the case of your body do you grieve because it's earthly, yet you don't harm it in any way like that, whereas you trample your soul into the ground, when you should in fact make it spiritual? After all, it's possible if you want to. You acquired a belly to feed, not to distend; to be ruler of it, not to have it as a mistress; for it to serve you to feed the rest of your bodily parts, not for you to serve it, to exceed limits. The sea doesn't perform such evil acts when it exceeds its limits as our stomach does to our body along with our soul. The sea deluges the whole world, but your stomach deluges your whole body. Put moderation as a limit for it, just as God put sand for the sea. If it's seething, if it becomes wild, censure it with the power that's in you. See how God has honored you so that you many imitate him. But you don't want to—no, you watch your stomach overflow and destroy its nature completely, and flood, and you don't dare to rein it in or temper it. "*Their god*," he says, "*is their belly*."

Let's see how Paul served God; let's see how the gluttons too serve their belly. Don't they undergo myriad deaths like Paul's? Don't they fear to disobey whatever commands he gave? They didn't perform impossible services for it? Aren't they worse than slaves? "*But our commonwealth*," he says, "*is in heaven*." Accordingly, let's not seek relaxation in this life: our commonwealth will be where we shine. "*From it we await a Savior*," he

τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ." Κατὰ μικρὸν ἀνήγαγεν ἡμᾶς· *ἀπ' οὐρανοῦ*, φησὶν, *ὁ ἡμέτερος σωτήρ*· ἀπὸ τοῦ τόπου, ἀπὸ τοῦ προσώπου τὸ σεμνὸν δεικνύς. "*Ὃς με*[**145**]*τασχηματίσει*, φησὶ, *τὸ σῶμα τῆς ταπεινώσεως ἡμῶν.*" Πολλὰ πάσχει νῦν τὸ σῶμα, δεσμεῖται, μαστίζεται, μυρία πάσχει δεινά· ἀλλὰ καὶ τὸ τοῦ Χριστοῦ τοσαῦτα ἔπαθε. Τοῦτο γοῦν ᾐνίξατο εἰπὼν, "*εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.*" Ἄρα τὸ αὐτὸ μὲν ἔστιν, ἐνδύεται δὲ ἀφθαρσίαν. "*Μετασχηματίσει.*" Ἄρα καὶ τὸ σχῆμα ἕτερον, ἢ τὴν μεταβολὴν οὕτω καταχρηστικῶς ἐκάλεσε. Σῶμα δὲ ταπεινώσεως ἡμῶν εἶπεν, ὅτι τεταπείνωται νῦν, τῇ φθορᾷ ἐστιν ὑπεύθυνον, τῇ ἀλγηδόνι, ὅτι δοκεῖ εὐτελὲς εἶναι, καὶ οὐδὲν τῶν λοιπῶν ἔχειν πλέον. "*Εἰς τὸ γενέσθαι αὐτὸ*, φησὶ, *σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.*"

Βαβαὶ, ἐκείνῳ τῷ καθημένῳ ἐν δεξιᾷ τοῦ πατρὸς, σύμμορφον τοῦτο τὸ σῶμα γίνεται· ἐκείνῳ τῷ προσκυνουμένῳ ὑπὸ ἀγγέλων, ἐκείνῳ ᾧ παρεστήκασιν αἱ ἀσώματοι δυνάμεις, ἐκείνῳ τῷ ἐπάνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, ἐκείνῳ σύμμορφον γίνεται. Ἆρα ἂν ἡ οἰκουμένη πᾶσα λαβοῦσα δάκρυα, τοὺς ταύτης τῆς ἐλπίδος ἐκπεπτωκότας δακρύῃ, ἀξίως δακρύσει, ὅτι ἐπαγγελίας ἡμῖν κειμένης ἐκείνῳ γενέσθαι σύμμορφον, μετὰ τῶν δαιμόνων ἀπέρχεται; Οὐ μέλει μοι γεέννης λοιπόν· ὅσα ἂν εἴπῃς, τοσαύτης δόξης ἐκπεπτωκὼς, νῦν λοιπὸν οὐδὲν τὴν γέενναν νομίζω πρὸς τὴν ἔκπτωσιν ταύτην. Τί λέγεις, ὦ Παῦλε; ἐκείνῳ σύμμορφον γίνεται; Ναὶ, φησίν. Εἶτα, ἵνα μὴ ἀπιστήσῃς, καὶ λογισμὸν ἐπήγαγε· "*Κατὰ τὴν ἐνέργειαν*, φησὶ, *τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.* Δύναμιν ἔχει, φησὶν, ὥστε τὰ πάντα ὑποτάξαι, οὐκοῦν καὶ τὴν φθορὰν καὶ τὸν θάνατον· μᾶλλον δὲ ἀπὸ τῆς αὐτῆς δυνάμεως καὶ τοῦτο ποιεῖ. Ποῖον γὰρ δυνάμεώς ἐστι μείζονος, εἰπέ μοι; δαίμονας καὶ ἀγγέλους καὶ ἀρχαγγέλους καὶ Χερουβὶμ καὶ Σεραφὶμ ὑποτάξαι, ἢ σῶμα ποιῆσαι ἄφθαρτον καὶ ἀθάνατον; Πολλῷ δὴ μᾶλλον τοῦτο, ἢ ἐκεῖνο. Ἔδειξε μείζονα ἔργα τῆς δυνάμεως αὐτοῦ, ἵνα καὶ τούτοις πιστεύσῃς. Ὥστε κἂν ὁρᾶτε τούτους χαίροντας, κἂν ὁρᾶτε δεδοξασμένους, στήκετε, μηδὲν παρα[**146**]βλάπτεσθε παρ' αὐτῶν, μηδὲν πτύρεσθε· ἱκαναὶ αὗται αἱ ἐλπίδες καὶ τὸν σφόδρα νωθρὸν καὶ ὑπνηλὸν ἀνορθῶσαι.

"*Ὥστε, ἀδελφοί μου*, φησὶν, *ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν κυρίῳ, ἀγαπητοί.*" Οὕτω, πῶς; ἀκλινεῖς. Ὅρα πῶς μετὰ τὴν παραίνεσιν τὰ ἐγκώμια. "*Χαρὰ καὶ στέφανός μου.*" Οὐχ ἁπλῶς χαρὰ,

says, "*Lord Jesus, who will change our lowly body to be like his glorious body*." Paul has led us on little by little: "from heaven," he says, "our Savior," showing the solemnity of it from the place, from the person. "*Who* **[145]** *will change our lowly body*," he says. "Our body is suffering a lot now—it's in chains, it's scourged, it's suffering myriad terrible sufferings, but Christ's body suffered as much too." I suppose he's alluding to this when he says, "*to be like his glorious body*." Indeed, the body's the same, but it puts on immortality. "He *will change*." Indeed, it's a different appearance, or else he called it a change in this way through a misuse of language. But he said that our body was lowly because it's been made lowly now—it's subject to corruption, to pain—because it appears to be paltry and to have nothing more than other animals. "*To be like his glorious body*," he says.

Wonderful! This body of ours becomes like the one who sits at the right hand of the Father, like the one who's adored by angels, before whom stand the incorporeal powers, the one who is superior to every dominion and principality and power—our body will become like him. Surely, if the entire world resorts to tears,[153] weeping for those who have fallen away from this hope, it will weep with just cause, because the promise made to us of becoming like him is departing with the demons? Gehenna isn't my concern from now on. Whatever you say, since I've fallen from such great glory, from now on I don't consider Gehenna in any way comparable to that fall. What do you say, Paul? To become like him? "Yes," he says. Then, so that you won't suspend belief, he adds the reason. "*By the power*," he says, "*that enables him even to subject everything to himself* [Phil 3:21]. "He has power," he says, "to subject everything, therefore both corruption and death; I should say, he in fact does this through the same power." Tell me, what kind of power is greater—to subject demons and angels and archangels and cherubim and seraphim or to make a body incorruptible and immortal? Much more the latter than the former. He demonstrated the superior workings of his power so that you might be convinced of them too, so that if you see them rejoicing, if you see them glorifying, you stand firm, you're not **[146]** hurt by them at all, you're not even frightened. Our very hopes are sufficient to restore even the most sluggish and lazy.

"*Therefore, my brethren*," he says, "*whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved*" [Phil 4:1]. How does he mean "*thus*"? Unmoved. See how after exhorting them he praises them.

153. Lit. "taking tears."

ἀλλὰ καὶ δόξα, οὐχ ἁπλῶς δόξα, ἀλλὰ καὶ στέφανος· ἧς δόξης οὐκ ἔστιν ἴσον, ὅταν Παύλου στέφανος ὦσιν. "Οὕτω στήκετε ἐν κυρίῳ, ἀγαπητοί·" τουτέστιν, ἐν τῇ ἐλπίδι τοῦ θεοῦ. "Εὐοδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. Ναὶ ἐρωτῶ καὶ σὲ, σύζυγε γνήσιε, συναντιλαμβάνου αὐταῖς." Τινὲς τὴν γυναῖκα αὐτοῦ παρακαλεῖν ἐνταῦθά φασιν· ἀλλ' οὐκ ἔστιν, ἀλλά τινα γυναῖκα, ἢ καὶ ἄνδρα μιᾶς αὐτῶν. "Συναντιλαμβάνου αὐταῖς, φησὶν, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς." Ὁρᾷς ὅσην αὐτοῖς ἀρετὴν μαρτυρεῖ; Ὅπερ τοῖς ἀποστόλοις εἶπεν ὁ Χριστὸς, "Μὴ χαίρετε, ὅτι τὰ δαιμόνια ὑμῖν ὑπακούει, ἀλλ' ὅτι τὰ ὀνόματα ὑμῶν ἐγγεγραμμένα ἐν βίβλῳ ζωῆς," τοῦτο αὐτοῖς μαρτυρεῖ λέγων, "ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς." Δοκοῦσι δέ μοι αὗται αἱ γυναῖκες τὸ κεφάλαιον εἶναι τῆς ἐκκλησίας τῆς ἐκεῖ, καὶ παρατίθεται αὐτὰς ἀνδρὶ ἴσως θαυμαστῷ, ὃν καὶ σύζυγον καλεῖ· ᾧ ἴσως εἰώθει παρατίθεσθαι, ὡς συνεργῷ καὶ συστρατιώτῃ καὶ κοινωνῷ καὶ ἀδελφῷ· ὅπερ καὶ ἐν τῇ πρὸς Ῥωμαίους ποιεῖ, λέγων· "Συνίστημι ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, διάκονον οὖσαν τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς." "Σύζυγε." Ἢ ἀδελφόν τινα αὐτῶν, ἢ καὶ ἄνδρα αὐτῆς· ὡς ἂν εἰ ἔλεγε· νῦν ἀδελφὸς εἶ γνήσιος, νῦν ἀνὴρ γνήσιος, ὅτι μέλος γέγονας. "Αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι." Οἴκοθεν ἡ προστασία, οὐκ ἀπὸ φιλίας, ἀλλ' ἀπὸ κατορθωμάτων. "Συνήθλησάν μοι." Τί λέγεις; γυναῖκες συνήθλησαν; Ναὶ, φησίν. Οὐ μικρὸν καὶ αὗται συνεβάλοντο

"*My joy and crown*." They're not simply his *joy* but also his glory, not simply his glory but also his *crown*. There's no equal to that glory when they are Paul's crown. "*Stand firm thus in the Lord, my beloved*." That is, in the hope for God. "*I entreat Euodia and I entreat Syntyche to agree in the Lord. Yes, I ask you too, true yokefellow, to join in giving assistance to these women*" [Phil 4:2–3]. Some maintain[154] that he's appealing to his wife in this passage, but that's not possible—no, it's some woman or other, or else the husband of one of them. "*Join in giving assistance to these women*," he says, "*who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life*" [Phil 4:2–3]. Do you see the degree of their virtue he testifies to? It's what Christ said to his apostles: "*Rejoice not because the demons obey you but because your names are written in the book of life*" [Luke 10:20]; he testifies to this with the words "*whose names are in the book of life*." It seems to me that those women were the head of the church there,[155] and he commends them to a probably admirable man, whom he calls even a "*yokefellow*." Paul was probably used to commending people to him, as to a fellow worker and fellow soldier and brother in common. He did this too in the Letter to the Romans, when he says: "*I recommend to you our sister Phoebe, who is deacon of the church in Cenchreae*" [Rom 16:1]. "*Yokefellow*." It was either some brother of theirs or even the husband of one of them, as if Paul had said: "Now you're a true brother, now you're a true man, because you've become a member." "*Who have labored side by side with me in the gospel*." His protection[156] of them came from that fact, not from friendship but from achievements. "*They have labored side by side with me*." What are you saying? Did women labor side by side with you? "Yes," he says. They didn't

154. E.g., Clement of Alexandria, *Strom*. 3.53 (*CPG* 1377), in *Stromata Buch I–VI* (vol. 2 of *Clemens Alexandrinus*; ed. Otto Stählin and Ludwig Früchtel; GCS 52 [15]; Berlin: Akademie Verlag, 1960), 276; Origen, *Comm. Rom.* 1 (PG 14:838B–840B). On Chrysostom's lack of interest in whether Paul had ever married and on the homilist's rejection of the tradition that said the apostle had a wife, see Mitchell, *Heavenly Trumpet*, 361. Theodoret, *In Phil.* 4 (PG 82:585A), calls the idea that at this time Paul had a wife "stupid" (the same idea in Pseudo-Oecumenius, PG 118:1316A) but leaves open the question whether the apostle was celibate or widowed. John Damascene (PG 95:877C) says that the tradition is wrong.

155. Pelagius, *In ep. ad Phil.* (PL suppl. 1:1318), says of the women rather "quae non in ecclesia, sed in domo erant docentes" ("they were not in the church but teaching at home").

156. *προστασία*, translated later in this paragraph as "authority."

μέρος· καίτοι πολλῶν ὄντων τῶν συνεργούντων, ὅμως ἐν πολλοῖς καὶ **[147]** *αὗται συνέπραττον. Οὐ μικρῶς οὖν τότε συνεκροτοῦντο αἱ ἐκκλησίαι· τῷ γὰρ τοὺς εὐδοκίμους, εἴτε ἄνδρας, εἴτε γυναῖκας, τοσαύτης παρὰ τῶν λοιπῶν ἀπολαύειν τιμῆς, πολλὰ ἐγίνετο τὰ καλά.* Πρῶτον *μὲν οἱ λοιποὶ πρὸς τὸν ἴσον ἤγοντο ζῆλον· δεύτερον δὲ καὶ ἐκέρδανον διὰ τῆς τιμῆς· τρίτον καὶ αὐτοὺς ἐκείνους προθυμοτέρους ἐποίουν καὶ σφοδροτέρους.* Διὰ *τοῦτο πανταχοῦ ὁρᾷς ἐπιμελούμενον τούτου τὸν* Παῦλον, *καὶ παρατιθέμενον τοὺς τοιούτους· ὅπερ καὶ ἐν τῇ πρὸς* Κορινθίους *φησὶν,* "Οἵτινές *εἰσιν ἀπαρχὴ τῆς* Ἀχαΐας." Τινὲς *δέ φασιν ὄνομα ἐκεῖνο κύριον εἶναι τὸ,* "Σύζυγε·" *τί γάρ; εἴτε τοῦτο, εἴτε ἐκεῖνο, οὐ σφόδρα ἀκριβολογεῖσθαι δεῖ, ἀλλ' ὅτι πολλῆς κελεύει αὐτὰς προστασίας ἀπολαῦσαι.*

Πάντα *ἡμῖν ἐν οὐρανοῖς, φησὶ, καὶ σωτὴρ, καὶ πόλις, καὶ ὅ τι ἂν εἴπῃ τις·* "Ἐξ *οὗ γὰρ, φησὶ, καὶ σωτῆρα ἀπεκδεχόμεθα κύριον* Ἰησοῦν Χριστόν." Καὶ *τοῦτο τῆς φιλανθρωπίας αὐτοῦ.* Αὐτὸς *πάλιν ἔρχεται πρὸς ἡμᾶς, οὐχ ἡμᾶς ἕλκει ἐκεῖ, καὶ οὕτω λαβὼν ἡμᾶς ἄπεισι· καὶ τοῦτο πολλῆς τῆς τιμῆς.* Εἰ *γὰρ πρὸς ἐχθροὺς ὄντας ἦλθε, πολλῷ μᾶλλον πρὸς φίλους γενομένους.* Οὐκ *ἐπιτρέπει τοῦτο ἀγγέλοις, οὐδὲ δούλοις, ἀλλ' αὐτὸς ἔρχεται καλέσων ἡμᾶς εἰς τὰ βασίλεια αὐτοῦ.* Ἴδε, *ἁρπαγησόμεθα καὶ ἡμεῖς ἐν νεφέλαις, τιμῶντες αὐτόν.* Τίς *ἄρα εὑρεθῇ ὁ πιστὸς δοῦλος καὶ φρόνιμος; τίνες ἄρα οἱ καταξιούμενοι τῶν τοσούτων ἀγαθῶν; πῶς ἐλεεινοὶ οἱ ἀποπίπτοντες;* Εἰ *γὰρ τὸν πάντα χρόνον ἐκλαίομεν, ἆρά τι ἄξιον ἐποιοῦμεν;* Εἰ *γὰρ μυρίας γεέννας εἴπῃς, οὐδὲν ἴσον ἐρεῖς τῆς ὀδύνης ἐκείνης, ἣν ὑφίσταται ψυχὴ, τῆς οἰκουμένης κλονουμένης ἁπάσης, τῶν σαλπίγγων ἠχουσῶν, τῶν ἀγγέλων προτρεχόντων τῶν πρώτων, εἶτα δευτέρων, εἶτα τρίτων, εἶτα μυρίων ταγμάτων ἐκχεομένων εἰς τὴν γῆν, εἶτα τῶν* Χερουβίμ· *πολλὰ δὲ ταῦτά ἐστι καὶ ἄπειρα· τῶν* Σεραφὶμ, *αὐτοῦ ἐρχομένου ἐπὶ* **[148]** *τῆς δόξης ἐκείνης τῆς ἀφράστου, ἀπαντώντων, τῶν ἀφικομένων τοὺς ἐκλεκτοὺς ἄγειν εἰς μέσον· τῶν περὶ* Παῦλον, *καὶ πάντων ὅσοι εὐδοκίμησαν κατ' αὐτὸν, στεφανουμένων, ἀνακηρυττομένων, τιμωμένων παρὰ τοῦ βασιλέως ἐπὶ πάσης τῆς στρατιᾶς τῆς οὐρανίου.* Εἰ *γὰρ μὴ γέεννα ἦν, τὸ τοὺς μὲν τιμᾶσθαι, ἐκείνους δὲ ἀτιμάζεσθαι, πόσον ἐστίν;* Ἀφόρητος *ἡ γέεννα,*

contribute a small part either; although there were many helping Paul, nevertheless among the many **[147]** it was these women who worked with him. In those days, then, the churches were organized to no small degree. You see, from the fact that those of high repute, whether men or women, enjoyed such great esteem from the rest, there came many benefits. Firstly, the rest were led on to equal enthusiasm; secondly, those of high repute also derived profit from the esteem; thirdly, they also made the rest more eager and enthusiastic. It's on this account that you see Paul paying attention to that everywhere and commending people of that caliber, which is what he says in the letter to the Corinthians too: "*They were the first fruits of Achaia*" [1 Cor 16:15]. Yet some maintain[157] that "*yokefellow*" is a proper name. Why? Whether it is or it isn't, there's no need to be terribly precise—no, it's the fact that he orders the women to enjoy great authority.

"Everything of ours will be in heaven," he says, "both Savior and city, and whatever anyone could mention." "*For from it*," he says, "*we await a Savior, Lord Jesus Christ*" [Phil 3:20]. And this is a mark of his loving-kindness. He's coming to us again, he's not dragging us there, and when he receives us, he'll depart. This is a mark of great honor for us too. You see, if he came to us when we were enemies, he'll come to us much more when we are friends. He doesn't turn this over to angels, or to slaves, but he comes personally to invite us into his kingdom. Look, we too will be *caught up in the clouds* [1 Thess 4:17] as we honor him. Indeed, who is to be found the *faithful and sensible servant* [Matt 24:45]? Indeed, who are they who are considered worthy of such great benefits? How miserable are those who have fallen by the wayside? I mean, if we spend the whole time weeping, do we do anything worthy? I mean, if you mentioned a myriad Gehennas, you'd be speaking of nothing like the pain that the soul undergoes when the whole world is driven into confusion, the trumpets sound, the first rank of angels rushes forward, then the second, then the third, then the rest of the ranks spills onto earth, then the cherubim, most of whom are infinite, then the seraphim; then the Lord arrives with **[148]** that unutterable glory, while they go out to greet him, as they arrive bringing the chosen ones into public view. Then Paul and his associates and all those who were highly regarded because of him are crowned, proclaimed, honored by the king in command of every army in heaven. After all, if Gehenna didn't exist, to what degree would it be possible to honor one group and dishonor

157. E.g., Theodoret, *In Phil.* 4 (PG 82:585B).

ὁμολογῶ, καὶ σφόδρα ἀφόρητος· πλὴν ἀφορητοτέρα αὐτῆς, τῆς βασιλείας ἡ ἔκπτωσις.

Ἐννοήσατε· εἴ τις βασιλεὺς, ἢ υἱὸς βασιλέως ἀπελθὼν, καὶ πολέμους κατορθώσας μυρίους, καὶ θαυμασθεὶς, καὶ ἔχων στρατόπεδον ὁλόκληρον, ἐπιβαίνοι πόλεώς τινος μετὰ τοῦ ζεύγους, μετὰ τροπαίων, μετὰ μυρίων ταγμάτων τῶν ἀσπίδων τῶν χρυσῶν, μετὰ τῶν δορυφόρων τῶν περὶ αὐτὸν ἁπάντων, καὶ πᾶσα ἡ πόλις ἐστεφανωμένη εἴη, καὶ πάντες οἱ τῆς οἰκουμένης ἄρχοντες μετ' αὐτοῦ, ἕποιτο δὲ αὐτῷ καὶ πᾶσα ἡλικία ὀπίσω ἀλλογενῶν ἐθνῶν δεσμωτῶν, εἶτα ὑπάρχους, σατράπας, παρόντων τῶν ἀρχόντων ἁπάντων, ἁπάσης τῆς λαμπρότητος ἐκείνης, τοὺς ἀπαντῶντας τῶν πολιτῶν δέχοιτο καὶ καταφιλοίη, καὶ χεῖρα ὀρέγοι, καὶ πάσης μεταδιδοῖ παρρησίας, καὶ πάντων ἑστώτων διαλέγοιτο, ὡς πρὸς φίλους, καὶ λέγοι πᾶσαν τὴν ὁδὸν ἐκείνην δι' αὐτοὺς πεποιῆσθαι, καὶ εἰς τὰ βασίλεια ἄγοι, καὶ αὐτῶν μεταδιδοῖ, κἂν μὴ κολάζωνται οἱ λοιποὶ, πόσης κολάσεως ταῦτα οὐκ ἄξια; Εἰ δὲ ἐπ' ἀνθρώπου οὕτω πικρὸν τὸ τῆς δόξης ταύτης ἀποπεσεῖν, πολλῷ μᾶλλον ἐπὶ θεοῦ, ὅταν αἱ ἄνω δυνάμεις πᾶσαι παρῶσι μετὰ τοῦ βασιλέως, ὅταν οἱ δαίμονες δεδεμένοι καὶ κάτω νεύοντες, ὁ διάβολος αὐτὸς δέσμιος ἄγηται, καὶ πᾶσα ἡλικία ἡ ἀντικειμένη, ὅταν αἱ δυνάμεις τῶν οὐρανῶν, ὅταν αὐτὸς ἔρχηται ἐπὶ τῶν νεφελῶν.

Πιστεύσατέ μοι, ὑπὸ τῆς ὀδύνης τῆς κατεχούσης μου τὴν ψυχὴν τῷ διηγήματι τούτῳ, οὐδὲ ἐξανύσαι τὸν λόγον δύναμαι. Ἐννοήσωμεν πόσης ἀποστερούμεθα δόξης, ἐξὸν μὴ ἀποστερηθῆναι. Τὸ γὰρ δεινὸν τοῦτό ἐστιν, ὅτι κύριοι ὄντες τοῦ μὴ ταῦτα [**149**] *παθεῖν, πάσχομεν. Ὅταν τοὺς μὲν δέχηται καὶ ἀπάγῃ πρὸς τὸν πατέρα εἰς τοὺς οὐρανοὺς, τοὺς δὲ ἀφιῇ, καὶ λαβόντες ἄγγελοί τινες ἕλκωσιν ἄκοντας καὶ δεδακρυμένους καὶ κάτω νεύοντας ἐπὶ τὸ τῆς γεέννης πῦρ, πρῶτον παραδειγματισθέντας ἐπὶ τῆς οἰκουμένης ἁπάσης, πόσην οἴει τὴν ὀδύνην εἶναι; Σπεύδωμεν οὖν ἕως ἐστὶ καιρὸς, καὶ πολλὴν τῆς ἑαυτῶν σωτηρίας τὴν φροντίδα ποιώμεθα. Πόσα τοιαῦτα ἔχομεν εἰπεῖν οἷα ὁ πλούσιος· εἴ τις ἡμᾶς νῦν συνεχώρει, ἐβουλευσάμεθα ἄν τι τῶν συμφερόντων; ἀλλ' οὐδεὶς ἀφίησι. Καὶ*

the other? Gehenna is intolerable, I admit—yes, exceedingly intolerable. Yet more intolerable than it is the loss of the kingdom.

Imagine that a king goes out, or a king's son, and is successful in myriad wars and admired, and with his whole camp enters a city with the chariot,[158] with trophies, with myriad ranks of soldiers with golden shields, with all his bodyguards around him, and the whole city is crowned, and all the rulers of the world with him. There follow him too in the rear all the best troops of foreign peoples who have been captured, after that the prefects, satraps[159]—all the rulers are present with all their splendor. He receives the citizens who meet him and embraces them, and holds out his hand, and permits them to speak completely freely, and while they are all standing, addresses them like friends and says that he has undertaken the whole journey for their sakes, and leads them into his kingdom, and shares it with them—even if the rest aren't punished, don't these actions amount to a degree of punishment? But if in the case of a human being falling from this glory is so bitter, it is much more so in the case of God, when all the powers above are in attendance with the king, when the demons are chained and bowed down, the devil himself is led in chains and all the best troops of the enemy, when the powers of heaven, when the king himself arrives on the clouds.

Believe me, because of the pain that has taken hold of my soul from this description I can't even bring the homily to a close. Let's consider of how much glory we are deprived when it's possible not to be deprived. You see, this is the terrible thing: we suffer when it's in our power not to **[149]** suffer. When Christ receives one group and sends them to the Father in heaven, whereas he sends the other group away and some angels seize them and drag them to the fire of Gehenna unwillingly and in tears and bowed down, when they have first been made examples to the whole world—how much pain do you think there is? So let's be enthusiastic while there's time and give a lot of thought to our own salvation. How many things do we have to say like the rich man [cf. Luke 16:26]? If someone allowed us now, would we wish for something profitable? No, nobody permits that. It's clear that

158. See Sabine MacCormack, "Change and Continuity in Late Antiquity: The Ceremony of Adventus," *Historia* 21 (1972): 721–52; David Luckensmeyer, "'To Meet the Lord in the Air': First Thessalonians 4.17, Imperial Receptions, and John Chrysostom," in *Studies of Religion and Politics in the Early Christian Centuries* (ed. David Luckensmeyer and Pauline Allen; ECS 13; Strathfield: St Pauls, 2010), 59–78.

159. I.e., the regional official who was the eyes and ears of the Persian monarch.

ὅτι ἐροῦμεν, οὐκ ἀπ' ἐκείνου μόνου δῆλον, ἀλλὰ καὶ ἀπὸ ἄλλων πολλῶν. Καὶ *ἵνα μάθῃς, πόσοι ἐν πυρετῷ ἐγένοντο, καὶ εἶπον, ἐὰν ἀνακτησώμεθα ἑαυτοὺς, οὐκέτι τοῖς αὐτοῖς περιπεσούμεθα;* Πολλὰ *τοιαῦτα ἐροῦμεν τότε, ἀλλὰ ἀκουσόμεθα ἅπερ ὁ πλούσιος, ὅτι χάσμα ἐστὶν, ὅτι ἀπελάβομεν τὰ ἀγαθὰ ἐνταῦθα.*

Στένωμεν οὖν, παρακαλῶ, πικρόν· μᾶλλον δὲ μὴ μόνον στένωμεν, ἀλλὰ καὶ μετέλθωμεν τὴν ἀρετήν. Πενθήσωμεν *νῦν ἐπὶ σωτηρίᾳ, ἵνα μὴ τότε πενθήσωμεν εἰκῇ· κλαύσωμεν νῦν, καὶ μὴ τότε κλαύσωμεν ἐπὶ κακίᾳ.* Οὗτος *ὁ κλαυθμὸς ἀρετῆς, ἐκεῖνος ἀνωφελοῦς μετανοίας.* Θλίψωμεν *ἑαυτοὺς νῦν, ἵνα μὴ τότε θλιβῶμεν.* Οὐκ *ἔστιν ἴσον ἐνταῦθα θλιβῆναι, κἀκεῖ.* Ἐνταῦθα *πρὸς βραχὺν θλίβῃ χρόνον, μᾶλλον δὲ οὐδὲ αἴσθησιν λαμβάνεις τῆς θλίψεως, εἰδὼς ὅτι ἐπ' ἀγαθῷ θλίβῃ· ἐκεῖ δὲ χαλεπωτέρα ἡ θλῖψις, ὅτι οὐκ ἐπ' ἐλπίδι, οὐδὲ ἐπί τινι διεξόδῳ, ἀλλὰ ἀπείρως καὶ διαπαντός.* Γένοιτο *δὲ πάντας ἡμᾶς ἀπαλλαγέντας τυχεῖν τῆς ἀνέσεως.* Ἀλλ' *εὐχώμεθα καὶ σπουδάζωμεν, ἵνα τύχωμεν τῆς ἀνέσεως.* Σπουδάζωμεν, *παρακαλῶ· ἂν γὰρ σπουδάζωμεν, καὶ εὐχόμενοι ἀνύομεν.* Ἐὰν *εὐχώμεθα ἐκτενῶς, δίδωσιν ὁ θεός.* Ἂν *δὲ μήτε αἰτῶμεν αὐτὸν, μήτε ἐνεργῶμέν τι τοιοῦτον, μηδὲ ἐργαζώμεθα, πῶς ἔνι κατορθῶσαί ποτε;* Καθεύδοντας; Οὐδαμῶς. Ἀγαπητὸν *γὰρ τρέχοντας καὶ ἐπεκτεινομένους καὶ συμμορφουμένους τῷ θανάτῳ αὐτοῦ, ὡς* Παῦλος *εἶπε, δυνηθῆναι ἐπιτυχεῖν, μήτι γε δὴ καθεύδοντας.* "Εἴ *πως καταντήσω,*" *φησίν.* Εἰ *δὲ* Παῦλος *ἔλεγεν,* "*εἴ πως καταντήσω,*" *τί ἡμεῖς* **[150]** *ἐροῦμεν;* Καθεύδοντας *γὰρ οὐδὲ κοσμικὰ πράγματα ἔστιν ἀνύσαι ποτὲ, μήτι γε πνευματικά· καθεύδοντας οὐδὲ παρὰ τῶν φίλων ἔστι τι λαβεῖν, μήτι γε παρὰ θεοῦ· καθεύδοντας οὐδὲ πατέρες τιμῶσι, μήτι γε ὁ θεός.* Μικρὸν *πονέσωμεν, ἵνα διαπαντὸς ἀναπαυσώμεθα.* Πάντως *θλιβῆναι δεῖ· κἂν μὴ θλιβῶμεν ἐνταῦθα, ἐκεῖ τοῦτο μένει.* Διὰ *τί μὴ αἱρούμεθα ἐνταῦθα θλιβῆναι, ἵνα ἐκεῖ ἀναπαυσώμεθα, καὶ τύχωμεν τῶν ἀπορρήτων ἀγαθῶν, ἐν* Χριστῷ Ἰησοῦ, *μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* Ἀμήν.

we would say this not only from that example but also from many others. And so that you can learn, how many people have had fever and said, "If we recover, we'll no longer fall into the same habits"? We shall make many such statements then, but we shall hear, as the rich man heard [cf. Luke 16:25–26], that there's a gap, that we have received the good things here.

So please, let's groan bitterly. I should say, let's not only groan but pursue virtue as well. Let's grieve now for our salvation so that then we don't grieve in vain. Let's weep now and not weep then over evil. The one is the plaint of virtue, the other of useless repentance. Let's trouble ourselves now so that we don't experience trouble then. Being troubled here isn't the same as there. Here you're troubled for a short time—yes, you don't even get a sense of the trouble because you know you're troubled for a good cause. There, on the contrary, the trouble is more severe because there's no hope; there's no means of escape either—no, it's without limit and forever. May all of us on our death attain rest. But we must pray and be enthusiastic to attain rest. Please, let's be enthusiastic: you see, if we're enthusiastic and pray, we'll succeed. If we pray continually, God will give it to us. By contrast, if we neither beg him nor exert ourselves in any way like that, and we don't earn it by working, how is it possible ever to succeed? By sleeping? Never. You see, we must be content to run, stretching ourselves and becoming like him in his death, as Paul said, to be able to attain the goal, not sleeping for a minute. "*If possible I may attain it*," he said. But if Paul said, "*If possible I may attain it*," what shall we **[150]** say? I mean, it's not possible for sleeping people ever to succeed even in worldly affairs, let alone spiritual ones; it's not possible for sleeping people to get anything even from their friends, let alone from God; not even fathers honor those who sleep, let alone God. Let's make a small effort so that we'll be able to rest forever. In any case, we must be troubled: if we're not troubled here, it'll be waiting there. Why don't we choose to be troubled here, so that we may rest there and attain the unutterable good things, in Christ Jesus, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

ΛΟΓΟΣ ΙΕ.

Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς· μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν· καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

"ΜΑΚΑΡΙΟΙ *οἱ πενθοῦντες,*" *καὶ* "*Οὐαὶ τοῖς γελῶσι,*" *φησὶν ὁ* Χριστός. *Τί οὖν ὁ* Παῦλός *φησι,* "*Χαίρετε ἐν κυρίῳ πάντοτε;*" *Οὐαὶ γὰρ τοῖς γελῶσιν, εἶπεν ὁ* Χριστὸς, *τὸν γέλωτα τοῦ κόσμου τούτου, τὸν ἐπὶ τοῖς παροῦσι γινόμενον πράγμασι· καὶ τοὺς πενθοῦντας ἐμακάρισεν, οὐ τοὺς ἁπλῶς πενθοῦντας ἐπὶ ταῖς τῶν οἰκείων ἀποβολαῖς, ἀλλὰ τοὺς κατανενυγμένους, καὶ τὰ οἰκεῖα πενθοῦντας κακὰ, καὶ τὰ ἑαυτῶν ἁμαρτήματα ἀναλογιζομένους, ἢ καὶ τὰ ἀλλότρια.* Οὐκ *ἔστι δὲ αὔτη ἡ χαρὰ ἐναντία τῷ πένθει ἐκείνῳ· ἀλλὰ γὰρ ἀπ' ἐκείνου τοῦ πένθους καὶ αὕτη τίκτεται· ὁ γὰρ πενθῶν τὰ ἑαυτοῦ κακὰ, καὶ ἐξομολογούμενος, χαίρει.* Ἄλλως *δὲ, ἔνεστι* **[151]** *πενθεῖν μὲν ὑπὲρ τῶν οἰκείων ἁμαρτημάτων, χαίρειν δὲ ἐπὶ τῷ* Χριστῷ. Ἐπειδὴ *οὖν συνεθλίβοντο δι' ὧν ἔπασχον·* "'Ἐχαρίσθη *γὰρ ὑμῖν, φησὶν, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν·*" *διὰ τοῦτο λέγει,* "'Ἐν *κυρίῳ χαίρετε.*" Ταῦτα *γὰρ οὐδέν ἐστιν, εἰ τοιοῦτον ἐπιδείκνυσθε βίον, ὥστε χαίρειν.* Ἢ *ὅταν τὰ κατὰ θεὸν ὑμῖν μὴ ᾖ ἐμπεποδισμένα, χαίρετε.* Ἢ *τὸ, ἐν, σὺν, ἐστὶν, ἀντὶ τοῦ, σὺν κυρίῳ.* "Πάντοτε· *πάλιν ἐρῶ, χαίρετε.*"

Τοῦτο *θαρροῦντός ἐστιν, οἷον, ὁ ἐν θεῷ ὢν, ἀεὶ χαίρει· κἄν τε θλίβηται, κἂν ὁτιοῦν πάσχῃ, ἀεὶ χαίρει ὁ τοιοῦτος.* Ἄκουσον *γὰρ τοῦ* Λουκᾶ *λέγοντος, ὅτι* "Ὑπέστρεφον *ἀπὸ προσώπου τοῦ συνεδρίου χαίροντες οἱ ἀπόστολοι, ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος αὐτοῦ μαστιγωθῆναι.*" Εἰ *μάστιγες καὶ δεσμὰ, ἃ πάντων εἶναι δοκεῖ λυπηρότερα, χαρὰν τίκτει, τί τῶν ἄλλων δυνήσεται ἐμποιῆσαι λύπην ἡμῖν;* "Πάλιν *ἐρῶ, χαίρετε.*" Καλῶς *ἐδιπλασίασεν.* Ἐπειδὴ *γὰρ τῶν πραγμάτων ἡ φύσις λύπην ἔτικτε, διὰ τοῦ διπλασιασμοῦ δείκνυσιν,*

Homily 15

> *Rejoice in the Lord always; again I shall say, rejoice. Let your forbearance be known to all people. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which is superior to all understanding, will keep your hearts and your minds in Christ Jesus* [Phil 4:4–7].

"*Blessed are those who mourn*" [Matt 5:4] and "*Woe to those who laugh*" [Luke 6:25], says Christ. So why does Paul say, "*Rejoice in the Lord always*"? You see, by "*Woe to those who laugh*," Christ meant the laughter of this world, which is involved in the affairs of the present. And he blessed those who mourn, not those who simply mourn over the loss of their relatives, but those who have compunction, and mourn for their own evil ways, and calculate their own sins, or even those of others. But this joy isn't the opposite of that mourning—no, for this joy too is born from that mourning. You see, the person who mourns their own sins and confesses them rejoices. To put it another way: it's possible **[151]** to mourn for one's own sins and to rejoice in Christ. So because they were troubled because of what they had suffered ("*For it's been granted to you*," he says, "*not only to believe in him but also to suffer for his sake*" [Phil 1:29]), he says on that account, "*Rejoice in the Lord*." You see, this means nothing but "if you demonstrate the kind of life that causes you to rejoice." Or else: "when what pertains to God has no obstacles for you, *rejoice*." Or else: the word "*in*" means "with," in place of "with *the Lord*." "*Always; again I shall say, rejoice*."

This is a sign of one who has plucked up courage: for example, the one who is in God always rejoices. Such a person always rejoices, whether they're troubled or suffering anything at all. Listen to Luke when he says, "*The apostles left the presence of the council, rejoicing that they were counted worthy to be whipped for his name*" [Acts 5:41]. If whips and chains, which seem to cause more pain than anything, can engender joy, what else is there that will be able to cause pain for us? "*Again I shall say, rejoice*." Paul did well to repeat himself. I mean, because the nature of the events has brought forth pain, he shows through repeating himself that they should rejoice by

ὅτι πάντως δεῖ χαίρειν. "Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις." Εἶπεν ἀνωτέρω, "Ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, καὶ ὅτι τὰ ἐπίγεια φρονοῦσιν". Εἰκὸς οὖν αὐτοὺς ἦν καὶ ἀπεχθῶς πρὸς τοὺς πονηροὺς διακεῖσθαι. Παραινεῖ τοίνυν αὐτοῖς μηδὲν ἔχειν πρὸς ἐκείνους κοινὸν, ἀλλὰ μετὰ πολλῆς αὐτοῖς κεχρῆσθαι ἐπιεικείας, μὴ τοῖς ἀδελφοῖς μόνον, ἀλλὰ καὶ τοῖς ἐχθροῖς καὶ τοῖς ἐναντίοις.

"Ὁ κύριος ἐγγύς· μηδὲν μεριμνᾶτε." Τί γὰρ, εἰπέ μοι, καὶ ἀνθίστανται; καὶ εἰ ὁρᾶτε τρυφῶντας αὐτοὺς, τίνος ἕνεκεν ἀλύετε; Ἤδη ἡ κρίσις ἐφέστηκεν· οὐκ εἰς μακρὰν δώσουσι λόγον τῶν πεπραγμένων αὐτοῖς. Ὑμεῖς ἐν θλίψει, ἐκεῖνοι δὲ ἐν τρυφαῖς; Ἀλλ' ἤδη ταῦτα λήψεται τέλος. Ἀλλ' ἐπιβουλεύουσι, καὶ ἀπειλοῦσι; Μηδὲν με[**152**]ριμνᾶτε· ἤδη ἐφέστηκεν ἡ κρίσις, ὅτε τἀναντία ἔσται. Μηδὲν μεριμνᾶτε· κἂν ἐπιεικῶς προσενεχθῆτε τοῖς τὰ δεινὰ ὑμᾶς διατιθεῖσιν, ἀλλ' οὐκ εἰς τέλος αὐτοῖς προχωρήσει· ἤδη τὰ τῆς ἀνταποδόσεως ἐφέστηκε· κἂν πενία, κἂν θάνατος, κἂν ὁτιοῦν ἄλλο δεινὸν ᾖ "Ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν." Μία μὲν οὖν ἐκείνη παραμυθία, τὸ, "Ὁ κύριος ἐγγὺς," καὶ ἐκεῖνο, τὸ, "Ἔσομαι μεθ' ὑμῶν πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος." Ἰδοὺ καὶ ἄλλη παραμυθία, καὶ λύπης καὶ περιστάσεως καὶ πάντων τῶν ἀνιαρῶν λυτήριον φάρμακον. Ποῖον δὴ τοῦτο; Τὸ εὔχεσθαι, τὸ ἐν παντὶ εὐχαριστεῖν. Ὥστε τὰς εὐχὰς οὐ μόνον αἴτησιν εἶναι βούλεται, ἀλλὰ καὶ εὐχαριστίαν ὑπὲρ ὧν ἔχομεν. Πῶς γὰρ αἰτήσει τις τὰ μέλλοντα, τῶν προτέρων χάριν οὐκ εἰδώς; "Ἀλλ' ἐν παντὶ πράγματι τῇ προσευχῇ καὶ τῇ δεήσει." Ὥστε ὑπὲρ ἁπάντων εὐχαριστεῖν δεῖ, καὶ τῶν δοκούντων εἶναι λυπηρῶν· τοῦτο γὰρ ὄντως εὐχαρίστου. Ἐκεῖνο μὲν γὰρ ἡ φύσις τῶν πραγμάτων ἀπαιτεῖ· τοῦτο δὲ ἀπὸ ψυχῆς γίνεται εὐγνώμονος, καὶ σφόδρα διακειμένης πρὸς τὸν θεόν. Ταύτας ἐπιγινώσκει τὰς εὐχὰς ὁ θεὸς, τὰς δὲ ἄλλας οὐκ οἶδεν. Τοιαῦτα εὔχεσθε, ὥστε ἐπιγινώσκεσθαι. Πάντα γὰρ ὑπὲρ τοῦ συμφέροντος οἰκονομεῖ, κἂν ἡμεῖς μὴ εἰδῶμεν. Καὶ τοῦτο τοῦ σφόδρα συμφέρειν ἡμῖν ἐστι τεκμήριον, τὸ ἡμᾶς μὴ εἰδέναι.

"Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ." Τί ἐστι τοῦτο; Ἡ εἰρήνη τοῦ θεοῦ, ἣν πρὸς τοὺς ἀνθρώπους εἰργάσατο, πάντα νοῦν ὑπερέχει. Τίς γὰρ ἂν προσεδόκησε, τίς ἂν ἤλπισε τοσαῦτα ἔσεσθαι ἀγαθά; Ἅπασαν ἀνθρωπίνην

all means. "*Let your forbearance be known to all people*." Further back he said: "*Their god is the belly and they glory in their shame, and their minds are set on earthly things*" [Phil 3:19]. So it was likely that the Philippians would have a hostile attitude to wicked people. Accordingly, he warns the Philippians to have nothing in common with them but to consort with them with great forbearance, not only as brothers but also as enemies and opponents.

"*The Lord is at hand. Have no anxiety*. Tell me, why? Do they rise in opposition? And if you see them living in luxury, why are you beside yourselves? Judgment is already imminent; shortly they'll give an account of their acts. You're troubled, whereas they're living in the lap of luxury? But these events will reach their conclusion immediately. Are they plotting and threatening you? *Have no* **[152]** *anxiety*. Judgment is already imminent, when things will be turned upside down. *Have no anxiety*. If you conduct yourselves with forbearance toward those who have devised terrible things for you, it won't go well for them in the end. The time of recompense is already imminent—whether it's poverty or death or whatever other terrible thing. *But in everything by prayer and supplication with thanksgiving let your requests be made known to God*." That's one consolation then, the sentence "*The Lord is at hand*," and "*I will be with you all the days until the close of the age*" [Matt 28:20]. Look, there's another consolation too, a medicine that heals pain and critical conditions and all grievous situations. What kind of medicine is that? Praying, giving thanks in all things. That's why Paul wants our prayers to be not only a request but also a thanksgiving for what we have. I mean, how will someone make a request about future things if they aren't aware of the grace of the past ones? "*But in everything by prayer and supplication*." That's why we have to give thanks for everything, even for those things that seem to be painful. You see, that's really the mark of thanksgiving. I mean, the nature of events demands a request, whereas thanksgiving comes from a grateful soul and one extraordinarily well disposed toward God. These prayers God acknowledges, whereas the others he doesn't recognize. Make your prayers such that they will be acknowledged. Everything is arranged for our advantage, even if we don't see it. And this is testimony to the extraordinary advantage we have, namely that we don't see it.

"*And the peace of God, which is superior to all understanding, will keep your hearts and your minds in Christ Jesus*." What does this mean? The peace of God, which was effected for human beings, is *superior to all understanding*. I mean, who would have expected, who would have hoped that the benefits would be of such magnitude? It exceeds all human intellectual

ὑπερβαίνει διάνοιαν, οὐχὶ λόγον μόνον· ὑπὲρ τῶν ἐχθρῶν, ὑπὲρ τῶν μισούντων αὐτὸν, ὑπὲρ τῶν ἀποστρεφομένων, ὑπὲρ τούτων τὸν υἱὸν ἐκδοῦναι τὸν μονογενῆ οὐ παρῃτήσατο, ὥστε εἰρήνην **[153]** *ποιῆσαι πρὸς ἡμᾶς. Αὕτη δὴ οὖν ἡ εἰρήνη, τουτέστιν, ἡ καταλλαγὴ, ἡ ἀγάπη τοῦ θεοῦ, "φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν." Τοῦτο γὰρ διδασκάλου, μὴ μόνον παραινεῖν, ἀλλὰ καὶ εὔχεσθαι, καὶ διὰ δεήσεως βοηθεῖν, ὥστε μήτε ὑπὸ πειρασμῶν καταβαπτίζεσθαι, μήτε ὑπὸ ἀπάτης περιφέρεσθαι· ὡς ἂν εἰ ἔλεγεν, ὁ ῥυσάμενος ὑμᾶς οὕτως, ὡς οὐδὲ νοῦς καταλαβεῖν δύναται, αὐτὸς ὑμᾶς διαφυλάξειε, καὶ ἀσφαλίσαιτο, ὥστε μηδὲν παθεῖν. Ἢ τοῦτό φησιν, ἢ ὅτι ἡ εἰρήνη ἐκείνη, ἥν φησιν ὁ Χριστὸς, "Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν," αὐτὴ φρουρήσει ὑμᾶς. Ἡ γὰρ εἰρήνη ὑπερέχει πάντα νοῦν ἀνθρώπινον. Πῶς γάρ; Ὅταν λέγῃ πρὸς τοὺς ἐχθροὺς εἰρηνεύειν, πρὸς τοὺς ἀδικοῦντας, πρὸς τοὺς ἐκπεπολεμωμένους καὶ ἀπεχθῶς πρὸς ἡμᾶς ἔχοντας, πῶς οὐχ ὑπὲρ νοῦν ἐστιν ἀνθρώπινον;*

Μᾶλλον δὲ τὸ πρότερον ἴδωμεν. Εἰ ἡ εἰρήνη ὑπερέχει πάντα νοῦν, πολλῷ μᾶλλον αὐτὸς ὁ θεὸς, ὁ τὴν εἰρήνην δοὺς, πάντα νοῦν, οὐ τὸν ἡμέτερον μόνον, ἀλλὰ καὶ τὸν τῶν ἀγγέλων, καὶ τῶν ἄνω δυνάμεων. Τί δέ ἐστιν, "ἐν Χριστῷ Ἰησοῦ;" Ἐν αὐτῷ φυλάξει, ὥστε μένειν, καὶ μὴ ἐκπεσεῖν αὐτοῦ τῆς πίστεως. "Τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια." Τί ἐστι, "τὸ λοιπόν;" Ἀντὶ τοῦ, πάντα ἡμῖν εἴρηται. Ἐπειγομένου τὸ ῥῆμά ἐστι, καὶ οὐδὲν κοινὸν ἔχοντος πρὸς τὰ παρόντα. "Λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ἃ καὶ ἐμάθετε, καὶ παρελάβετε, καὶ ἠκούσατε, καὶ εἴδετε ἐν ἐμοί." Τί ἐστιν, "ὅσα προσφιλῆ;" Προσφιλῆ τοῖς πιστοῖς, προσφιλῆ τῷ θεῷ. "Ὅσα ἐστὶν ἀληθῆ." Ταῦτα γὰρ ὄντως ἀληθῆ, ἡ ἀρετὴ, ψεῦδος δὲ ἡ κακία· καὶ γὰρ ἡ ἡδονὴ αὐτῆς ψεῦδος, καὶ ἡ δόξα αὐτῆς ψεῦδος, καὶ πάντα τὰ τοῦ κόσμου ψεῦδος. "Ὅσα ἁγνὰ," πρὸς τὸ, "τὰ ἐπίγεια φρονοῦντας." "Ὅσα σεμνὰ," πρὸς τὸ, "ὧν ὁ θεὸς ἡ κοιλία." "Ὅσα δίκαια, ὅσα εὔφημα," ταῦτά **[154]** *ἐστι, φησίν.*

"Εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος." Ἐνταῦθα βούλεται αὐτοὺς καὶ τῶν πρὸς ἀνθρώπους προνοεῖν. "Ταῦτα λογίζεσθε," φησίν. Ὁρᾷς ὅτι πᾶσαν βούλεται ἔννοιαν ἐξορίσαι πονηρὰν ἐκ τῶν ἡμετέρων ψυχῶν; ἀπὸ γὰρ ἐννοιῶν αἱ πράξεις

capacity, not just speech: on behalf of enemies, on behalf of those who hate him, on behalf of those who have rejected him, on behalf of those who didn't refuse to surrender his only begotten Son, so that he could **[153]** make peace with us. So, now, that's what peace is: namely, reconciliation, love of God ("*It will keep your hearts and your minds*"). You see, this is the mark of a teacher, not only to exhort but to pray and to help through petition, so that they're neither swamped by trials nor carried about by deceit. It's as if Paul said: "may the one who's rescued you in this way, such that not even your mind can comprehend it, protect you and keep you safe so that you suffer nothing." Either he means this, or that it's that peace about which Christ says: "*My peace I leave with you, my peace I give to you* [John 14:27], which will protect you." You see, peace is *superior to all* human *understanding*. How? When he says to make peace with our enemies, with those who have done wrong, with those who have been involved in war against us and made us objects of hatred, how could it not be above human understanding?

But let's look rather at the previous passage. If peace is *superior to all understanding*, much more so is God himself, the giver of peace, *superior to all understanding*, not only ours but also that of the angels and the powers above. But what's the meaning of "*in Christ Jesus*"? He'll keep you with him so that you stay and don't lapse from faith in him. "*Finally, brethren, whatever is true, whatever is honorable, whatever is just*" [Phil 4:8]. What's the meaning of "*finally*"? It's in place of: "everything's been said to you." It's the expression of someone hurrying forward and having nothing in common with things of the present. "*Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any virtue, or if there is anything worthy of praise, think about these things—what you have learned and received and heard and seen in me*" [Phil 4:8–9]. What's the meaning of "*whatever is lovely*"? Things that are lovely in the eyes of believers, things that are lovely in the eyes of God. "*Whatever is true*." You see, virtue is really true, whereas evil is false. Indeed, the pleasure of evil is false, and its glory is false, and everything to do with the world is false. "*Whatever is pure*" is opposed to "*their minds are set on earthly things*" [Phil 3:19]. "*Whatever is honorable*" is opposed to "*their god is the belly*" [Phil 3:19]. "*Whatever is just, whatever is gracious* are **[154]** the same," he says.

"*If there is any virtue, or if there is anything worthy of praise*." Here he wants them to provide also for human needs. "*Think about these things*," he says. Do you see how he wants to banish every wicked thought from

αἱ πονηραὶ ἐγένοντο. "*Ἃ καὶ ἐμάθετε καὶ παρελάβετε.*" Τοῦτο *διδασκαλία, ἐν πάσαις ταῖς παραινέσεσιν ἑαυτὸν παρέχειν τύπον, καθὼς καὶ ἀλλαχοῦ φησι,* "Καθὼς *ἔχετε τύπον ἡμᾶς·*" *καὶ πάλιν ἐνταῦθα,* "*Ἃ καὶ ἐμάθετε, καὶ παρελάβετε·*" *τουτέστιν, ἐδιδάχθητε·* "*καὶ ἠκούσατε, καὶ εἴδετε ἐν ἐμοὶ,*" *καὶ ῥημάτων ἕνεκεν, καὶ πράξεων, καὶ ἀναστροφῆς.* Ὁ*ρᾷς ὅτι μέχρι παντὸς πράγματος ταῦτα διατάττεται;* Ἐ*πειδὴ γὰρ οὐκ ἐνῆν ἀκριβολογεῖσθαι περὶ πάντων, καὶ εἰσόδων καὶ ἐξόδων, καὶ ῥήματος καὶ σχήματος καὶ συνουσίας· πάντων γὰρ τούτων προνοεῖν χρὴ τὸν* Χ*ριστιανόν· συντόμως εἶπε, καὶ ὡς ἐν κεφαλαίῳ,* "*ἐν ἐμοὶ ἠκούσατε καὶ εἴδετε·*" *τουτέστι, παρ' ἐμοί· καὶ διὰ τῶν ἔργων, καὶ διὰ τῶν ῥημάτων ὑμᾶς ἐνήγαγον.* Οὐ*δὲν γὰρ οὕτως ἐχθρὸν τῆς ἡμετέρας φύσεως, ὡς κακία.* "Τ*αῦτα πράσσετε.*" Οὐ*χὶ λόγοις μόνον, ἀλλὰ καὶ πράττετε.* "Κ*αὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.*" Τ*ουτέστιν, ἐν γαλήνῃ ἔσεσθε, ἐν ἀσφαλείᾳ πολλῇ· οὐδὲν πείσεσθε λυπηρὸν, οὐδὲ τῶν ἀβουλήτων.* Ὅ*ταν γὰρ ἡμεῖς εἰρηνεύωμεν πρὸς αὐτὸν, εἰρηνεύομεν δὲ διὰ τῆς ἀρετῆς, πολλῷ μᾶλλον αὐτὸς μεθ' ἡμῶν ἔσται.* Ὁ *γὰρ οὕτως ἡμᾶς ἀγαπήσας, ὡς καὶ μὴ βουλομένους προσίεσθαι, ἂν ἴδῃ προστρέχοντας, οὐ πολλῷ πλέον αὐτὸς ἐπιδείξεται τὴν φιλίαν;*

Πῶς *δὲ ἐχθρὸν ἡμῶν ἡ κακία, καὶ φίλον ἡ ἀρετὴ, πολλαχόθεν δῆλον.* Τ*ί βούλεσθε; πορνείαν εἰπεῖν;* Ἐ*πονειδίστους καθίστησι, πένητας, καταγελάστους, εὐκαταφρονήτους πρὸς πάντας, ἅπερ ἐχθρῶν ἐστι διατιθέναι· πολλάκις δὲ καὶ νόσοις καὶ κινδύνοις περιέβαλε· πολλοὶ δὲ καὶ ὑπὲρ τῶν πορνῶν ἀπώ*[**155**] *λοντο, καὶ τραύματα ἔλαβον.* Εἰ *δὲ τὸ πορνεύειν ταῦτα προξενεῖ, τὸ μοιχεύειν πολλῷ μᾶλλον.* Ἆ*ρα οὖν καὶ ἡ ἐλεημοσύνη οὕτως;* Οὐ*δαμῶς· ἀλλ' ὡς μήτηρ φιλόστοργος ἐν κοσμιότητι πολλῇ τὸ παιδίον καθίστησιν, ἐν εὐταξίᾳ, ἐν χρηστῇ δόξῃ, περὶ τὴν τῶν ἀναγκαίων ποιεῖ σχολάζειν διατριβὴν, οὐκ ἀφίησιν ἡμᾶς, οὐδὲ ἀπάγει τῶν ἀναγκαίων, ἀλλὰ καὶ τὴν ψυχὴν συνετωτέραν ἐργάζεται.* Οὐ*δὲν γὰρ πορνῶν ἀσυνετώτερον.*

Ἀ*λλὰ τί; βούλει τὴν πλεονεξίαν ἰδεῖν;* Κ*αὶ αὕτη, ἅπερ ἂν ἐχθρὸς ἡμᾶς διέθηκε, διατίθησι.* Πῶς; Μ*ισεῖσθαι καὶ αὕτη ποιεῖ παρὰ πάντων· πάντας ἡμῶν κατεύχεσθαι παρασκευάζει, καὶ τοὺς ἠδικημένους, καὶ τοὺς οὐκ ἠδικημένους, ἐκείνοις μὲν συναλγοῦντας, ὑπὲρ δὲ ἑαυτῶν δεδοικότας· ὡς ἐχθροὺς κοινοὺς πάντες ὁρῶσιν, ὡς θηρία, ὡς δαίμονας· μυρίαι πανταχοῦ κατηγορίαι, ἐπιβουλαὶ, φθόνοι, ἅπερ ἐστὶν ἐχθρῶν.* Ἡ *δὲ δικαιοσύνη τοὐναντίον, πάντας φίλους, πάντας συνήθεις, πάντας εὐνοϊκῶς διατίθησι πρὸς ἡμᾶς· παρὰ πάντων ὑπὲρ ἡμῶν εὐχαὶ γίνονται.* Ἐ*ν ἀσφαλείᾳ πολλῇ τὰ καθ' ἡμᾶς, οὐδεὶς κίνδυνος, οὐδεμία ὑποψία,*

our souls? After all, wicked deeds are generated from thoughts. "*What you have learned and received*." That's how he teaches—offering himself as a model in all his exhortations, just as he says in another passage too, "*Just as you have us as a model*" [Phil 3:17]; and again in this same place: "*What you have learned and received*," meaning "what you have been taught"; "*and what you have heard and seen in me* as a result of my words and actions and conduct." Do you see that these commands extend to every matter? I mean, since it wasn't possible to go into detail about everything—the comings and goings, conversation, dress, and company (it's the Christian's duty to attend to all this), he spoke concisely and summed it up, as it were: "*you have heard and seen in me*." That means "from me; I have urged you on through both deeds and words." You see, there is nothing so hostile to our nature as evil. "Do this." Not only in your words—no, do it too. "*And the God of peace will be with you*." That means "you'll be in calm seas, in great safety." You won't be won over to anything painful or to what you don't want. After all, when we make our peace with him, we make our peace through virtue; he will be with us much more. You see, when the one who has so loved us even though we were unwilling to come near him sees us running toward him, won't he demonstrate his affection much more?

How evil is our enemy and virtue our friend is obvious for many reasons. What do you want? To talk about fornication? It renders us disgraced, paupers, ridiculous, despised by everyone, which is how enemies treat us. Fornication has often surrounded us with sickness and danger. Many have been ruined for the sake of prostitutes **[155]** and have suffered injury. But if fornication has these affects, adultery has them much more. So surely almsgiving behaves in the same way? Not at all. No, just as a loving mother makes her child very decorous, orderly, with a deserving reputation, makes it find time for what it needs, almsgiving doesn't release us or take us away from what we need but even makes the soul more sensible. You see, nothing's more lacking in sense than prostitutes.

No? Do you want to see greed? Greed too is disposed to us as an enemy is. How? Greed causes us to be hated by everyone. It contrives to make everyone curse us, both those who have and those who haven't been wronged; the latter sympathize with the former, whereas the former fear for themselves. Everyone sees us as common enemies, as beasts, as demons. There are myriad accusations everywhere, intrigues, acts of envy, which come from the enemy. Justice, on the other hand, is the opposite, making everyone friends, everyone relatives, everyone well disposed toward us. Everyone prays for us. Our situation will be one of great safety,

ἀλλὰ καὶ ὕπνος ἀδεῶς ἔπεισι μετὰ ἀσφαλείας, οὐδεμία φροντὶς, οὐδεὶς κοπετός. Ὁρᾷς ὅτι μᾶλλον αὕτη βελτίων; Τί δέ; *τὸ φθονεῖν, ἢ τὸ συνήδεσθαι βέλτιον;* Ταῦτα *πάντα ἐξετάσωμεν, καὶ εὑρήσομεν, ὅτι ἡ μὲν ἀρετὴ, καθάπερ μήτηρ ὄντως φιλόστοργος, ἐν ἀσφαλείᾳ καθίστησιν· ἡ δὲ κακία, πρᾶγμα ἐπισφαλὲς καὶ ἐπικίνδυνον. Ἄκουε γὰρ τοῦ προφήτου λέγοντος,* "Κραταίωμα *κύριος τῶν φοβουμένων αὐτὸν, καὶ ἡ διαθήκη αὐτοῦ τοῦ δηλῶσαι αὐτοῖς.*" Οὐδένα *δέδοικεν ὁ μηδὲν ἑαυτῷ συνειδὼς πονηρόν· οὐδενὶ πάλιν θαρρεῖ ὁ ἐν κακίᾳ ζῶν, ἀλλὰ καὶ τοὺς οἰκέτας τρέμει, καὶ μετὰ ὑποψίας ὁρᾷ.* Τί *δὲ λέγω τοὺς οἰκέτας; τοῦ συνειδότος οὐ φέρει τὸ δικαστήριον.* Οὐχ *οἱ ἔξω μόνον, ἀλλὰ καὶ οἱ ἔνδον αὐτὸν κόπτουσι λογισμοὶ, οὐκ ἀφιέντες αὐτὸν ἠρεμεῖν.*

Τί *οὖν, φησί; πρὸς ἐπαίνους προσέχοντα δεῖ ζῆν;* Οὐκ *εἶπε, πρὸς ἔπαινον ὅρα, ἀλλὰ τὰ ἐπαινετὰ ποίει, μὴ πρὸς ἔπαινον μέντοι.* "*Ὅσα ἀληθῆ·*" *ψεῦδος γὰρ ταῦτα.* "*Ὅσα σεμνά.*" Τὸ *σεμνὸν τῆς ἔξω ἐστὶ δυνάμεως, τὸ δὲ ἁγνὸν, τῆς ψυχῆς.* Μὴ *δίδοτε, φησὶ, πρόσκομμα, μηδὲ λαβήν.* Ἐπ[**156**]*ειδὴ εἶπεν,* "*ὅσα εὔφημα,*" *ἵνα μὴ νομίσῃς, ὅτι τὰ παρὰ ἀνθρώποις ἁπλῶς φησιν, ἐπήγαγεν,* "*εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος,*" *ταῦτα λογίζεσθε, ταῦτα πράττετε.* Διαπαντὸς *βούλεται ἡμᾶς ἐν τούτοις εἶναι, ταῦτα μεριμνᾶν, ταῦτα ἐννοεῖν.* Εἰ *γὰρ μέλλοιμεν πρὸς ἑαυτοὺς εἰρηνεύειν, καὶ ὁ θεὸς ἔσται μεθ' ἡμῶν· ἂν δὲ πόλεμον ἐγείρωμεν, ὁ τῆς εἰρήνης θεὸς οὐκ ἔσται μεθ' ἡμῶν.* Οὐδὲν *γὰρ οὕτω πολέμιον τῇ ψυχῇ, ὡς κακία.* Τουτέστιν, *ἐν ἀσφαλείᾳ καθίστησιν αὐτὴν ἡ εἰρήνη καὶ ἡ ἀρετή.* Ὥστε *τὰ παρ' ἡμῶν ἄρχεσθαι δεῖ, καὶ τότε τὸν θεὸν ἐπισπασόμεθα.* Οὐκ *ἔστιν ὁ θεὸς πολέμου καὶ μάχης.* Κατάλυσον *καὶ τὸν πόλεμον καὶ τὴν μάχην, καὶ τὴν πρὸς αὐτὸν, καὶ τὴν πρὸς τὸν πλησίον· εἰρηνικὸς ἔσο πρὸς πάντας.* Ἐννόησον *τίνα σε ὄντα ὁ θεὸς σώζει.* "Μακάριοι *οἱ εἰρηνοποιοὶ, ὅτι υἱοὶ θεοῦ κληθήσονται.*" Διαπαντὸς *τὸν υἱὸν τοῦ θεοῦ μιμοῦνται οἱ τοιοῦτοι, καὶ μίμησαι καὶ σὺ αὐτόν· εἰρήνευσον· ὅσῳ ἄν σε πολεμῇ ὁ ἀδελφὸς, τοσούτῳ μείζων ὁ μισθός.* Ἄκουε *γὰρ τοῦ προφήτου λέγοντος,* "Μετὰ *τῶν μισούντων τὴν εἰρήνην ἤμην εἰρηνικός.*"

Τοῦτο *ἀρετὴ, τοῦτο μεῖζον ἀνθρωπίνου λογισμοῦ, τοῦτο θεοῦ ἐγγὺς εἶναι ποιεῖ.* Οὐδὲν *οὕτως εὐφραίνει τὸν θεὸν, ὡς τὸ μὴ εἶναι μνησίκακον· τοῦτο ἀφίησί σε τῶν ἁμαρτημάτων, τοῦτό σοι λύει τὰ ἐγκλήματα.* Ἂν *δὲ μαχώμεθα καὶ πυκτεύωμεν, μακρὰν γινόμεθα τοῦ θεοῦ.* Ἀπὸ *μὲν γὰρ τῆς μάχης ἔχθραι τίκτονται, ἀπὸ δὲ τῆς ἔχθρας μνησικακίαι.* Ἔκκοψον *τὴν ῥίζαν, καὶ οὐκ ἔσται ὁ*

no danger, no suspicion—no, sleep comes upon us confidently with safety, no anxiety, no noise. Do you see that justice is much better? What now? Is envy or malicious joy better? Let's examine all these things, and we'll see that virtue, like a really loving mother, keeps us in safety, whereas evil is a misleading and dangerous business. After all, listen to the prophet saying, "*The Lord is the strength of those who fear him, and he makes known to them his covenant*" [Ps 24:14]. The person who knows no evil in themselves fears nobody. Conversely, the person who lives in evil has confidence in nobody but fears even the members of their household and looks at them with suspicion. But why do I mention members of their household? They can't bear the tribunal of their conscience. Not only those external to them but also their own thoughts hit them and don't allow them to be still.

"So what?" says Paul. "Do you have to live expecting praise?" He didn't say, "Keep your eye on praise," but [said] "Do praiseworthy things, but not to be praised." "*Whatever is true*." You see, those are lies. "*Whatever is honorable*." The word "*honorable*" pertains to external strength, whereas the word "*pure*" pertains to the soul. "Don't give offense," he says, "or even the occasion for it." **[156]** Since he said "*whatever is gracious*," so that you wouldn't think that he meant simply among human beings, he added, "*if there is any virtue, if there is anything worthy of praise*, this is what you must think, this is what you must do." He wants us to be engaged continually in these activities, being concerned with them, thinking about them. You see, if we're going to be at peace with each other, God too will be with us, whereas if we're going to wage war, God's peace will not be with us. After all, nothing is so inimical to the soul as evil. This means that peace and virtue place the soul in safety. The result is that we have to begin our own business, then we shall draw God to us. He's not a god of war and battle. Leave both the war and the battle, both the battle against him and the one against our neighbor. Be peaceful toward everyone. Consider who you are when God saves you. "*Blessed are the peacemakers, because they will be called sons of God*" [Matt 5:9]. Such people continually imitate the Son of God—you too must imitate him. Make your peace. The more your brother wars against you, the greater your gain. For listen to the prophet when he says, "*I was peaceful with those who hate peace*" [Ps 119:6].

This is virtue; this is superior to human reason; this makes us close to God. Nothing gladdens God as much as the absence of malice. This releases you from your sins; this wipes out the charges against you. But if we fight and struggle, we are a long way from God. You see, while enmities are bred from battle, malice is bred from enmity. Cut out the root, or there won't be

καρπός· οὕτω μαθησόμεθα τῶν βιωτικῶν καταφρονεῖν. Οὐ *γάρ ἐστιν, οὐκ ἔστιν ἐν τοῖς πνευματικοῖς μάχη, ἀλλ᾽ ὅπερ ἂν ἴδῃς γινόμενον, ἢ μάχας, ἢ φθόνον, ἢ ὅπερ ἂν εἴπῃ τις, βιωτικῶν ἕνεκεν γίνεται· ἢ γὰρ πλεονεξίας, ἢ φθόνου, ἢ κενοδοξίας ἔχει ἀρχὴν πᾶσα μάχη.* Ἂν *τοίνυν εἰρηνεύσωμεν, μαθησόμεθα καὶ τῶν ἐν τῇ γῇ καταφρονεῖν.* Ἥρπασέ *τις τὰ χρήματα;* Ἀλλ᾽ *οὐδὲν ἠδίκησε, μόνον μὴ τὸν ἄνω πλοῦτον ἁρπάσῃ.* Ἐνεπόδισέ *σου τῇ δόξῃ;* Ἀλλ᾽ *οὐ τῇ πρὸς θεὸν, ἀλλὰ τῇ οὐδαμινῇ· οὐδὲ γὰρ δόξα αὕτη ἐστὶν, ἀλλ᾽ ὄνομα δόξης, μᾶλλον δὲ καὶ ἀδοξία.* Ἥρπασέ *σου τὴν τιμήν;* Ἀλλ᾽ *οὐχὶ τὴν σὴν, ἀλλὰ τὴν ἑαυτοῦ.* Ὥσπερ *γὰρ ὁ ἀδικῶν* **[157]** *οὐκ ἀδικεῖ, ἀλλ᾽ ἀδικεῖται· οὕτω καὶ ὁ τῷ πλησίον ἐπιβουλεύων, ἑαυτὸν ἀναιρεῖ πρῶτον·* "Ὁ *γὰρ ὀρύσσων βόθρον τῷ πλησίον αὐτοῦ, εἰς αὐτὸν ἐμπίπτει.*"

Μὴ *τοίνυν ἐπιβουλεύωμεν ἑτέροις, ἵνα μὴ ἑαυτοὺς βλάπτωμεν.* Ὅταν *τὴν ἑτέρων δόξαν ὑποσκελίσωμεν, ἐννοήσωμεν ὅτι ἑαυτοὺς βλάπτομεν, ὅτι μᾶλλον ἑαυτοῖς ἐπιβουλεύομεν.* Ἐκεῖνον *μὲν γὰρ ἴσως, κἂν ἰσχύσωμεν, παρὰ τοῖς ἀνθρώποις βλάπτομεν· ἑαυτοὺς δὲ παρὰ τῷ θεῷ ἀδικοῦμεν, παροξύνοντες αὐτόν.* Μὴ *δὴ βλάπτωμεν ἑαυτούς.* Ὥσπερ *γὰρ εἰ ἀδικοῦμεν τοὺς πλησίον, ἑαυτοὺς ἀδικοῦμεν· οὕτως αὐτοὺς εὖ ποιοῦντες, ἑαυτοὺς εὖ ποιοῦμεν.* Ὅταν *οὖν σε βλάψῃ ὁ ἐχθρὸς, εὐηργέτησέ σε, ἐὰν νήφῃς, καὶ μὴ μόνον τοῖς ἴσοις αὐτὸν μὴ ἀμύνῃ, ἀλλὰ καὶ εὐεργέτησον.* Ἀλλ᾽ *ἡ πληγὴ μένει σφοδρὰ, φησί.* Τοῦτο *τοίνυν ἐννόησον, ὅτι οὐκ ἐκεῖνον εὖ ποιεῖς, ἀλλ᾽ ἐκεῖνον μὲν κολάζεις, σαυτὸν δὲ εὖ ποιεῖς, καὶ ταχέως ἥξεις πρὸς τὸ εὖ ποιῆσαι.* Τί *οὖν; σκοπῷ δεῖ τοιούτῳ ποιεῖν;* Οὐ *δεῖ μὲν τούτῳ ποιεῖν τῷ σκοπῷ· ὅταν δὲ μὴ φέρῃ ἡ καρδία, κἂν τούτῳ, φησὶν, αὐτὴν ἐνάγαγε, καὶ ταχέως αὐτὴν πείσεις ἀφεῖναι τὴν ἔχθραν, καὶ ὡς φίλον εὐεργετήσεις λοιπὸν τὸν ἐχθρὸν, καὶ τῶν μελλόντων ἀγαθῶν ἐπιτεύξῃ· ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν*

fruit. In this way we shall learn to despise the things of this life. After all, there's no battle—there really isn't—in spiritual matters; no, whatever you see happening, whether it's battles or envy or whatever else one could mention, happens because of the things of this life: every battle has its origin in greed or envy or pretension. Accordingly, if we make our peace, we'll learn to despise even the things on earth. Has somebody snatched your money? But they haven't done anything wrong, as long as they don't snatch heavenly wealth. Has somebody stood in the way of your glory? No, not in the way of glory to God, but in the way of glory that's good for nothing. You see, that's not even glory, but glory in name—I should say that it's actually a matter of shame.[160] Has somebody snatched your honor? No, it's not yours but theirs. I mean, just as the person who does wrong **[157]** doesn't wrong [others] but wrongs themselves, so too the person who intrigues against their neighbor destroys themselves first. "For *the one who digs a ditch for their neighbor falls into it*" [Eccles 10:8; Prov 26:27].

Accordingly, let's not intrigue against others, lest we harm ourselves. When we overthrow someone's reputation, let's consider that we're harming ourselves, because we're rather intriguing against ourselves. You see, if we have the strength, we can perhaps harm our neighbor in the eyes of human beings, whereas if we wrong ourselves in the eyes of God, we irritate him. Now, let's not harm ourselves. After all, just as if we wrong our neighbor, we wrong ourselves, so in doing good to them, we do good to ourselves. Accordingly, when your enemy harmed you, they did you a good turn if you're vigilant, and don't just refrain from paying them back in like measure, but even do them a good turn. "But the blow remains a severe one," you say. Consider accordingly that you're not doing them good but punishing them, whereas you're doing yourself a good turn, and you will quickly come to do them a good turn. What, then? Should you act with a goal like that in mind? "No, you don't have to act with a goal like this in mind, but when your heart cannot bear [to do it],[161] whether it's with this goal in mind [or not], lead it on," Paul says, "and you will quickly convince it to put aside enmity, and you'll subsequently show kindness to your enemy as to a friend and attain the blessings to come." May we all attain them, by the grace and loving-kindness of our Lord Jesus Christ,

160. ἀδοξία, contrasting with δόξα, translated here as "glory."

161. Cf. *Hom. Rom.* 22 (Field, 1:376–77).

Ἰησοῦ Χριστοῦ, μεθ’ οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

with whom to the Father, together with the Holy Spirit, be glory, power, honor, now and always, forever and ever. Amen.

ΛΟΓΟΣ ΙS.

Ἐχάρην δὲ ἐν κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι. Οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ. Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

ΠΟΛΛΑΚΙΣ εἶπον, ὅτι ἡ ἐλεημοσύνη οὐ τῶν λαμβανόντων ἕνεκεν, ἀλλὰ τῶν διδόντων ἐπεισήχθη· καὶ γὰρ ἐκεῖνοί εἰσιν **[158]** οἱ τὰ μέγιστα κερδαίνοντες. Τοῦτο καὶ ἐνταῦθα δείκνυσιν ὁ Παῦλος. Πῶς; Ἀπέστειλαν αὐτῷ τινα διὰ μακροῦ χρόνου Φιλιππήσιοι, αὐτὰ δὴ ταῦτα Ἐπαφροδίτῳ ἐγχειρίσαντες. Μέλλων τοίνυν αὐτὸν πέμπειν τὴν ἐπιστολὴν ἀποκομίζοντα, ὅρα πῶς καὶ ἐπαινεῖ αὐτοὺς, καὶ δείκνυσιν ὅτι οὐ τῆς τῶν λαμβανόντων χρείας, ἀλλὰ τῆς τῶν διδόντων ἕνεκεν τοῦτο γεγένηται. Τοῦτο δὲ ποιεῖ, ἵνα μήτε εἰς ἀπόνοιαν αἴρωνται οἱ εὖ ποιοῦντες, καὶ προθυμότεροι γίνωνται περὶ τὸ εὖ ποιεῖν, ἅτε ἑαυτοὺς μᾶλλον ὠφελοῦντες, οἵ τε λαμβάνοντες μὴ ἐπιτρέχωσιν ἀδεῶς τῷ λαμβάνειν, ἵνα μὴ κρίμα ἔχωσι· "Μακάριον γάρ ἐστι, φησὶ, διδόναι μᾶλλον, ἢ λαμβάνειν." Τί οὖν φησιν; "Ἐχάρην δὲ ἐν κυρίῳ μεγάλως." Οὐ κοσμικῶς ἐχάρην, φησὶν, οὐδὲ βιωτικῶς, ἀλλ' ἐν κυρίῳ· οὐχ ὅτι ἀνάπαυσιν ἔσχον ἐγὼ, ἀλλ' ὅτι ὑμεῖς προεκόψατε· ἡ γὰρ ἐμὴ ἀνάπαυσις, αὕτη ἐστί. Διὰ τοῦτο καὶ μεγάλως· ἐπειδὴ οὐ σωματικὴ ἦν ἡ χάρις, οὐδὲ ὑπὲρ τῆς αὐτοῦ ἀναπαύσεως ἔχαιρεν, ἀλλ' ὑπὲρ τῆς ἐκείνων προκοπῆς.

Καὶ ὅρα πῶς ἠρέμα ἐπιτιμήσας ὑπὲρ τοῦ παρελθόντος χρόνου, ταχέως αὐτὸ συνεσκίασε, παιδεύων συνεχῶς καὶ διαπαντὸς ἐν εὐποιΐᾳ εἶναι. "Ὅτι ἤδη ποτὲ," φησί. Τὸ, "ἤδη ποτὲ," χρόνον δηλοῦντός ἐστι μακρόν. "Ἀνεθάλετε," ὡς ἐπὶ κάρπων βλαστησάντων, ξηρανθέντων, καὶ ὕστερον βλαστησάντων. Τοῦτο δὲ δεικνύντος ἐστὶν, ὅτι πρότερον ὄντες ἀνθηροὶ, εἶτα μαρανθέντες, πάλιν ἐβλάστησαν· ὥστε καὶ ἐπιτίμησίς ἐστι καὶ ἔπαινος τὸ, "ἀνεθάλετε·" οὐ

Homily 16

> *I rejoiced in the Lord greatly that now at length you have revived your concern for me; you were indeed concerned for me, but you had no opportunity. Not that I complained of want; for I have learned, in whatever state I am, to be content. And I know both how to be abased, and how to abound; and in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Christ who strengthens me. Yet it was kind of you to share my trouble* [Phil 4:10–14].

I've often said that almsgiving was introduced not on account of those who receive it but of those who give it, for the latter are **[158]** the ones who gain the most. Paul demonstrates this too in this passage. How? After a long interval the Philippians sent somebody to him, giving him the same charge as Epaphroditus. See how, when Paul accordingly is on the point of sending him to carry the letter, he both praises the Philippians and demonstrates that the situation has come about not through the necessity to receive but to give. This he does so that the ones doing good wouldn't be overpowered by arrogance but would become more eager about doing good, inasmuch as they were rather helping themselves, and the recipients would not rush shamelessly to receive, so that they would incur no judgment. "*For it is more blessed to give than to receive*" [Acts 20:35], it says. So what's he saying? "*I rejoiced in the Lord greatly*. I rejoiced not in a worldly way," he says, "nor in the way of this life, but *in the Lord*, not because I was having a rest, but because you had made progress—you see, that's my rest; it really is." That's why he *rejoiced greatly*, because grace wasn't bodily, nor did he rejoice on account of his own rest, but on account of their progress.

And see how when he softly censured them about the time that had gone past, he obscured it quickly, instructing them without a break and continually to be engaged in doing good. "*That now at length*," he says. The expression "*now at length*" signifies a long time. "*You have revived*"—as if he were speaking about fruit that had sprouted, dried up, and later sprouted. This demonstrates that earlier they bloomed, then they withered, and again sprouted, so that the words "*you have revived*" are both censure

γάρ ἐστι μικρὸν, τὸ μαρανθέντα ἀναθάλαι. Καὶ τὸ πᾶν ἀπὸ ῥᾳθυμίας αὐτοὺς πεπονθότας δείκνυσιν. Ἐνταῦθα δὲ δηλοῖ, ὅτι ἔθος εἶχον καὶ πρὸ τούτου ἐν τοῖς τοιούτοις φιλοτιμεῖσθαι. Διὰ τοῦτο ἐπήγαγεν, "Εἰς τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε." Καὶ ἵνα μὴ νομίσῃς καὶ ἐν τοῖς λοιποῖς προθυμοτέρους αὐτοὺς γεγενῆσθαι, καὶ μεμαράνθαι, ἀλλ' ἐν τούτῳ μόνῳ, ὅρα πῶς ἐπήγαγεν, "εἰς [**159**] τὸ ὑπὲρ ἐμοῦ φρονεῖν·" εἰς τοῦτό φημι μόνον τὸ, "ἤδη ποτέ·" ἐν γὰρ τοῖς ἄλλοις οὐχ οὕτω.

Ζητήσειε δ' ἄν τις ἐνταῦθα, πῶς λέγων, "Μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν," καὶ ὅτι "Αἱ χεῖρές μου ὑπηρέτησαν ταῖς χρείαις μου, καὶ τοῖς οὖσι μετ' ἐμοῦ," καὶ πάλιν πρὸς Κορινθίους γράφων ἔλεγε, "Καλὸν γάρ μοι ἀποθανεῖν μᾶλλον, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ," περιορᾷ κενούμενον ἑαυτοῦ τὸ καύχημα. Πῶς; Λαβών. Εἰ γὰρ τὸ καύχημα τοῦτο ἦν, τὸ μηδὲν λαβεῖν, πῶς νῦν ἀνέχεται; Τί οὖν ἐστιν; Ἐκεῖ εἰκότως οὐκ ἐλάμβανε διὰ τοὺς ψευδαποστόλους, "Ἵνα ἐν ᾧ καυχῶνται, φησὶν, εὑρεθῶσι καθὼς καὶ ἡμεῖς." Καὶ οὐκ εἶπεν, εἰσὶν, ἀλλὰ, "καυχῶνται·" ἐλάμβανον μὲν γὰρ, λανθανόντως δέ. Διὰ τοῦτο εἶπεν, "ἐν ᾧ καυχῶνται." Διὰ τοῦτο καὶ αὐτὸς ἔλεγεν· "Οὐ φραγήσεται τὸ καύχημά μου." Καὶ οὐχ ἁπλῶς εἶπεν, "οὐ φραγήσεται," ἀλλὰ τί; "Ἐν τοῖς κλίμασι τῆς Ἀχαΐας·" καὶ τὸ, "Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνια πρὸς τὴν ὑμῶν διακονίαν," δηλοῦντος ἦν, ὅτι ἐλάμβανεν. Ἀλλὰ Παῦλος μὲν εἰκότως ἐλάμβανεν, ἔργον ἔχων τηλικοῦτον, εἴ που καὶ ἐλάμβανεν· οἱ δὲ μηδὲν ἐργαζόμενοι, πῶς ἂν δύναιντο λαμβάνειν; Ἀλλ' εὔχομαι, φησίν. Ἀλλ' οὐκ ἔστι τοῦτο ἔργον· τοῦτο γὰρ ἔστι καὶ μετὰ ἔργου ποιεῖν. Ἀλλὰ νηστεύω. Ἀλλ' οὐδὲ τοῦτο ἔργον. Ἀλλ' ὅρα τὸν μακάριον τοῦτον πολλαχοῦ κηρύττοντα, καὶ ἐργαζόμενον.

"Ἠκαιρεῖσθε δὲ," φησί. Τί ἐστιν, "ἠκαιρεῖσθε;" Οὐ τῆς ῥᾳθυμίας ὑμῶν, φησὶν, ἀλλὰ τῆς ἀνάγκης· οὐκ εἴχετε ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε· τοῦτο γάρ ἐστιν, "ἠκαιρεῖσθε δέ." Ἀπὸ τῆς κοινῆς αὐτὸ συνηθείας ἔλαβεν. Οὕτω γὰρ οἱ πλείους λέγουσιν, ὅταν αὐτοῖς μὴ μετὰ ἀφθονίας ἐπιρρέῃ τὰ βιωτικὰ, ἀλλ' ἐν στενοχωρίᾳ ᾖ. "Οὐχ ὅτι καθ' ὑστέρησιν λέγω." Εἶπον, φησὶν, "ἤδη ποτὲ," καὶ ἐπετίμησα, οὐχὶ τὸ ἐμαυτοῦ ζητήσας, οὐδὲ διὰ τοῦτο μεμφόμενος, ὡς ἐν ἐνδείᾳ ὤν· οὐδὲ γὰρ διὰ τοῦτο ἐζήτουν. Πόθεν τοῦτο, ὅτι οὐ κομ[**160**]πάζεις, ὦ Παῦλε; Κορινθίοις μὲν οὖν φησιν· "Οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ

and praise. You see, it's not a small thing to revive after withering. He shows too that they had suffered everything from laziness. Here he shows that they had the custom of priding themselves on such matters even before this. That's why he added: "*Your concern for me; you were indeed concerned for me*." And so that you don't think that they were more eager in other respects too and had withered, but only in this respect, see how he added: **[159]** "*Your concern for me*." I apply the words "*now at length*" only in this case, for in the other cases it isn't so.

Someone may inquire why it says in this passage, "*It is better to give than to receive*" [Acts 20:25], and "*My hands ministered to my necessities and to those who were with me*" [Acts 20:34], and again, writing to the Corinthians, Paul said, "*For I would rather die than have anyone deprive me of my ground for boasting*" [1 Cor 9:15]. Observe him deprived of his boast. How? Because he received it. You see, if the boast was that he had received nothing, how can it be taken away now? Therefore, what does it mean? In Corinth it was to be expected that he didn't receive anything because of the false apostles. "*So that they are found to boast as we do*" [2 Cor 11:12], he says. He didn't say, "they are," but [said], "*they boast*." You see, they received but did it secretly. That's why he said, "*they boast*." That's why he said too, "*This boast of mine will not be blocked*" [2 Cor 11:10]. And he didn't just say, "*it won't be blocked*"—no, what did he say? "*In the regions of Achaia*," and "*I robbed other churches by accepting support from them in order to serve you*" [2 Cor 11:8], showing that he received. But while it was reasonable for Paul to receive because he had a task of such magnitude (if he did receive), on the contrary how could those who were doing nothing receive? "But I pray," they say. Yet this isn't work—you see, it's doing something alongside work. "But I'm fasting." Yet this isn't work either. No, look at this blessed man spreading the gospel everywhere and working.

"*But you had no opportunity*," Paul says. What's the meaning of "*you had no opportunity*"? "It's not a result of your laziness," he says, "but of the pressure of circumstances. You didn't have an opportunity to hand, nor did you have abundant resources." This is the meaning of "*you had no opportunity*." He took this expression from everyday speech. After all, most people speak like that when the essentials of life don't flow abundantly but are in short supply. "*Not that I complain of want*. I said," he says, "'*now at length*,' and I censured, not seeking my own advantage, nor blaming you because I was in need. No, I wasn't seeking my own advantage through that means either." How do we know, Paul, that you're not **[160]** bragging? Therefore, he said to the Corinthians: "*For we write nothing to you that you can't read*

ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε." Καὶ *ἐπὶ τούτων δὲ οὐκ ἂν, ὥστε ἁλῶναι, ἔλεγεν.* Οὐκ *ἂν, εἴγε ἐκόμπαζε, ταῦτα εἶπε· παρὰ γὰρ εἰδόσιν ἔλεγε, καὶ πλείων ἦν ἡ αἰσχύνη ἁλῶναι.*

"Ἐγὼ *γὰρ ἔμαθον, ἐν οἷς εἰμι, φησὶν, αὐτάρκης εἶναι.*" Ἄρα *διδασκαλίας ἐστὶ τὸ πρᾶγμα, καὶ γυμνασίας καὶ μελέτης.* Οὐ *γὰρ εὐκατόρθωτόν ἐστιν, ἀλλὰ καὶ σφόδρα δύσκολον καὶ καινόν.* "Ἐν *οἷς εἰμι, φησὶν, αὐτάρκης εἶναι.* Οἶδα *καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι.*" Τουτέστι, *καὶ ὀλίγοις κεχρῆσθαι οἶδα, καὶ λιμὸν φέρειν καὶ ἔνδειαν.* "Καὶ *περισσεύειν, καὶ ὑστερεῖσθαι.*" Ἀλλὰ *τοῦτο οὐκ ἔστιν ἐπιστήμης, φησὶν, οὐδὲ ἀρετῆς, τὸ περισσεύειν.* Καὶ *σφόδρα ἀρετῆς, οὐχ ἧττον ἢ ἐκεῖνο.* Πῶς; Ὅτι *ὥσπερ ἡ στενοχωρία πολλὰ παρασκευάζει κακὰ ποιεῖν, οὕτω καὶ ἡ πλησμονή.* Πολλοὶ *γὰρ πολλάκις ἐν ἀφθονίᾳ γενόμενοι, ῥᾳθυμότεροι ἐγένοντο, καὶ οὐκ ἔγνωσαν ἐνεγκεῖν τὴν εὐπραγίαν· πολλοὶ πολλάκις ἀφορμὴν ἔλαβον τοῦ μηκέτι ἐργάζεσθαι.* Ἀλλ' *οὐχ ὁ* Παῦλος· *καὶ γὰρ λαμβάνων εἰς ἄλλους ἀνήλισκε, καὶ εἰς ἄλλους ἐκένου· τοῦτο δέ ἐστιν εἰδέναι.* Οὐχὶ *διεχεῖτο, οὐδὲ ἔχαιρεν ἐπὶ τῇ περισσείᾳ αὐτοῦ, ἀλλ' ἴσος ἦν ἔν τε ἐνδείᾳ, ἔν τε πλησμονῇ, οὔτε ἐκεῖθεν πιεζόμενος, οὔτε ἐντεῦθεν χαυνούμενος.* "Καὶ *χορτάζεσθαι, φησὶ, καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.*" Πολλοὶ *οὐκ ἴσασι χορτάζεσθαι, οἷον, οἱ* Ἰσραηλῖται *ἔφαγον, καὶ ἀπελάκτισαν.* Ἀλλ' *ἐπὶ τῆς αὐτῆς εὐταξίας ἐγὼ μένω.* Δείκνυσιν *ὅτι οὔτε νῦν ἥσθη, οὔτε πρότερον ἐλυπεῖτο· εἰ δὲ καὶ ἐλυπεῖτο, οὐκ αὐτοῦ ἕνεκεν, ἀλλ' αὐτῶν· αὐτὸς γὰρ ὁμοίως διέκειτο.* "Ἐν *παντὶ, φησὶ, καὶ ἐν πᾶσι μεμύημαι.*" Τουτέστι, *πεῖραν ἔλαβον ἐν τῷ μακρῷ τούτῳ χρόνῳ πάντων, καὶ ταῦτά μοι πάντα κατώρθωται.*

Ἀλλ' *ἐπειδὴ μεγαληγορία τὸ πρᾶγμα ἦν, ὅρα πῶς ἐπιλαμβάνεται ταχέως·* "Πάντα *ἰσχύω ἐν τῷ ἐνδυναμοῦντί με* Χριστῷ," *φησίν.* Οὐκ *ἐμὸν τὸ κατόρθωμα, ἀλλὰ τοῦ τὴν* [**161**] *ἰσχὺν δεδωκότος ἐστίν.* Ἀλλ' *ἐπειδὴ οἱ εὖ ποιοῦντες, ὅταν ἴδωσιν οὐ διατιθέμενον εὖ τὸν λαμβάνοντα, ἀλλὰ καταφρονοῦντα τῶν διδομένων, ῥᾳθυμότεροι γίνονται· αὐτοὶ γὰρ ὡς χαριζόμενοι διέκειντο καὶ ἀναπαύοντες· εἰ τοίνυν καταφρονεῖ τῆς ἀναπαύσεως* Παῦλος, *ἀνάγκη τούτους ῥᾳθυμοτέρους γενέσθαι· ἵνα οὖν μὴ τοῦτο γένηται, ὅρα πῶς αὐτὸ πάλιν ἰᾶται.* Διὰ *μὲν γὰρ τῶν εἰρημένων τὸ φρόνημα αὐτῶν κατέσπασε· διὰ δὲ τῶν ἑξῆς τὴν προθυμίαν*

or understand too" [2 Cor 1:13]. And in this case he wouldn't have said that to win them over. If he had bragged, he wouldn't have made those statements. After all, he spoke to people who knew the facts, with whom detection would have been a greater disgrace.

"*For I have learned, in whatever state I am, to be content*," he says. Indeed, it's a matter of teaching and exercise and care. You see, it's not a matter that's easily effected but one that's exceedingly difficult and new. "*In whatever state I am*," he says, "*I am content. I know both how to be abased, and how to abound; in any and all circumstances I have learned the secret* [Phil 4:11–12]. That is, I know how both to make do with little and to put up with hunger and want. *Both of facing abundance and want*." "But," someone says, "the former isn't a mark of knowledge or virtue." It most certainly is a mark of virtue, no less than the latter. How's that? Because just as being in short supply prepares one to do much evil, so too does a surfeit. I mean, often, because they have been in an affluent state, many people have become pretty lazy and haven't known how to cope with prosperity; many have often taken this as an incitement not to work anymore. But not Paul. Indeed, what he received, he spent on others and emptied out on others. This is to know. He didn't squander it, he didn't rejoice in his abundance, but he was the same both in want and in plenty, neither oppressed in the former state nor boastful in the latter. "*Facing plenty and hunger*," he says, "*abundance and want*." Many people don't know how to *face plenty*: for example, the Israelites ate, and they kicked out [cf. Deut 32:15]. "But I remain in the same stable condition." He demonstrates that neither is he delighted now, nor was he grieving before, though even if he was grieving, it wasn't on his own account but on theirs. You see, his situation remained similar. "*In any and all circumstances*," he says, "*I have learned the secret*." That is, "I've had experience of all things throughout this long period, and all of them have turned out well for me."

But since the affair was worth boasting about, see how he follows up immediately: "*I have the strength to do everything in Christ who empowers me*," he says. "The success belongs not to me but to the one **[161]** who gave me the strength." Yes, when those who are doing good see that the recipient doesn't have the right disposition but despises the donors, they become rather lazy, for they behaved as if they were giving benefit and respite. Accordingly, if Paul despises respite, it was inevitable that they would become rather lazy. And so, see how again he remedies the situation so that this doesn't happen. You see, while he constrains their thoughts by his words, in the following passage he makes their enthusiasm burn by

αὐτῶν ἀναζῆν ποιεῖ, λέγων· "Πλὴν *καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.*" Ὁρᾷς *καὶ πῶς ἀπέστησεν ἑαυτὸν, καὶ πῶς πάλιν ἥνωσε;* Τοῦτο *γνησίας φιλίας ἐστὶ καὶ πνευματικῆς.* Μὴ *ἐπειδὴ ἐν χρείᾳ οὐ καθέστηκα, νομίσητε μὴ δεῖσθαί με τοῦ πράγματος· δέομαι δι' ὑμᾶς.* Πῶς *οὖν ἐκοινώνησαν αὐτῷ τῶν θλίψεων;* Διὰ *τούτου· ὅπερ καὶ δεσμούμενος ἔλεγε,* "Συγκοινωνούς *μου τῆς χάριτος πάντας ὑμᾶς.*" Χάρις *γάρ ἐστι τὸ παθεῖν ὑπὲρ τοῦ* Χριστοῦ, *ὥς που καὶ αὐτός φησιν·* "Ὅτι *ὑμῖν ἐχαρίσθη ἀπὸ θεοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.*" Ἐπειδὴ *γὰρ ἐκεῖνα καταμόνας λεγόμενα ἀλογῆσαι αὐτοὺς ἱκανὰ ἦν, διὰ τοῦτο θεραπεύει καὶ ἀποδέχεται καὶ ἐπαινεῖ πάλιν, καὶ τοῦτο μεμετρημένως.* Οὐ *γὰρ εἶπε, δόντες, ἀλλὰ,* "*συγκοινωνήσαντες,*" *δεικνὺς αὐτοὺς καὶ κερδάναντας, εἴγε τῶν ἄθλων ἐγένοντο κοινωνοί.* Οὐκ *εἶπεν, ἐπικουφίσαντές μου τὰς θλίψεις, ἀλλὰ,* "*συγκοινωνήσαντές μου τῇ θλίψει,*" *ὅπερ ἦν σεμνότερον.*

Ὁρᾷς *τὸ ταπεινὸν* Παύλου; *ὁρᾷς τὸ εὐγενές;* Ὅτε *ἔδειξεν οὐδὲν δεόμενον τῶν παρ' ἐκείνων αὐτοῦ ἕνεκεν, τότε λοιπὸν ἀδεῶς καὶ ταπεινὰ φθέγγεται ῥήματα, καὶ ἅπερ οἱ προσαιτοῦντες λέγουσιν, ὡς ἔθος ἔχεις διδόναι.* Οὐδὲν *γὰρ παραιτεῖται οὔτε ποιεῖν, οὔτε λέγειν.* Τουτέστι, *μὴ νομίσητε ἀναισχυντίας εἶναι τὰ ῥήματα, τὸ ἐγκαλεῖν, καὶ λέγειν,* "*ἤδη ποτὲ ἀνεθάλετε,*" *καὶ τοῦ ἐν χρείᾳ εἶναι· οὐ γὰρ δεόμενος ταῦτα λέγω, ἀλλὰ τί; ἐκ τοῦ σφόδρα θαρρεῖν ὑμῖν· καὶ τούτου δὲ ὑμεῖς αἴτιοι.* Ὁρᾷς *πῶς αὐτοὺς θεραπεύει;* Πῶς *ὑμεῖς αἴτιοι;* Πρὸ *τῶν ἄλλων* [**162**] *ἁπάντων ἐπιπηδήσαντες τῷ πράγματι, καὶ παρρησίαν ἡμῖν δόντες ὑπὲρ τῶν τοιούτων ὑπομιμνήσκειν ὑμᾶς.* Καὶ *θέα τὸ σεμνόν.* Μὴ *πέμπουσι μὲν οὐκ ἐγκαλεῖ, ἵνα μὴ δόξῃ τὸ ἑαυτοῦ θεραπεύειν· ἐπειδὴ δὲ ἔπεμψαν, τότε ἐπετίμησεν ὑπὲρ τοῦ παρελθόντος χρόνου, καὶ ἤνεγκαν· λοιπὸν γὰρ οὐκ ἂν ἔδοξε τὸ αὐτοῦ θεραπεύειν.*

"Οἴδατε, *φησὶ, καὶ ὑμεῖς,* Φιλιππήσιοι, *ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ* Μακεδονίας, *οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι.*" Βαβαὶ, *ἡλίκον τὸ ἐγκώμιον, εἴγε* Κορίνθιοι *μὲν ἐκ τοῦ ἀκούειν ἐκεῖνα παρ' αὐτοῦ, καὶ* Ῥωμαῖοι *προτρέπονται, οὗτοι δὲ οὐδεμιᾶς ἐκκλησίας ἀρξαμένης· καὶ γὰρ,* "*ἐν ἀρχῇ τοῦ εὐαγγελίου,*" *φησί· τοσαύτην περὶ τὸν ἅγιον ἐπεδείξαντο σπουδὴν, ὡς μηδὲ παράδειγμα ἔχοντες, αὐτοὶ πρῶτοι τῆς καρποφορίας ἄρξασθαι ταύτης.* Καὶ *οὐκ ἔστιν εἰπεῖν, ὅτι παραμένοντι, οὐδὲ τῶν πρὸς αὐτοὺς ἕνεκεν ταῦτα ἐποίουν.* "Ὅτε *ἐξῆλθον γὰρ, φησὶν, ἀπὸ*

saying, "*Yet it was kind of you to share my trouble*." Do you see both how he distances himself and how he again joins ranks with them? This is a sign of genuine and spiritual friendship. "Because I'm not in a situation of want you shouldn't think that I don't need practical help—I need it because of you." How, then, did they share his trouble? In this way, which he explained when he was in chains: "*You are all partakers with me in grace*" [Phil 1:7]. After all, it's a grace to suffer for the sake of Christ, as he himself says elsewhere: "*Because it has been granted to you by God not only to believe in him but also to suffer for his sake*" [Phil 1:29]. You see, since these words alone were enough to make them remiss, he consequently looks after them and approves and praises them again, and, to crown it all, he does it in a moderate manner. Note that he didn't say, "to give," but "*to share*," showing that they were gaining too, if they became participants in his contests. He didn't say, "you have lightened my troubles," but [said], "*to share my trouble*," which was more serious.

Do you see Paul's humility? Do you see his noble nature? When he demonstrated that nothing of their affairs was lacking because of him, without fear he subsequently spoke these humble words that beggars too utter: "It's your custom to give." You see, there's nothing he refuses either to do or to say. This means "don't think that the words arise from shamelessness—my berating you and saying, '*Now at length you have revived*'—and come from one in need. You see, I don't say this because I'm in need—no. Why? Because I'm vigorously encouraging you, and you are responsible for this." Do you see how he looks after them? "How are you responsible? Before all the others **[162]** you rushed to the task and gave us the freedom to remind you about such matters." And observe the note of respect. He didn't condemn them when they didn't send him anything, lest he seem to be looking after his own interests, whereas when they did send him something, he berated them about the lapse of time, and they put up with it. You see, from then on he wouldn't seem to be looking after his own interests.

"*You Philippians yourselves know*," he says, "*that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving except you only*" [Phil 4:15]. Wonderful! What praise! While the Corinthians and the Romans were encouraged by hearing these words from Paul, the Philippians, on the other hand, began with no church. And, you see, he says, "*in the beginning of the gospel*." They demonstrated an enthusiasm for the holy man to such an extent that although they didn't even have an example, they were the first to begin bearing fruit. And it's not possible to say that they did this because Paul was with them or on account

Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι." Τί *ἐστι,* "*λήψεως;*" *τί δέ ἐστιν,* "*ἐκοινώνησε;*" *διὰ τί μὴ εἶπεν, ὅτι οὐδεμία μοι ἐκκλησία ἔδωκεν, ἀλλ',* "*ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως;*" Κ*οινωνία γὰρ τὸ πρᾶγμά ἐστιν.* "Ε*ἰ γὰρ ἡμεῖς τὰ πνευματικὰ ὑμῖν, φησὶν, ἐσπείραμεν, τί μέγα, εἰ ἡμεῖς τὰ σαρκικὰ ὑμῶν θερίσομεν;*" *καὶ πάλιν,* "Τ*ὸ ὑμῶν περίσσευμα ἵνα γένηται εἰς τὸ ἐκείνων ὑστέρημα.*"

Π*ῶς ἐκοινώνησαν;* Ε*ἰς λόγον δόσεως τῶν σαρκικῶν, καὶ λήψεως τῶν πνευματικῶν.* Ὥ*σπερ γὰρ οἱ πωλοῦντες καὶ ἀγοράζοντες κοινωνοῦσιν ἀλλήλοις, τὰ παρ' ἀλλήλων ἀντιδιδόντες· τοῦτο γάρ ἐστι κοινωνία· οὕτω δὴ καὶ ἐνταῦθα.* Ο*ὐ γάρ ἐστιν, οὐκ ἔστι ταύτης τῆς ἀγορασίας καὶ ἐμπορίας τι κερδαλεώτερον.* Γ*ίνεται μὲν γὰρ ἐν τῇ γῇ, τελεῖται δὲ ἐν τῷ οὐρανῷ· οἱ μὲν ἀγοράζοντες ἐν τῇ γῇ ἑστήκασιν· ἀγοράζουσι δὲ καὶ συμφωνοῦσι τὰ ἐν τοῖς οὐρανοῖς, γηΐνην κατατιθέντες τὴν τιμήν.* Ἀ*λλὰ μὴ καταγνῷς· οὐ χρημάτων ἐστὶν ὠνητὰ τὰ οὐράνια, οὐ τὰ χρήματα αὐτὰ ἀγοράζει, ἀλλ' ἡ προαίρεσις τοῦ τὰ χρήματα καταβάλλοντος, ἡ φιλοσοφία, τὸ τῶν βιωτικῶν ἀνωτέρω εἶναι, ἡ φιλανθρωπία,* [**163**] *ἡ ἐλεημοσύνη.* Ἐ*πεὶ εἰ τὸ ἀργύριον ἠγόραζεν, ἡ τὰ δύο λεπτὰ καταβαλοῦσα οὐδὲν ἂν ἔλαβε μέγα· ἐπειδὴ δὲ οὐ τὸ ἀργύριον, ἀλλ' ἡ προαίρεσις ἴσχυσεν, ἐκείνη πᾶσαν προαίρεσιν ἐπιδειξαμένη, πάντα ἔλαβε.*

Μ*ὴ τοίνυν λέγωμεν, ὅτι ὠνητὴ χρημάτων ἐστὶν ἡ βασιλεία· οὐ χρημάτων, ἀλλὰ προαιρέσεως τῆς διὰ χρημάτων ἐπιδεικνυμένης.* Ο*ὐκοῦν δεῖ χρημάτων, φησίν;* Ο*ὐ δεῖ χρημάτων, ἀλλὰ προαιρέσεως.* Ἂ*ν ταύτην ἔχῃς, δυνήσῃ καὶ διὰ δύο λεπτῶν ἀγοράσαι τὸν οὐρανόν· μὴ οὔσης δὲ ταύτης, οὐδὲ μυρία τάλαντα χρυσοῦ τοῦτο δυνήσεται, ὅπερ τὰ δύο λεπτά.* Δ*ιὰ τί;* Ὅ*ταν γὰρ πολλὰ ἔχων, ἐλάττονα καταβάλῃς, ἐποίησας μὲν ἐλεημοσύνην, οὐ τοσαύτην δὲ, ὅσην ἡ χήρα· οὐ γὰρ μετὰ τοσαύτης προθυμίας κατέβαλες, μεθ' ὅσης ἐκείνη· πάντων γὰρ ἑαυτὴν ἀπεστέρησε, μᾶλλον δὲ οὐκ ἀπεστέρησεν, ἀλλὰ πάντα ἑαυτῇ ἐχαρίσατο.*

of what he had done for them. "For *when I left Macedonia*," he says, "*no church entered into partnership with me in giving and receiving except you only*." What's the meaning of "*receiving*"? What's the meaning of "*entered into partnership*"? Why didn't he say, "No church gave to me," but [said], "*entered into partnership in giving and receiving*"? You see, it's a matter of partnership. "*For if we have sown spiritual goods among you*," he says, "*is it too much if we reap your material benefits?*" [1 Cor 9:11]. And again: "*So that your abundance may supply their want*" [2 Cor 8:14].

How did they *enter into partnership*? By reason of giving material things and receiving spiritual things. You see, just as sellers and buyers enter into partnership with each other, giving and taking from each other (that's a partnership), so too is it in this case. I mean, there's nothing, there's really nothing more profitable than this buying and selling. After all, while it happens on earth, it's perfected in heaven: the buyers have been stationed on earth, but they buy and strike bargain over heavenly things, depositing the price on earth.[162] No, don't despair—the heavenly things can't be bought with money, money can't buy them, but it's the intention[163] of the one who pays the money, their philosophy; no, it's being above the things of life, their love of humanity,[164] **[163]** their almsgiving. Since if she paid in silver, the woman who spent the two coins wouldn't have received anything significant [cf. Mark 12:41–44; Luke 21:1–4]; whereas, since it wasn't silver but her intention that prevailed, by demonstrating her intention in full she received the lot.

Accordingly, let's not say that the kingdom can be bought with money. No, not with money but with intention, which is demonstrated through money. "Surely you need money?" someone asks. No, you need not money but intention. If you have that, you'll be able to buy heaven even with two coins. But if there's no intention, not even myriad talents of gold could achieve what the two coins can. Why's that? You see, when, although you have a lot, you spend less, you've practiced almsgiving, but not to the same extent as the widow. I mean, you haven't spent the money with the same readiness as she did. She deprived herself of everything—no, I should say that she didn't deprive herself but granted herself everything. God prom-

162. Lightfoot (*Philippians*, 165) notes that Chrysostom's spiritualizing of pecuniary exchange here, which was followed by later writers, is an inappropriate reading of the Pauline text.

163. προαίρεσις, elsewhere translated as "free will."

164. See n. 24 on φιλανθρωπία.

Οὐ ποτηρίου ψυχροῦ τὴν βασιλείαν ὑπέσχετο ὁ θεὸς, ἀλλὰ προθυμίας· οὐ θανάτου, ἀλλὰ προαιρέσεως· ἐπεὶ οὐδὲ μέγα τί ἐστι. Τί γάρ ἐστι μίαν ψυχὴν δοῦναι; Ἔδωκεν ἕνα ἄνθρωπον· εἷς δὲ ἄνθρωπος οὐκ ἔστιν ἀντάξιος.

"Ὅτι καὶ ἐν Θεσσαλονίκῃ, καὶ ἅπαξ καὶ δὶς εἰς τὰς χρείας μοι ἐπέμψατε." Πάλιν μέγα τὸ ἐγκώμιον, εἴγε ἐν τῇ μητροπόλει καθήμενος, παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως. Καὶ ὅρα· ἵνα μὴ διαπαντὸς ἐξέλκων ἑαυτὸν τῆς χρείας, ὅπερ εἶπον προλαβὼν, ῥᾳθυμοτέρους ποιήσῃ, διὰ τοσούτων δείξας, ὅτι οὐ δεῖται, ἓν μόνον τοῦτο ἐποίησεν, εἰπὼν, "εἰς τὰς χρείας·" καὶ οὐκ εἶπε, τὰς ἐμὰς, ἀλλ' ἁπλῶς, τοῦ σεμνοῦ ἐπιμελόμενος. Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ τὸ ἑξῆς. Ἐπειδὴ γὰρ συνεῖδε σφόδρα ταπεινὸν ὂν, πάλιν αὐτὸ τῇ ἐπιδιορθώσει ἀσφαλίζεται, "Οὐχ ὅτι ἐπιζητῶ," λέγων, "τὸ δόμα." Ὅπερ εἶπεν ἄνω, "Οὐχ ὅτι καθ' ὑστέρησιν λέγω," ἐκεῖνο τούτου μεῖζόν ἐστιν. Ἕτερον γάρ ἐστιν ὑστεροῦντα μὴ ζητῆσαι, καὶ ἕτερον ἐν ὑστερήσει ὄντα μηδὲ νομίζειν ὑστερεῖσθαι. "Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, φησὶν, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν," οὐκ ἐμοῦ.

Ὁρᾷς ὅτι ὁ καρπὸς ἐκείνοις τίκτεται; Δι' ὑμᾶς ταῦτα λέγω, φησὶν, οὐ δι' ἐμαυτὸν, εἰς τὴν ὑμετέραν σωτηρίαν· ἐγὼ γὰρ οὐδὲν κερδαίνω λαμβάνων· τῶν διδόντων ἐστὶν ἡ χάρις. Τοῖς μὲν γὰρ **[164]** *διδοῦσιν ἐκεῖ φυλάττεται ἡ ἀμοιβή· τοῖς δὲ λαμβάνουσιν ἐνταῦθα ἀναλίσκεται τὰ διδόμενα. Πάλιν μετ' ἐγκωμίου καὶ συμπαθείας, καὶ τὸ χρήζειν. Ἐπειδὴ εἶπεν, οὐ ζητῶ, ἵνα μὴ πάλιν ῥᾳθυμοτέρους ποιήσῃ, φησίν· "Ἀπέχω δὲ πάντα, καὶ περισσεύω." Τουτέστι, διὰ ταύτης τῆς δόσεως καὶ τὰ παραλειφθέντα ἐπληρώσατε, ὅπερ μάλιστα προθυμοτέρους ἦν ποιῆσαι. Ὅσῳ γὰρ ἂν ὦσι φιλοσοφώτεροι, ζητοῦσι καὶ τὰς παρὰ τῶν εὖ παθόντων χάριτας οἱ εὖ ποιοῦντες. Τουτέστιν, οὐ μόνον ἀνεπληρώσατε τὰ ἐλλειφθέντα ἐν τῷ παρελθόντι χρόνῳ, ἀλλὰ καὶ ὑπερεβάλετε. Ἵνα γὰρ μὴ δόξῃ διὰ τοῦτο ἐγκαλεῖν, ὅρα πῶς ἐπισφραγίζεται. Ἐπειδὴ εἶπεν, "οὐχ ὅτι ἐπιζητῶ τὸ δόμα," καὶ ὅτι, "ἤδη ποτὲ," καὶ ἔδειξεν ὅτι ὀφειλή ἐστι τὸ πρᾶγμα· τοῦτο γάρ ἐστιν, ἀπέχω· εἶτα πάλιν δείκνυσιν ὅτι ὑπὲρ ὀφειλὴν ἔπραξαν· "Ἀπέχω δὲ, φησὶ, πάντα, καὶ περισσεύω, πεπλήρωμαι."*

Οὐχ ἁπλῶς, οὐδὲ ἀπὸ διαθέσεως ταῦτα λέγω, ἀλλὰ τί; "Δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ

ised the kingdom not for a drink of cold water [cf. Matt 10:42] but for readiness, not for death but for intention, since that's not a big thing either. I mean, what is it to give one soul? God gave one human being, but one human being isn't worth as much.

"*Even when I was in Thessalonica you sent me help once and again*" [Phil 4:17]. Again the praise is great: although based in the metropolis, he's supported by a small city. And see: lest by perpetually dragging himself out of need, he make them pretty lazy (as I mentioned before), by demonstrating through so many statements that he's not in need, he effects this one single outcome by saying, "*help*." And he didn't say, "my help," but employed the simple noun out of regard for the seriousness of the matter. And it wasn't just this statement but its sequel too. You see, when he realizes that this is exceedingly humble, he again renders it safe by correcting it with the words "*Not that I seek the gift*," he says. The statement he made above—"*Not that I complain of want*"—is a greater statement than this. I mean, it's one thing not to seek when things are wanting, and it's another not to consider that you're in want when you are. "*Not that I seek the gift*," he says, "*but I seek the fruit that increases to your credit* [Phil 4:17], not to mine."

Do you see that the fruit is engendered in them? "It's on your account that I'm saying this," he says, "not on my own account—for your salvation. After all, I'm not taking any gain; it's the grace of those who give. You see, while to those **[164]** who give, the exchange is preserved in the next life, to those who receive, the donations are spent in the present one." Again his need is accompanied by praise and sympathy. Because he said, "*I don't seek*," lest he make them pretty lazy again, he says, "*I have received full payment, and more*" [Phil 4:18]. That is, "through this act of giving you have made up for your omissions," which would make them very much more eager. You see, to the extent that they love wisdom more, those who do good seek favors also from those who have benefited. That is, "you haven't only made up for your deficiencies in time gone by, but you have also exceeded them." See how he confirms this in order not to seem to condemn them on this account. Because he said, "*Not that I seek the gift*," and "*now at length*," he also demonstrated that it was a matter of debt: this is the meaning of "*I have received payment*." Then again he demonstrates that they have paid more than they owed. "*I have received full payment*," he says, "*and more; I am filled*."

"I don't say this for no reason or from my disposition toward you—no. Why? *I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God*" [Phil 4:18]. Wonder-

θεῷ." Βαβαὶ, ποῦ τὸ δῶρον αὐτῶν ἀνήγαγεν; Οὐκ ἐγὼ, φησὶν, ἔλαβον, ἀλλ' ὁ θεὸς δι' ἐμοῦ. Ὥστε, κἂν ἐγὼ μὴ χρήζω, μὴ μελέτω ὑμῖν· ἐπεὶ οὐδὲ ὁ θεὸς ἔχρῃζε, καὶ ἀπεδέχετο, οὕτως ὡς μὴ παραιτεῖσθαι εἰπεῖν τὴν θείαν γραφὴν, ὅτι "Ὠσφράνθη ὁ θεὸς ὀσμὴν εὐωδίας," ὅπερ ἦν εὐφραινομένου. Ἴστε γὰρ, ἴστε πῶς διατίθεται ἡμῶν ἡ ψυχὴ ἐπὶ ταῖς εὐωδίαις, πῶς εὐφραίνεται, πῶς γάνυται. Οὐ παρῃτήσατο τοίνυν εἰπεῖν περὶ θεοῦ ἀνθρώπινον οὕτω ῥῆμα καὶ ταπεινὸν ἡ γραφὴ, ἵνα τοῖς ἀνθρώποις δείξῃ, ὅτι δεκτὰ τὰ παρ' αὐτῶν δῶρα γέγονεν. Οὐ γὰρ ἡ κνῖσα, οὐδὲ ὁ καπνὸς δεκτὰ ἐποίει, ἀλλ' ἡ προαίρεσις ἡ προσφέρουσα· ἐπεὶ, εἰ τοῦτο ἦν, καὶ τὰ παρὰ τοῦ Κάϊν ἂν ἐδέχθη. Εἶπεν οὖν, ὅτι καὶ εὐφραίνεται, καὶ πῶς εὐφραίνεται· οὐ γὰρ ἂν ἄλλως ἔμαθον οἱ ἄνθρωποι. Ὁ τοίνυν μὴ ἐν χρείᾳ καθεστὼς λέγει οὕτως εὐφραίνεσθαι, ἵνα μὴ διὰ τὸ ἀνενδεὲς ῥᾴθυμοι γένωνται. Καὶ ὅτε λοιπὸν τῆς ἄλλης ἀρετῆς ἀμελήσαντες, ταύταις ἐθάρρουν, ὅρα πῶς πάλιν διορθοῦται αὐτοὺς, λέγων· **[165]** "Μὴ φάγομαι κρέα ταύρων, ἢ αἷμα τράγων πίομαι;" "Οὐκ ἐπιζητῶ, φησὶ, τὸ δόμα." "Ὁ δὲ θεός μου πληρώσαι πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ."

Ὅρα πῶς καὶ ἐπεύχεται, καθάπερ οἱ πένητες. Εἰ δὲ Παῦλος ἐπεύχεται τοῖς διδοῦσι, πολλῷ μᾶλλον ἡμεῖς μὴ αἰσχυνώμεθα λαμβάνοντες τοῦτο ποιεῖν. Μὴ δὴ λαμβάνωμεν, ὡς αὐτοὶ χρήζοντες, μηδὲ χαίρωμεν ἡμῶν ἕνεκεν, ἀλλὰ τῶν διδόντων αὐτῶν. Οὕτως ἡμῖν ἔσται μισθὸς καὶ λαμβάνουσιν, ἂν δι' ἐκείνους χαίρωμεν· οὕτως οὐκ ἀγανακτήσομεν, μὴ διδόντων, μᾶλλον δὲ ἀλγήσομεν δι' αὐτούς· οὕτω καὶ προθυμοτέρους ἐργασόμεθα, ἂν διδάσκωμεν, ὅτι οὐχ ἡμῶν ἕνεκεν ταῦτα πράττομεν. "Ὁ δὲ θεός μου, φησὶ, πληρώσαι πᾶσαν χρείαν ὑμῶν," ἢ πᾶσαν χάριν, ἢ πᾶσαν χαράν. Ἄν τε, "πᾶσαν χάριν," μὴ ταύτην μόνον, φησὶ, τὴν ἐπὶ γῆς ἐλεημοσύνην, ἀλλὰ πᾶν κατόρθωμα· ἂν δὲ, "πᾶσαν χρείαν," ὅπερ οἶμαι καὶ μᾶλλον λέγεσθαι, τοῦτό ἐστιν· ἐπειδὴ εἶπεν, "ἠκαιρεῖσθε," ἐπάγει ἐνταῦθα, ὅπερ ἐν τῇ πρὸς Κορινθίους ποιεῖ, λέγων, "Ὁ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν." Ἐπεύχεται αὐτοῖς, ὥστε εἶναι ἐν ἀφθονίᾳ, καὶ ἔχειν σπείρειν· καὶ ἐπεύχεται οὐχ ἁπλῶς ἐν ἀφθονίᾳ εἶναι, ἀλλὰ, "κατὰ τὸν πλοῦτον αὐτοῦ·" ὥστε καὶ τοῦτο συμμεμετρημένως. Εἰ μὲν γὰρ κατ' αὐτὸν ἦσαν, καὶ οὕτω φιλόσοφοι, καὶ οὕτως ἐσταυρωμένοι, οὐκ ἂν

ful! What has he raised their gift to? "I didn't receive it," he says, "but God did through me. The upshot is that, if I'm not in want, don't let it be a concern to you, since not even God was in want, and yet he was receptive in the way that Holy Scripture didn't refrain from saying, '*God smelled an odor of sweetness*' [Gen 8:21], which was of joy." After all, you know, you know how our soul is disposed on the question of odors, how it experiences joy, how it feels cheered. Accordingly, Holy Scripture doesn't refrain from uttering such a human and humble word on the subject of God, so that it can demonstrate to humans that their gifts were acceptable. I mean, it's not fat or even smoke that makes them acceptable but the intention that offers them (because, if that were the case, even Cain's offering would have been accepted [cf. Gen 4:3]). Therefore, God said both what made him joyful and why: otherwise, humans wouldn't have learned. Accordingly, the person who isn't in want says they're made joyful in this way so that they wouldn't become lazy because of not being in want. And when afterward, having neglected the other virtue they took courage in these, observe how he corrects them again, with the words **[165]** "Surely I don't eat *the flesh of bulls or drink the blood of goats?*" [Ps 49:13]. "*Not that I seek the gift*," Paul says. "*And my God will supply every need of yours according to his riches in glory in Christ Jesus*" [Phil 4:19].

See how he even prays as poor people do. But if Paul prays for those who give, much more should we, when we receive, not be ashamed to do this. Let's not receive as if we were personally in need, nor yet rejoice on our own behalf, but on behalf of those who give. In this way we will have a reward even when we receive, if we rejoice on their account; in this way we won't be annoyed when they don't give, but rather we shall feel pain on their account; in this way too we shall make ourselves more eager, if we learn that we're not doing this on our own behalf. "*But my God will supply your every need*," he says, whether it's every grace or every joy. If it's "every grace," it's not only this almsgiving on earth, he means, but every virtuous action; if, on the other hand, it's "*every need*"—which is really what he's rather saying, I think—it's this: because he says "*you had no opportunity*," he adds in that passage what he did in the letter to the Corinthians, saying, "*He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness*" [2 Cor 9:10]. He prays for them that they will have an abundance and be able to sow, and he prays that they will have not simply an abundance but an abundance "*according to* his *riches*," so that he did this too in measured terms. You see, if they were like him, and philosophers to the same

τοῦτο ἐποίησεν· ἐπειδὴ δὲ ἄνδρες ἦσαν, χειροτέχναι, πένητες, γυναῖκας ἔχοντες, παῖδας τρέφοντες, οἰκίας προεστῶτες, καὶ ἀπὸ ὀλίγων καὶ ταῦτα ἔδοσαν, καί τινα εἶχον ἐπιθυμίαν καὶ τῶν παρόντων, ἐπεύχεται συγκαταβατικῶς. Τοῖς *γὰρ οὕτω κεχρημένοις οὐδὲν ἄτοπον ἐπεύχεσθαι τὴν αὐτάρκειαν καὶ τὴν ἀφθονίαν.*

Ὅρα γοῦν τί εἶπεν. Οὐκ εἶπεν, ὅτι ποιῆσαι πλουσίους καὶ εὐπόρους σφόδρα, ἀλλὰ τί; "Πλη[**166**]*ρῶσαι πᾶσαν χρείαν ὑμῶν,*" *ὥστε μὴ εἶναι ἐν ἐνδείᾳ, ἀλλὰ τὰ πρὸς χρείαν ἔχειν.* Ἐπεὶ *καὶ ὁ* Χριστὸς *ὅρον ἡμῖν εὐχῆς διδοὺς, τοῦτο τῇ εὐχῇ ἐνέθηκε, διδάσκων ἡμᾶς,* "Τὸν *ἄρτον ἡμῶν τὸν ἐπιούσιον,*" *λέγειν,* "*δὸς ἡμῖν σήμερον.*" "Κατὰ *τὸν πλοῦτον αὐτοῦ.*" Τουτέστι, *κατὰ τὴν δωρεὰν αὐτοῦ· τουτέστιν, ὅτι εὔκολον αὐτῷ καὶ δυνατὸν, καὶ ταχέως· καὶ ἐπειδὴ χρείαν εἶπον, μὴ νομίσητε, ὅτι στενοχωρήσει ὑμᾶς.* Διὰ *τοῦτο ἐπήγαγε,* "*κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν* Χριστῷ Ἰησοῦ." Οὕτω *περισσεύσει ὑμῖν ἅπαντα, ὥστε εἰς δόξαν αὐτοῦ ἔχειν.* Ἢ *ὅτι οὐδενὸς ὑστερεῖσθε·* "Καὶ *χάρις γὰρ μεγάλη, φησὶν, ἦν ἐπὶ πάντας αὐτούς· οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς·*" *ἢ ὥστε εἰς δόξαν αὐτοῦ πάντα ποιεῖν· ὡσεὶ ἔλεγεν, ἵνα εἰς δόξαν αὐτοῦ χρῆσθε τῇ περιουσίᾳ.* "Τῷ *δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.* Ἀμήν." Αὕτη *δὲ ἡ δόξα οὐχὶ τοῦ υἱοῦ μόνον, ἀλλὰ καὶ τοῦ πατρὸς γίνεται· ὅταν γὰρ ὁ υἱὸς δοξάζηται, τότε ὁ πατήρ.* Ἐπειδὴ *γὰρ εἶπεν εἰς δόξαν* Χριστοῦ *τοῦτο γενέσθαι, ἵνα μή τις νομίσῃ αὐτοῦ μόνου, ἐπήγαγε,* "Τῷ *δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα,*" *αὕτη ἡ γενομένη τῷ υἱῷ.* "Ασπάσασθε *πάντα ἅγιον ἐν* Χριστῷ Ἰησοῦ." Οὐ *μικρὸν καὶ τοῦτο· πολλῆς γὰρ εὐμενείας, καὶ τὸ διὰ γραμμάτων αὐτοὺς ἀσπάζεσθαι.*

"Ασπάζονται *ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.*" Καὶ *μὴν ἔλεγες, ὅτι οὐδένα ἔχεις ἰσόψυχον,* "*ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·*" *πῶς οὖν λέγεις νῦν,* "*οἱ σὺν ἐμοὶ ἀδελφοί;*" Ἢ *τοὺς μετ' αὐτοῦ ἀδελφούς φησιν, ἢ ὅτι οὐδένα τῶν μετ' ἐμαυτοῦ ἔχω ἰσόψυχον, οὐ περὶ τῶν ἐν τῇ πόλει λέγων· ποίαν γὰρ ἀνάγκην εἶχον ἐκεῖνοι τὰ τῶν ἀποστόλων ἀναδέχεσθαι πράγματα; ἢ ὅτι οὐ παραιτεῖται καὶ τούτους ἀδελφοὺς καλεῖν.* "Ἀσπάζονται *ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα οἱ ἐκ τῆς* Καίσαρος *οἰκίας.* Ἡ *χάρις τοῦ κυρίου ἡμῶν* Ἰησοῦ Χριστοῦ *μετὰ πάντων ὑμῶν.*" Ἀνέστησεν [**167**] *αὐτοὺς καὶ ἀνέρρωσε, δεικνὺς ὅτι καὶ τῆς βασιλικῆς οἰκίας τὸ κήρυγμα ἥψατο.* Εἰ *γὰρ οἱ ἐν τοῖς βασιλείοις πάντων κατεφρόνησαν*

extent, crucified in the same way, he wouldn't have done that. But because they were men who were craftsmen, poor people with wives, bringing up children, running households, and they both still made those donations from the little they had and entertained some desire for present things, he prays in a way that suits their circumstances. You see, it's nothing strange for those who employ prayer in this way to pray for self-sufficiency and abundance.

At all events, see what he said. He didn't say that he would make them wealthy and fabulously well-off—no. What did he say? **[166]** "*To supply your every need*," so that they wouldn't be in poverty but would have something for their needs. Since Christ too gave us a formula for prayer, he inserted this phrase into the prayer, teaching us to say, "*Give us today our daily bread*" [Matt 6:11]. "*According to his riches*." That is, according to his gift; that is, because it's easy for him and he can do it quickly. And because he spoke of need, don't think that he'll reduce you to straightened circumstances. That's why he added: "*According to his riches in glory in Christ Jesus*." Thus, you will have everything in abundance, so that you will have them for his glory. Or it will be the case that you don't lack for anything. "*And great grace was upon them all*," it says, "*for there was not a needy person among them*" [Acts 4:33–34]. Or else it's so that you will do everything for his glory, as if he said that you should use your abundance for his glory. "*To our God and Father be glory forever and ever. Amen*" [Phil 4:19]. This is the glory not only of the Son but also of the Father: whenever the Son is glorified, then the Father is too. You see, when he said that this redounded to the glory of Christ, lest somebody think it was Christ's alone, he added, "*To our God and Father be glory*," glory that accrues to the Son. "*Greet every saint in Christ Jesus*" [Phil 4:21]. This isn't a trifling matter either: it's a sign of great goodwill to embrace them by letter.

"*The brethren who are with me greet you*" [Phil 4:21]. Yet you said that you had "*nobody like him, who will be genuinely anxious for your welfare*" [Phil 2:20]. How, therefore, can you say now, "*the brethren who are with me*"? Either he means the brethren who were with him, or, when he says, "*I have nobody like him* with me," he's not speaking of the people in the city. After all, what need did they have to accept the business of the apostles? Or it's the case that he wasn't refusing to call them brothers too. "*All the saints greet you, especially those of Caesar's household. The grace of the Lord Jesus Christ be with you all*" [Phil 4:22–23). He pulled them up **[167]** and strengthened them, demonstrating that his preaching pertained also to the royal household. You see, if those in the palace despised all earthly things

διὰ τὸν βασιλέα τῶν οὐρανῶν, πολλῷ μᾶλλον αὐτοὺς χρὴ τοῦτο ποιεῖν. Καὶ τοῦτο δὲ τεκμήριον ἦν τῆς Παύλου ἀγάπης, καὶ τοῦ πολλὰ περὶ αὐτῶν διηγεῖσθαι, καὶ μεγάλα λέγειν, ὅθεν καὶ εἰς πόθον αὐτῶν ἤγαγε τοὺς ἐν τοῖς βασιλείοις, ὥστε ἀσπάσασθαι αὐτοὺς τοὺς οὐχ ἑωρακότας. Μάλιστα μὲν γὰρ, ἐπειδὴ ἐν θλίψει ἦσαν οἱ πιστοὶ τότε, πολλὴ ἦν ἡ ἀγάπη· καὶ οἱ πόρρωθεν, ὡς γνήσια μέλη ἦσαν ἀλλήλοις συγκεκολλημένοι· καὶ ὁ πένης πρὸς τὸν πλούσιον ὁμοίως διέκειτο, καὶ ὁ πλούσιος πρὸς τὸν πένητα· καὶ οὐδεμία ἦν ὑπεροχὴ, τῷ πάντας ὁμοίως μισεῖσθαι καὶ ἐλαύνεσθαι, καὶ ἐπὶ τοῖς αὐτοῖς. Ὥσπερ γὰρ ἂν ἐκ διαφόρων πόλεων αἰχμάλωτοί τινες ἀναστάντες, εἰς μίαν ἔλθοιεν πόλιν, σφόδρα ἀλλήλοις συμπλέκονται, τοῦ κοινοῦ τῆς συμφορᾶς συγκολλῶντος αὐτούς· οὕτω δὴ καὶ τότε, τῆς κοινωνίας τῶν παθημάτων καὶ τῶν θλίψεων συναπτούσης, πολλὴν εἶχον πρὸς ἀλλήλους ἀγάπην.

Δεσμὸς γάρ τις ἐστὶν ἡ θλῖψις ἀρραγὴς, ἀγάπης αὔξησις, κατανύξεως καὶ εὐλαβείας ὑπόθεσις. Ἄκουε γὰρ τοῦ Δαυῒδ λέγοντος· "Ἀγαθόν μοι, κύριε, ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω τὰ δικαιώματά σου·" καὶ πάλιν ἑτέρου προφήτου λέγοντος, "Ἀγαθὸν ἀνθρώπῳ, ὅταν ἄρῃ ζυγὸν ἐκ νεότητος αὐτοῦ·" καὶ πάλιν, "Μακάριος ἄνθρωπος, ὃν ἂν παιδεύσῃς, κύριε·" καὶ ἑτέρου τινὸς λέγοντος, "Μὴ ὀλιγώρει παιδείας κυρίου·" καὶ, "Εἰ προσέρχῃ δουλεύειν κυρίῳ, ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν." Καὶ ὁ Χριστὸς δὲ πρὸς τοὺς ἑαυτοῦ μαθητὰς ἔλεγεν, "Ἐν τῷ κόσμῳ θλῖψιν ἕξετε, ἀλλὰ θαρσεῖτε·" καὶ πάλιν, "Κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ **[168]** *κόσμος χαρήσεται·" καὶ πάλιν, "Στενὴ καὶ τεθλιμμένη ἡ ὁδός." Ὁρᾷς πανταχοῦ τὴν θλῖψιν ἐπαινουμένην; πανταχοῦ παραλαμβανομένην, ὡς ἀναγκαίαν οὖσαν ἡμῖν; Εἰ γὰρ ἐν τοῖς ἔξωθεν ἀγῶσιν οὐδεὶς ἂν ταύτης χωρὶς στέφανον λάβοι, εἰ μὴ καὶ πόνοις καὶ σιτίων παραιτήσει καὶ νόμῳ διαίτης καὶ ἀγρυπνίαις καὶ μυρίοις ἑτέροις ἑαυτὸν ὀχυρώσειε, πολλῷ μᾶλλον ἐνταῦθα.*

Τίνα γὰρ βούλει; τὸν βασιλέα εἰπεῖν; Ἀλλ' οὐδὲ ἐκεῖνος ἀμέριμνον ζῇ βίον, ἀλλὰ καὶ πολλῶν θλίψεων καὶ φροντίδων γέμοντα. Μὴ γὰρ εἰς τὸ διάδημα ἴδῃς, ἀλλ' εἰς τὸ κλυδώνιον τῶν φροντίδων, δι' οὗ αὐτῷ ὁ στέφανος τίκτεται· μηδὲ εἰς τὴν ἁλουργίδα βλέπε, ἀλλ' εἰς τὴν ψυχὴν τὴν μᾶλλον ἐκείνης τῆς ἁλουργίδος μελαινομένην. Οὐχ οὕτως ὁ στέφανος δεσμεῖ τὴν κεφαλὴν, ὡς τὴν ψυχὴν ἡ φροντίς. Μηδὲ εἰς τὸ τῶν δορυφόρων πλῆθος ἴδῃς, ἀλλ' εἰς τὸ τῶν ἀθυμιῶν πλῆθος· οὐδὲ γὰρ ἔστιν ἰδιωτικὴν οἰκίαν εὑρεῖν τοσούτων γέμουσαν φροντίδων, ὅσων τὰ βασίλεια. Θάνατοι καθ' ἑκάστην ἡμέραν προσδόκιμοι, καὶ πρὸ τῆς

because of the king of heaven, they had to do it much more. This too is a proof of Paul's love, that he both explained a lot about these subjects and made important statements, by which he led those in the palace to desire them; the result was that they embraced those they had not seen. You see, it was especially when the faithful were in trouble on that occasion that their love was considerable. Even those who were far away were connected to each other like real limbs; even the poor person was disposed toward the rich person in a similar way, and the rich toward the poor. And there was no superiority, because everybody alike was hated and driven out, and for the same reasons. I mean, just as if prisoners from different cities revolted, went to the one city, and joined forces with a vengeance because their shared experience gathered them together, so too on that occasion, when the sharing of the sufferings and troubles engaged them, they enjoyed great mutual affection.

You see, incessant trouble is a kind of chain, a thing that increases love, a basis of compunction and piety. After all, listen to David saying, "*It was good for me, Lord, that you humbled me, so that I might learn your statutes*" [Ps 118:71]. And again another prophet said, "*It's good for a person when they carry a yoke from an early age*" [Lam 3:27], and again: "*The person you have taught is happy, Lord*" [Ps 93:12]. And someone else says, "*Don't belittle the Lord's teaching*" [Prov 3:11], and "*If you are progressing to serve the Lord, prepare your soul to be tested*" [Sir 11:1]. On the other hand, Christ said to his disciples too, "*You will have trouble in the world, but be of good cheer*" [John 16:33], and again: "*You will weep and lament, but* **[168]** *the world will rejoice*" [John 16:20]. And again: "*The road is narrow and hard*" [Matt 7:14]. Do you see how trouble is praised in every case? How it's received in every case as being necessary for us? I mean, if in the contests of the world nobody receives a crown without it unless they fortify themselves with toil and abstinence from food and regulating their daily life and by vigils and myriad other means, it's much more so in this case.

Whom do you want me to talk about? The emperor? But not even he lives a life free of care—no, it's full of numerous troubles and worries. I mean, look not at his diadem but at the confusion of worries through which the crown is brought forth for him; gaze not at his purple but at his soul, which is far darker than that purple. The crown doesn't bind his head as much as worry binds his soul. Look not at the great number of bodyguards either but at the great number of reasons for despondency. After all, it's not possible to find a private household full of as many worries as the imperial palace. Deaths are expected on a daily basis, and there's a specter of blood

τραπέζης τὸ αἷμα ὁρᾶται, καὶ πρὸ τοῦ ποτοῦ. Ἐν δὲ ταῖς νυξὶν οὐδὲ εἰπεῖν ἔστιν ὁσάκις ἅλλεται καὶ ἀναπηδῶσα φαντασιοῦται. Καὶ ταῦτα δὲ ἐν εἰρήνῃ· εἰ δὲ πόλεμος καταλάβοι, τί τοῦ βίου τούτου ἐλεεινότερον γένοιτ' ἄν; Τὰ δὲ παρὰ τῶν οἰκείων ὅσα; τῶν ἀρχομένων λέγω. Ἀμέλει καὶ συγγενικῶν αἱμάτων ἀεὶ γέμει τὸ ἔδαφος τὸ βασιλικόν.

Καὶ, εἰ βούλεσθε, τινὰ καὶ διηγήσομαι, καὶ τάχα ἐπιγνώσεσθε, μάλιστα μὲν καὶ παλαιὰ, καὶ ἐπὶ τῶν χρόνων δὲ γενόμενα τῶν ἡμετέρων, πλὴν ἀλλ' ὅμως ἔτι τῇ μνήμῃ φυλαττόμενα. Ὁ δεῖνα, φησὶ, τὴν γυναῖκα ὑποπτεύσας ἐπὶ μοιχείᾳ, γυμνὴν προσέδησεν ὀρεῦσι, καὶ θηρίοις ἐξέδωκεν, ἤδη μητέρα γενομένην αὐτῷ βασιλέων πολλῶν. Οἵαν οἴεσθε ζωὴν ζῆν ἐκεῖνον; οὐ γὰρ ἂν, εἰ μὴ σφόδρα κατετάκη τῷ πάθει, εἰς τοσαύτην ἐξῆξε τιμωρίαν. Ὁ αὐτὸς δὴ οὗτος τὸν υἱὸν ἀπέσφαξε τὸν αὐτοῦ· μᾶλ[**169**]λον δὲ ὁ τούτου ἀδελφός. Τῶν παίδων αὐτοῦ ὁ μὲν ἑαυτὸν ἀνεῖλεν, ὑπὸ τυράννου καταληφθεὶς, ὁ δὲ τὸν ἀνεψιὸν τὸν αὐτοῦ κοινωνοῦντα τῆς βασιλείας αὐτῷ, ἣν αὐτὸς ἐνεχείρισε· καὶ τὴν γυναῖκα εἶδεν ὑπὸ πεσσῶν διαφθαρεῖσαν. Ὡς γὰρ οὐκ ἔτικτε, γυνή τις ἀθλία καὶ ταλαίπωρος· ἀθλία γὰρ καὶ ταλαίπωρος, ἣ τὸ τοῦ θεοῦ δῶρον ἤλπισε δι' οἰκείας παρέξειν σοφίας· πεσσοὺς δοῦσα, διέφθειρε τὴν βασιλίδα, καὶ συνδιεφθάρη καὶ αὐτή. Λεγέται δὲ καὶ τὸν ἀδελφὸν ἀνῃρηκέναι οὗτος τὸν αὐτοῦ. Ἕτερος πάλιν ὁ μετὰ τοῦτον ὑπὸ δηλητηρίων ἀνήρητο φαρμάκων, καὶ τὸ ποτήριον ἦν αὐτῷ οὐκέτι πόμα, ἀλλὰ θάνατος· καὶ ὁ υἱὸς αὐτῷ τὸν ὀφθαλμὸν ἐξωρύττετο φόβῳ τῶν μελλόντων, οὐδὲν ἠδικηκώς. Ἄλλος, οὐδὲ εἰπεῖν καλὸν, οὐδὲ ὅπως κατέλυσε τὸν βίον ἐλεεινῶς. Τῶν δὲ μετὰ τούτους ὁ μὲν κατεκάη, καθάπερ τις ἄθλιος καὶ ταλαίπωρος, μετὰ ἵππων καὶ δοκῶν καὶ τῶν ἄλλων ἁπάντων, καὶ τὸ γύναιον ἐν χηρείᾳ. Τὰς γὰρ ἐν τῷ ζῆν λύπας οὐδὲ εἰπεῖν ἔνι, ἃς, ὅτε οὗτος ἐπανέστη, ἠναγκάζετο ἔχειν. Οὗτος δὲ ὁ νῦν κρατῶν οὐχὶ ἐξ οὗ τὸ διάδημα περιέθετο, ἐν πόνοις, ἐν κινδύνοις, ἐν λύπαις, ἐν ἀθυμίαις, ἐν συμφοραῖς, ἐν ἐπιβουλαῖς; Ἀλλ' οὐχ ἡ βασιλεία τοιαύτη τῶν οὐρανῶν· ἀλλὰ μετὰ τὸ λαβεῖν αὐτὴν, εἰρήνη, ζωὴ, χαρὰ, εὐφροσύνη.

before they eat and drink.[165] At night it's not possible either to count the times they leap and jump in their imagination. And that's in peace time. But if war strikes, what could be more pitiful than this life? How many evils do they have from their own people? I mean his subjects. Never mind that the emperor's floor is always streaming with the blood of his relatives.

Yes, if you like, I'll also describe some events, and you'll immediately recognize them, some of them being extremely ancient, while others have happened in our times, but nevertheless they're still remembered. Some emperor or other, it goes, suspecting his wife of adultery, had her tied up naked on mountains and exposed to wild beasts, although she was already the mother of many emperors by him.[166] What kind of a life do you think that man led? You see, if he hadn't melted down into such intense passion, he wouldn't have met with a punishment of such magnitude. Note that it was the same emperor who slaughtered his own son—I should say rather **[169]** that it was this emperor's brother. Of his sons one killed himself after he was seized by a tyrant, while the other put to death his cousin who jointly ruled with him the empire that he himself had entrusted to him, and the latter also saw his wife destroyed by pessaries. You see, because she couldn't give birth, a wretched and miserable sort of woman (I mean, she was wretched and miserable because she hoped to provide God's gift through her own cleverness) administered pessaries and destroyed the empress and herself as well. It's reported that this fellow got rid of his own brother too. Yet another after him was got rid of by poisonous drugs, in that his drink was no longer a beverage but death. And *his* son had his eye put out through fear of the future, although he hadn't done anything wrong. In the case of another emperor, it's not a pretty tale either, nor pretty to relate how he ended his life pitifully. Of the emperors after them, one, a well and truly wretched and miserable fellow, was incinerated together with horses and beams and everyone else and left his poor wife a widow. You see, it's not possible to relate all the woes in his life, which he was forced to accept when he had risen in revolt. As for the emperor currently in power, since the moment he put on the diadem hasn't he been in toil, danger, woes, despondency, disasters, plots? But the kingdom of heaven isn't like that—no, after seizing it there's peace, life, joy, good cheer.

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165. Lit. "before the table."

166. On the historical value of the following catalogue of the woes of imperial families, see the introduction, Questions of Dating and Provenance.

Ἀλλ', ὅπερ ἔλεγον, οὐκ ἔνι βίος ἀταλαιπώρητος. Εἰ δὲ ἐν τοῖς βιωτικοῖς καὶ ὁ μάλιστα μακαριώτερος, ὁ ἐν βασιλείᾳ, τοσούτων γέμει συμφορῶν, τί οἴει ἐν τοῖς ἰδιωτικοῖς; Καὶ πόσα ἕτερα κακὰ, οὐδὲ εἰπεῖν ἔστι. Πόσοι πολλάκις καὶ μῦθοι ἀπὸ τούτων ἐπλάκησαν; πᾶσαι σχεδὸν αἱ ἐπὶ τῆς σκηνῆς τραγῳδίαι ἀπὸ τῶν βασιλέων ὑφαίνονται, καὶ οἱ μῦθοι. Τὰ γὰρ πλείονα τῶν ἐν τοῖς μύθοις ἀπὸ τῶν γενομένων πλάττεται· οὕτω γὰρ ἔχει καὶ ἡδονήν· οἷον, τὰ Θυέστεια δεῖπνα, καὶ ὡς πᾶσα ἐκείνη ἡ οἰκία διὰ συμφορῶν κατέστρεψεν.

Ἀλλὰ ταῦτα μὲν ἀπὸ τῶν παρὰ τῶν ἔξωθεν συντεθέντων ἴσμεν· εἰ δὲ βούλεσθε, καὶ ἀπὸ τῶν γραφῶν ἐροῦμεν. Ὁ Σαοὺλ **[170]** πρῶτος ἐβασίλευσεν, ἀλλ' ἴστε πῶς καὶ οὗτος ἀπώλετο μυρίων πειραθεὶς κακῶν. Μετ' ἐκεῖνον ὁ Δαυΐδ, ὁ Σολομὼν, ὁ Ἀβιὰ, ὁ Ἑζεκίας, ὁ Ἰωσίας ὁμοίως. Οὐ γὰρ ἔστι θλίψεως χωρὶς, οὐκ ἔστι πόνων χωρὶς, οὐκ ἔστιν ἀθυμίας ἐκτὸς τὸν παρόντα βίον διελθεῖν. Ἀλλ' ἡμεῖς ἀθυμῶμεν, μὴ ὑπὲρ τοιούτων πραγμάτων, ὑπὲρ ὧν οἱ βασιλεῖς, ἀλλ' ὑπὲρ τοιούτων, ὑπὲρ ὧν καὶ κέρδος ἔχομεν μέγα. "Ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται." Ὑπὲρ τούτων χρὴ λυπεῖσθαι, ὑπὲρ τούτων ἀλγεῖν, ὑπὲρ τούτων δάκνεσθαι. Οὕτως ἐλυπεῖτο Παῦλος ὑπὲρ τῶν ἁμαρτανόντων, οὕτως ἐδάκρυεν· "Ἐκ γὰρ πολλῆς θλίψεως, φησὶ, καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων." Ἐπειδὴ γὰρ ὑπὲρ οἰκείων οὐκ εἶχε πενθεῖν, ὑπὲρ τῶν ἀλλοτρίων τοῦτο ἐποίει· μᾶλλον δὲ κἀκεῖνα οἰκεῖα ἡγεῖτο κατὰ τὸν τοῦ πένθους λόγον. Ἕτεροι ἐσκανδαλίζοντο, καὶ αὐτὸς ἐπυροῦτο· ἕτεροι ἠσθένουν, καὶ αὐτὸς ἠσθένει.

Ἀγαθὸν ἡ τοιαύτη λύπη, πάσης κρείττων χαρᾶς κοσμικῆς. Τὸν οὕτω πενθοῦντα ἐγὼ πάντων τῶν ἀνθρώπων προκρίνω· μᾶλλον δὲ καὶ αὐτὸς τοὺς οὕτω πενθοῦντας μακαρίζει ὁ κύριος, τοὺς συμπαθεῖς. Οὐχ οὕτως αὐτὸν ἐπὶ τοῖς κινδύνοις θαυμάζω· μᾶλλον δὲ οὐχ ἧττον αὐτὸν τῶν κινδύνων θαυμάζω, ὑφ' ὧν καθ' ἑκάστην ἡμέραν ἀπέθνησκεν· ἀλλὰ τοῦτό με μᾶλλον αἱρεῖ. Ἀπὸ γὰρ ψυχῆς φιλοθέου καὶ φιλοστόργου γίνεται, ἀπὸ ἀγάπης, ἣν αὐτὸς ὁ Χριστὸς ἐζήτει, ἀπὸ συμπαθείας ἀδελφικῆς καὶ πατρικῆς, μᾶλλον δὲ καὶ τούτων ἀμφοτέρων

No, as I said, it's impossible for life to be without misery. But if in public life even the person who seems especially rather blessed, the emperor, is beset by such a multitude of disasters, what do you think it's like in his private life? And it's impossible to speak of how many other evils there are either. How many myths are oftentimes fabricated from these events? Practically all the tragedies on the stage are composed about kings, and so are the myths. You see, the majority of the material in myths is fabricated from real events. It's in this way, after all, that they can entertain: for example, Thyestes's banquet, and how that entire house was overturned by disasters.[167]

But we know these things from the writings of the Hellenes. Yet, if you like, we shall speak from the evidence of the Scriptures too. Saul **[170]** was first a king, but you know how he too died after experiencing myriad evils. After him David, Solomon, Abijah, Hezekiah, Josiah had similar experiences. You see, it's not possible to go through the present life without trouble, without toil, exempt from despondency. But we are despondent, not about the sorts of things that kings are, but about the sorts of things from which we in fact derive great gain. *For godly grief produces a repentance that leads to salvation and brings no regret* [2 Cor 7:10]. We *should* grieve about these things, feel pain about them, be stung by them. In this way Paul grieved about sinners, in this way he wept: "*For from great trouble*," he says, "*and anguish of heart I wrote to you with many tears*" [2 Cor 2:4]. You see, because he couldn't mourn over relatives, he mourned over strangers: I should say that on account of his mourning, he regarded the latter as his own. Others were offended, and he was on fire; others lost strength, and he gained it.

Grief like that is a good thing, stronger than any earthly joy. I prefer someone who's mourning in that manner to all human beings; I should say that the Lord himself pronounces blessed those who mourn [cf. Matt 5:5] like that, when they make others' suffering their own. I don't admire Paul so much for his dangers; I should say that I don't admire him less for the dangers by which he died every day.[168] But this point takes my attention more. You see, it comes from a soul that loves God and is loving, from love, which Christ himself sought, from brotherly and fatherly fellow feeling—I should

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167. As recounted by Aeschylus and other Greek and Latin authors, at a dinner Atreus served up to his brother Thyestes, who had inherited royal status, the flesh of the latter's sons, in retribution for Thyestes's adultery with Atreus's wife Aerope. See further *OCD* 210.

168. Lit. the dangers he died.

μείζονος, οὕτω διακεῖσθαι, οὕτω δακρύειν. Τὰ τοιαῦτα δάκρυα πολλῆς ἐστιν εὐφροσύνης μεστά· τὸ τοιοῦτον πένθος ὑπόθεσις χαρᾶς. Κἂν μηδὲν ὠφελῶμεν τοὺς θρηνουμένους, ἀλλ' ἡμᾶς αὐτοὺς ὠφελήσομεν. Ὁ γὰρ ὑπὲρ τῶν ἀλλοτρίων οὕτως ἀλγῶν, πολλῷ μᾶλλον ὑπὲρ τῶν οἰκείων τοῦτο ποιήσεται· ὁ ἐπὶ τοῖς ἑτέρων οὕτω δακρύων, οὐκ ἀδακρυτὶ τὰ οἰκεῖα παρελεύσεται πλημμελήματα· μᾶλλον δὲ οὐδὲ ἁμαρτήσει τα[**171**]*χέως. Τὸ δὲ δεινὸν, ὅτι κελευσθέντες οὕτως ἐπὶ τοῖς ἁμαρτάνουσι θρηνεῖν, οὐδὲ ἐπὶ τοῖς οἰκείοις τινὰ ἐπιδεικνύμεθα μετάνοιαν, ἀλλ' ἀναλγήτως πταίομεν, καὶ πάντων μᾶλλον φροντίζομεν, καὶ πάντα λογιζόμεθα μᾶλλον, ἢ τὰ οἰκεῖα ἁμαρτήματα. Διὰ τοῦτο χαίρομεν χαρὰν τὴν ἀνόνητον, τὴν τοῦ κόσμου, τὴν εὐθέως σβεννυμένην, τὴν μυρίας τίκτουσαν λύπας.*

Λυπηθῶμεν τοίνυν λύπην χαρᾶς μητέρα, καὶ μὴ ἡσθῶμεν χαρὰν λύπην τίκτουσαν· ἀφῶμεν δάκρυα σπείροντα πολλὴν ἡδονὴν, καὶ μὴ γελῶμεν γέλωτα βρυγμὸν ἡμῖν ὀδόντων τίκτοντα· θλιβῶμεν θλῖψιν, ἀφ' ἧς ἄνεσις βλαστάνει, καὶ μὴ ζητῶμεν τρυφὴν, ἀφ' ἧς πολλὴ θλῖψις καὶ ὀδύνη τίκτεται· ἐπὶ τῆς γῆς μικρὸν πονέσωμεν, ἵνα τρυφήσωμεν ἐν τοῖς οὐρανοῖς· ἐν τῷ ἐπικήρῳ βίῳ θλίψωμεν ἑαυτοὺς, ἵνα ἐν τῷ ἀπείρῳ τύχωμεν ἀνέσεως· μὴ διαχυθῶμεν ἐν τῷ βραχεῖ τούτῳ, ἵνα μὴ στενάξωμεν ἐν τῷ ἀπείρῳ. Οὐχ ὁρᾶτε πόσοι καὶ ἐνταῦθα θλίβονται βιωτικῶν ἕνεκεν πραγμάτων; Ἐννόησον ὅτι καὶ σὺ εἷς ἐξ ἐκείνων εἶ, καὶ φέρε τὴν θλῖψιν καὶ τὴν ὀδύνην, τῇ ἐλπίδι τῶν μελλόντων τρεφόμενος. Οὐκ εἶ σὺ τοῦ Παύλου βελτίων, οὐδὲ τοῦ Πέτρου, τῶν οὐδέποτε ἀνέσεως τυχόντων, τῶν ἐν λιμῷ καὶ δίψει καὶ γυμνότητι. Εἰ βούλει τῶν αὐτῶν ἐκείνοις τυχεῖν, τί τὴν ἐναντίαν ὁδεύεις ὁδόν; εἰ βούλει πρὸς τὴν πόλιν ἀπαντῆσαι ἐκείνην, ἧς ἐκεῖνοι κατηξιώθησαν, ἐκείνην βάδιζε τὴν ὁδὸν τὴν ἐκεῖ φέρουσαν. Οὐ φέρει ἡ τῆς ἀνέσεως ὁδὸς ἐκεῖ, ἀλλ' ἡ τῆς θλίψεως· ἐκείνη εὐρύχωρος, αὕτη στενή. Ταύτην βαδίζωμεν, ἵνα τύχωμεν τῆς αἰωνίου ζωῆς, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

say from something greater even than those two, namely, to feel like this, to weep like this. Such tears come from great joy; such mourning is an occasion for rejoicing. Even if we are of no benefit to those who are grieving, yet we will benefit ourselves. You see, the person who feels pain like that on behalf of strangers will do this much more on behalf of their relatives; the person who sheds tears like that in the case of others will not pass over their own offenses without shedding a tear; I should say that they won't sin **[171]** in a hurry. The terrible thing is that, when we have been commanded to lament like this over sinners, we don't even demonstrate repentance for our own sins but stumble insensitive to pain, and take thought for everything instead, and reckon up everything rather than our own sins. That's why we rejoice with a stupid joy, the joy of the world, which is immediately snuffed out, which gives birth to myriad occasions of grief.

Let's grieve accordingly with a grief that is the mother of joy, and let's not feel pleasure in joy that produces grief; let's shed tears that sow great pleasure and not laugh a laugh that produces a gnashing of our teeth [cf. Matt 8:12, etc.]. Let's be troubled with trouble from which respite blossoms, and let's not seek luxury from which great trouble and pain are produced. Let's toil on earth for a short time in order to luxuriate in heaven. Let's trouble ourselves in our mortal life in order to attain respite in the eternal life; let's not be relaxed in this short life lest we groan in eternal life. Don't you see how many people are troubled here and now because of worldly affairs? Consider that you too are one of those, and put up with trouble and pain while you're nourished with the hope of things to come. You aren't better than Paul, or than Peter either, or those who never attain respite, those who live in hunger and thirst and nakedness. If you want to attain the same things as Paul and Peter, why are you traveling on the road in the opposite direction? If you want to reach that city that they have been deemed worthy of, walk along that road that leads there. The road of respite doesn't lead there, but the road of trouble does; the former is wide, the latter is narrow [cf. Matt 7:13–14; Luke 13:24]. Let's walk along it, so that we may attain eternal life, in Christ Jesus our Lord, with whom to the Father together with the Holy Spirit be glory, power, honor, now and always, forever and ever. Amen.

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Index of Biblical Works

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General Index

This volume offers a translation of sixteen homilies by the most famous preacher in Christian antiquity, John Chrysostom. These homilies on Paul's letter to the Philippians constitute the most comprehensive ancient surviving commentary on the letter in any language. The homilies have a direct and conversational style in which examples from daily life abound: children, the elderly, food, agriculture, seafaring, money, commerce, building, furniture, weather, illness, good health, animals, and slavery. Friendship themes, based on Paul's relationship with the church at Philippi, and Christology also figure largely in these homilies. This volume, with Greek text and English translation on facing pages, situates Chrysostom's homilies on Paul's letter to the Philippians in their historical, homiletical, rhetorical, and liturgical contexts.

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Cover photograph: 11th century mosaic of John Chrysostom from Saint Sophia Cathedral in Kiev, courtesy of Wikimedia Commons/public domain. Cover design by Mary Cox.



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